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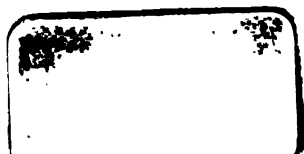
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THE
CHRISTIAN EXAMINER

AND
CHURCH OF IRELAND MAGAZINE

FOR

1832.

CONDUCTED BY MEMBERS OF THE ESTABLISHED CHURCH.

NEW SERIES.

VOL. I



DUBLIN:
WILLIAM CURRY, JUN., AND COMPANY,
9, UPPER SACKVILLE-STREET.
SIMPKIN AND MARSHALL, LONDON.

1832.

P R E F A C E.

AT length, after many difficulties, the new series of our Periodical has attained to the termination of its first volume, and we have the pleasing task of returning thanks to our friends, and soliciting a continuance of the patronage by which it has hitherto existed. We are not afraid to say that we deserve patronage; we have accomplished a work hitherto unknown—supported, (shall we say creditably?) with small resources, a *religious periodical* for nearly eight years, and that in connection with the much abused Established Church—and that without compromising principle, or stooping to associate with our high objects any thing connected with the party feelings of the day. At a time when the ardour of politics seemed to absorb even the Church itself, our Periodical stood clear of it; at a time when violence affected all classes, we have preserved a tone of moderation; at a time when speculation and wildness were the order of the day, our aim, and we trust we have attained it, has been sobriety and moderation. We anticipated the result—our Periodical has not obtained the popularity that we confess we anticipated. We have not been violent with the violent, political with the politician, or speculative with the Millennarian. We are too moderate for the one, too serious for the other, too scriptural for the third, and incapable of digesting the plain and wholesome food which it has been our anxiety to offer, they have preferred the deleterious draught of excitement. We thank our gracious Providence that all are not so; and while many cannot, and many will not support a religious publication, that many of the best friends of Ireland and her interests, of the Church and its stability, are to be found among our patrons. We can only promise, then, a continuation of the same exertions to please, and a confident assurance that when we find our principles cannot be maintained, we shall surrender our trust. It has, we will confess, surprised us not a little, that the heads of our Church in Ireland have not

PREFACE.

been made aware of the importance of supporting some religious periodical. The time has assuredly gone by, in which establishments felt themselves secure by despising aggression; and it would seem to be good policy and wisdom to have had recourse for defence to the same weapons as were employed in the assault. It is difficult to think that the higher orders of the Church can know as much of public feeling as those who form a part of that public, and it might not be unwise to influence, through this medium, the general mind. We fear that the time has not yet come, when in our Church, the true value of circumstantial differences is ascertainable, and that the spirit which confounded a Reynolds and a Hall with a Prynne, still exists. But we have done. As advocates of the Church of Ireland, disinterested advocates, for its apostolic constitution, its scriptural formularies, its evangelical labours, and its vested rights, we have contended, and we trust will ever be found in the forefront of the battle, while at the same time, we can foresee and acknowledge the defects that time, and the errors incident to time, have introduced into its machinery. We would labour to make it the ally, not the servant of the State, and would rejoice at any reformation *conducted by herself*, by which her ministry would become more efficient, her services more extensively employed, her officers less secular, and she herself the joy and admiration of the world. We know she has been the instrument of good—we believe that in the councils of the Most High she is intended to be the instrument of more, much more—we know her capabilities, and we trust to see her so adorned and purified, that all classes, denominations, and sects, will say with us, *Eto perpetua.*

THE
CHRISTIAN EXAMINER,

AND

Church of Ireland Magazine.

No. I.

JANUARY, 1832.

Vol. I.

THE EXAMINER AND ITS PROSPECTS.

"We must" say our publishers, "have a New Series of the Examiner," and as in all matters connected with printing, puffing, publishing and pushing, Messrs. Curry & Co., are omnipotent, we had nothing to do but to bow and to assent. "But," added our friends, we must have a preface, prospectus, appeal, or by whatever title you please to describe it, to announce our intentions, to induce our former friends to continue, and to invite new ones to aid our exertions, and all this must be done for the January number, that we may hail new year's day." We must then perforce devote a leading article to the Examiner, and as it has given many to other subjects, it may be allowed to appropriate one to itself. Besides as old age is allowed to exercise without offence its garrulity on the occasion of the new year; and the Examiner has already lived to an age antediluvian for an Irish publication—even one of eleven volumes,—it may claim the privilege of senility, and prate a little about its exploits, about "auld lang syne." We must therefore ask our readers indulgence, while we discuss the character and claims of WE, and in a few rambling observations endeavour to make our readers estimate us as highly as we do our readers.

We certainly think ourselves entitled to no small credit for establishing such a periodical as ours, and at the period it originated. When we look back upon that time, we are almost surprised at our own temerity (we must confess that the season required stronger sinews and stouter minds than we possessed,) and feel in truth grateful for the measure of success we have enjoyed. It was indeed a time of violence and contest, when the theological tempest, laden in every blast with the curses and denunciations of political animosity, beat from every quarter, and popery first feeling the power of scriptural education, and first trying her own strength, engaged in controversies with all the energy of awakened vigour, and began to shape in her imagination the visions that we since have sadly seen realised. It was indeed a time of violence and contest, when the establishment first began to experience the hostility that has since so pow-

erfully augmented, and calumny and misrepresentation condensed their bitterness and fury, in order with concentrated energy to pour them upon the national Church, to make its revenues, its doctrines, its practices, the subject of falsehood and the object of attack. We did think that a periodical devoted to the cause of the Church would be useful, into which might be cast the information that existed in different quarters, and from which again that information might be received ; a periodical that might serve as a point of union for the friends of the church, and by which those who have to deal with its enemies, although separated from their brethren, might procure comfort through the conviction that others were engaged in the same contest. But it was not merely for the existing controversy that the *Christian Examiner* was established ; though popery and its errors and its calumnies formed a part of its object, they were but a part, and we confess that we had other and higher objects than that contemplated in the supply of controversial lore. We did consider with regret that the Church of Ireland, having had to struggle with more difficulties than perhaps any other Church in Christendom, having produced its fair average of learning and talent, and manifested zeal and energy that proved its scriptural character, had no publication devoted to its interests, no medium of communicating its opinions and feelings to the public, no mode of meeting the many calumnies by which infidelity in its various forms, political and religious, seeks to sully its reputation. Like every other great body, questions must arise even amongst the warmest friends of the Church, in which discussion, as a means of eliciting truth, would be useful, and the differences that exist might be smoothed away by intellectual collision. A large mass of persons might receive through its medium spiritual instruction, while the general interests of the Church and of Christianity might be secured by the general diffusion of knowledge, and the Church of Ireland might no longer be compelled to look to English publications for a picture of their religion, or receive its truth through the diluted pages of English periodicals. We knew too, that there were parties in the Church who believed themselves to be hostile because they were unacquainted with one another's opinions, and we hoped that on the common stage of a religious periodical they might learn to know each other, and to respect the talents and piety that are mutually the property of each. Such were our hopes, and with these objects conceived in the firm devotedness of ardent churchmen, did we originate the *Examiner*, trusting that the cause of our common Christianity would be best served by extending the influence and establishing the character of the Church. Such were our objects, and we bless God for the measure of success that has attended our exertions, small as has been the one, and weak as the other have proved, and we rejoice to say that many individuals of all the various parties in the Church, and many of the servants of the Lord who do not belong to the National Establishment, have supported our periodical, and communicated through its pages their opinions, and the benefit of their learning to the people. In this variety we find the best pledge for the moderation and the sobriety of our views,

that while we maintain our own convictions on the great tenets of the gospel, and have never disguised our unfeigned attachment to the government and character of the Establishment, many who conscientiously dissent from these views, yet honor us with their support, convinced equally that we are conscientious in our opinions, and yet observe, the rules of Christian moderation in their enforcement: and if in the multifarious business of an eleven-volume editorship, any thing hasty or overbearing, anything contrary to a Christian spirit, or calculated to wound a Christian's feelings has escaped our pen, we fear not to say, that we deeply regret it, and that we trust it will be found at war with the general character of our publication. Our opinions are those of Episcopalians, our doctrines those of the articles and homilies, and liturgy and creeds of the Church, as the best comments on the scriptural declarations of the great doctrines of grace; and while we make every allowance for those who may differ from us in the estimate we form of the importance, or the interpretation we feel ourselves bound to affix to those formularies, on them, as approved of by our reason, and selected by our choice, we are willing to peril our characters as theologians, our hopes as Christians. No accusation of indifference to the Church, no ignominious appellation of *calvinist* or *evangelical* has ever frightened us from a declaration of our sentiments, which we believe to be in accordance with the faith once declared to the saints, and maintained by apostles and martyrs, by fathers and reformers, and now held, we rejoice to say it, by an awakened and increasing multitude of ministers and laymen in the established Church. Yet, though enabled by divine providence to maintain a longer existence, we believe, than any former Irish periodical, we have not lived without encountering many of those difficulties, that impede in this country the progress of every species of literature, and experiencing some of those unfavourable circumstances that are attached to every attempt to advance the moral and religious interests of unhappy Ireland. To some few of those, partly peculiar to the present time, partly belonging to every period of our history, we beg the attention of our readers.

The first circumstance to which we shall advert, is the absorbing subject of politics, a subject in whose gulf literature and science and religion seem to be lost, or at least from which they receive a tinge by which their real colour and character are influenced. The peculiarities connected with the state of Ireland will sufficiently account for the exciting influence exerted by passing events, in which every mind is more or less concerned, and it is not easy to determine how far the ministers of God or Christian men in general may take a decided interest in such matters consistently with their profession. This question was one of the first that occurred after the cessation of the Roman Catholic controversy, when the open aggression of the Roman Catholic party, induced many Protestants to band themselves together under the name of Brunswick Clubs. Of the part we took on this occasion, though it injured our circulation, we have not repented; we pretended not to direct the laity, or even to give an opinion upon the mode of acting most

conducive to their respectability, though we feared, and our fears have been justified by facts, that the tendency of their associations would be to accelerate the evil they seemed intended to oppose. We did form an opinion as to the conduct to be observed by the clergy, and with a temper and a spirit that we trust partook not of violence, we did exhort them to allay rather than stimulate the agitation that prevailed, and by keeping themselves aloof from the political violence of the day, to maintain the unworldly dignity of their vocation. We are aware that with the honest partizans of the opinions we opposed, this injured our periodical; that it first drew on us the indignation of a prelate high in station, and higher in talent; but we have never regretted the honest independence of our bearing, nor while we lamented the transforming effect of party feeling, ever did otherwise than think and speak with respect of our opponents. To another and opposite circumstance do we attribute somewhat of the non-popularity of our periodical in certain quarters; we mean the cessation of interest in the nominally religious world, about the Popish controversy; this originally gave birth to our Examiner, and the boldness with which we exposed the errors of the Church of Rome, and attacked its superstitions, induced many of those whose liberality consisted in indifference, to desert the cause because it appeared to them to be less likely to advance their temporal interests, while even to those who sincerely co-operated with us for a time, the subject became uninviting; Popery when long contemplated lost its unscriptural deformity in its growing familiarity, and the political events of the day, by proving that religious errors was not deemed a sufficient reason for excluding Roman Catholics from Parliament, seemed to have rendered controversy unnecessary. Against this paralysing opinion we have long and ineffectually raised our voice; we have endeavoured to distinguish between civil toleration and religious indifference, we have struggled to continue the spirit that once animated an Hall to exclaim "No peace with Rome," and in this country had recently produced such spirit-stirring events; this we have struggled ineffectually to accomplish, and have had occasion to lament the passing away of the spirit which had a short time since appeared to animate Protestants to unanimity and activity. But we have another cause of complaint against the religious world, we mean its intolerance. In that realm each within his own circle interprets the gospel and the law and the prophets for himself, not only with a zeal deserving of praise, but with an assumption of infallibility that brooks no opposition. The commentator and his friends rest on their own sufficiency, have cut the system of the Scriptures according to their own measure, and when there appears any symptom of dissent, however modestly urged, or however scripturally supported, the throne of infallibility totters, and to support it, the schismatic must be made its prop, either by conversion or demolition. Now, is not this very much the case?—is not the spirit of partizanship just so exclusive and just so intolerant, and does it not thus limit all truth, and all purity within the narrow circle of *we*? Shall we give an example? Yes, and it shall be one in which we have been ourselves

concerned. We have had, shall we say, the misfortune to differ from some of the positions laid down by our friends, who have addicted themselves to the study of unfulfilled prophecy. We have ventured to call in question the soundness of their conclusions, and to doubt the accuracy of their canons of interpretation. We have entered our dissent from the principle that would identify millenarianism with the gospel, and to suggest some considerations that ought to moderate the devotedness to the exclusive study of that portion of the sacred Scriptures, while yet we hold as clearly revealed in the word of God that the Church will be blessed on earth with a period of surpassing holiness, and purity, and prosperity. We cannot, for our own parts, see the steps to this so clearly revealed, or the means so evidently pointed out, as to render us dogmatical in censuring others who differ from us, and while we conceived it our wisdom to sit still and to wait, we did not affix harsh names to our wiser or more quick-sighted brethren, who were able clearly to distinguish the whole of the divine proceedings. We only protested against the spirit that would exclude such timid spirits as ourselves from Christian fellowship and Christian union, content in our own obscurity. Yet this did not satisfy our prophetic friends; denunciations loud and deep against the authority of the *Examiner* were heard from one end of Ireland to the other, and while we protested against unnumbered imputations, and opened our pages to the controvertists on each side of the question, our adversaries became more numerous, and our subscribers fewer, some because they were uninterested in the prophetic struggle, some because they were interested in it alone.

We have another subject to mention which must, if persisted in, impede the progress of literature much in this country, and which has already tended much to the injury of the *Examiner*. As higher persons than ourselves are concerned, we shall lay before our readers a very short statement of the ground of indictment of Irish literature against our present governors. Our readers are perhaps as well acquainted as ourselves, or our wandering friend C. O. with the state of Ireland, as to the conveniences of roads and travelling, and with the character of our country towns, as to the necessary ingredients of civilization—Booksellers and their shops. Many of our valuable subscribers reside in parts of the country, to which access is difficult except by the post, and the price of conveyance for small parcels would far exceed the ordinary value of the commodity, while the want of book-venders in the immediate neighbourhood, renders it difficult, if not in many cases impossible, to send a large one. In consequence of this peculiarity of our country, a peculiarity almost inconceivable to an honest Englishman, who is never five miles from a town possessed of its booksellers, its library, and its book society, and before whose every door from the landlord to the tenant, a mail coach road runs with all its accompaniments of stages and vans, and carriers innumerable; in consequence of this peculiarity, a permission had been given by the Irish postmasters, to the clerks of the roads, to send, for a certain annual stipend, periodical publications, by the ordinary conveyance of the mail, and thus the periodical

literature of England, now so important, and that of Ireland, which calls loudly for some such bounty, was transmitted with tolerable expedition, and at an expense, which, though considerable, was not overwhelming. When our present rulers in their wisdom began to reform all establishments, the post-office necessarily came under their consideration, and with that precipitancy which mistakes change for improvement, this power of transmission was instantaneously countermanded, a power, he it remarked, for which a heavy annnal stipend was paid, and by the withdrawal of which, that sum was lost to the revenue, a privilege which from its very nature was incapable of perversion or abuse. The immediate effect of this strange exercise of power, was the stopping of our talented cotemporary, the *National Magazine*, and the necessary diminution of many of our subscribers; English publications must of course be diminished in their circulation, and an additional reason will be afforded to the gentry of Ireland, for deserting their native soil, and seeking in another country that intellectual culture and enjoyment which is denied them in their own.*

Such are some of the circumstances that have impeded the progress of literary exertion in Ireland, whose influence have at all times counteracted every exertion of the friends of improvement, and which proved peculiarly prejudicial to the *Christian Examiner*. The very atmosphere that has been breathed here for centuries has been composed of contending and jarring elements; and under various names, but partaking of a common nature, the same political animosities, the same religious feuds, the same disunion at home, the same empirical policy from abroad, have rendered Ireland what it is, the most ignorant nation on earth, if we consider that it has basked for centuries in the full light of literature and information; the most distressed, when her means, her fertility, her localities are taken into account; and the most insubordinate, while the privileges and freedom of British laws and British jurisprudence are open to all. Such are some of the circumstances that have impeded the usefulness of the *Christian Examiner*; and we would ask, at the beginning of our new series, is this a time for giving it up, or for diminishing its circulation? Is this a time at which any instrument of usefulness, however insignificant it may be, connected with the Established Church, should be suffered to remain in abeyance, or for want of support to be discontinued? When the Establishment more and more is laid open to the attacks of its enemies as to its property, its character, its existence—when its faithful servants are hunted from the country as the enemies of its population, have their properties plundered at the beck of the ambitious disciples of Jesuitry, and the servant of the crown who attempts

* It must be mentioned, that some persons connected with the public press waited on the Secretary of Ireland, to acquaint him with the probable effect of the regulation. They were received with all the kindness that belongs to that gentleman's character, who seemed to be impressed with the importance of the statements, and promised to give them his fullest consideration; a promise which, we regret to say, has either not yet found its accomplishment, or has been productive of very different conclusions from those that seemed to be warranted by the premises.

to put the laws in execution savagely murdered, while the government looks quietly on—when the paltry bounty conferred on Protestant education in Ireland is withdrawn, and the peasantry are handed over to the control of a priesthood interested in their ignorance—when error receives not merely toleration, but support and countenance, and the Protestant rector is insulted by being invited to form an unholy coalition with the popish priest, in excluding the Word of God from national education—when the Jesuit and the demagogue already howl with demoniac exultation over the contemplated ruins of the Established Church, while its friends are disunited and timid? Is this a time to lay aside the only publication in Ireland attached to that Church, and to limit its defence to the desultory exertions of newspaper correspondents? We protest most solemnly, and in the honest sincerity of truth, that no motive but the good of the Establishment, and as connected with that of religion in general, prompted us to the commencement, and has supported us through the laborious and wearisome and thankless toil of monthly editorship, relieved but by the engrossing employment of professional pursuits; and we protest, with the same sincerity, that no other motive now urges us to continue our labours. If the Examiner, in its plan, be deserving of public favour—if the principles of its editors, which we boldly assert are those of the reformers, of the liturgy, articles, and homilies of the Church, we will say, of the Scriptures of God—if these principles be deserving of Protestant support—if Protestantism or the Establishment require at the present season such a medium of communication with the public, then let it receive its due measure of public approbation, let the friends of the Church support it; but if it be defective in these points, if its labours be unnecessary, or other plans be more likely to succeed, let it fall, and none will be more willing to sign its death-warrant than its editors.

We confess that our feelings in contemplating the present state of Ireland, and the persecutions sustained by Protestantism, have acquired a gloomy character, and that the more because we see so little real union and concert, so little decision and activity, so little promptitude and prayer among Protestants. While the Protestant rectors are starving in one part of the kingdom, and their proctors are savagely murdered, and the rest of the empire continues quiet and tranquil, raising indeed the hands in astonishment, but as to exertion, forgetful that in a crisis like the present, each must say to each *tua res agitur*—shall we be excused for proposing a few simple questions; we do it in a spirit of earnestness and of sincerity, but, except the Lord gives more of his influence, of energy, and of unanimity, than at present, in a spirit of despondency. When our government have identified themselves with popish hostility to the Scriptures, and insulted our clergy by yoking them with the subjects of the Roman system, while a talented stranger, ignorant of Ireland and its affairs, is made by his name and character to assist the designs of the papal party—why do not the Protestant clergy who feel in this manner, and we trust all do so feel, join in a declaration which should appeal to the best feelings

of Protestant England and Scotland, and convey the truth even to our liberal governors and legislature? why cannot the various voluntary societies, indignantly repelling the government institution, and rejecting the pollution of their golden shower, join in one uniform system of scriptural education, each society taking that place for which it is best fitted by its local knowledge and habits, and each assisting the others to stem the unscriptural torrent? When the best and most active of our parochial clergy, who have borne for Protestantism the burden and heat of the day—why, when such men are deprived by the successful machinations of an illegal conspiracy, of the sole means of subsistence, and reduced to the most aggravated distress, why do not the clergy of Ireland, headed by their prelates, and the laity led on by the respectable Protestant landholders, come forward to contribute of their abundance to relieve the temporary distress of these excellent men, and to supply them with the means of supporting their claims by law? why do not some of our wealthy and talented and efficient barristers and solicitors proffer their gratuitous assistance to obtain for them the tardy judgment of the law? why, when the cause, not of the Established Church, but of Protestantism in Ireland is at stake, why do not the influential and pious Dissenters, with whom Churchmen have cordially co-operated in repelling the common foe, and who have lived in the amity with them that becomes Christian brethren, why do not they come forward to lend their aid to the Church, to protest against the proceedings equally of our governors and our enemies, and to assure the Church of their sympathy and support? We confess that we grieve when we think of the subjects these questions suggest, but we grieve still more when we think of the necessity for asking such questions. We meddle not with politics;—we leave the question of reform, satisfied with declaring our opinions, to the wisdom of our legislators, but we feel the religion of our native country, the morality of our countrymen, the education of our youth, come home to our hearts, and to our heads, and to our feelings; and while the *Christian Examiner* has a pen to write, it will be employed in deprecating the present system of concession, as not more ruinous than unscriptural, opposed to the plainest principles of legislation, and confounding precepts and practices the most anomalous. It is on such a basis we would rear the character of our *Examiner*, it is on such professions we ask the public support to our *Miscellany*, and beseeching of Protestants to cling to the principles of the Reformation, and to merge non-essential differences in the important concern of their religion and their Church, we would bequeath to them so long as it is deserving of their support, the *Christian Examiner*.

* * * We are requested by our publishers to announce, that the New Series of the *Christian Examiner* will display a marked superiority in its typographical execution and editorial arrangement. It is purposed to publish on the 15th of every December, an additional number, containing a general account of the progress and success of each of the Religious Societies labouring in Ireland, and including all the arrears of communications during the year. The Annual Subscription will now be £1.

Religious and Miscellaneous Communications.

ON THE SYMPATHY OF CHRIST.*

"For we have not an High Priest which cannot be touched with the feeling of our infirmity; but was in all points tempted like as we are, yet without sin."—HEB. IV. 15.

In these words, the first thing that strikes us is the assertion of a fact respecting our Lord Jesus Christ, in his character of our high priest—that he is "touched with the feeling of our infirmity." Next, this fact is traced to its origin—the natural cause of its existence is assigned—we are informed how it came to pass that he is so touched—he "was in all points tempted like as we are." Being, though divine, yet possessed of a real and true humanity, it is easy for men, by consulting their familiar experience, to perceive clearly the connection betwixt this cause and this consequence in his gracious soul. He is the grand exemplification—the noblest practical exhibition—of that standing maxim, that by being ourselves intimate with grief, we learn to succour the wretched;—as, if he had never tasted pain, we could hardly have been prevented from applying to him more than to any other, the reverse of that maxim, which is of equal authority—that those can never enter fully into our sorrow, who have felt nothing like it themselves. This reference of the inspired writer to a well known law of our nature, gives additional clearness and force to that delightful truth which is besides so plainly expressed in the former clause of the text, viz. that the compassion of Christ for our afflictions is not the result of a merely rational conjecture or estimate of their severity, founded on observation of their natural symptoms or effects, as one who has never known ill health may judge of the violence of another man's fever:—but that it proceeds from that quick, tender, penetrating, thorough sense of our trials, which *perfect manhood* could not fail to acquire, by experiencing personally, as tests of his own obedience, the keenness of bodily pain, and the anguish of a wounded spirit. The *extent* also to which the sympathy of

* Our attention has been called to this subject by a correspondent in Newcastle, who, we regret to say, states that the unscriptural tenets of Mr. Irving are gaining ground in his neighbourhood. We, therefore, present our readers with the above abridgment of a sermon from the Rev. Marcus Dod's "Incarnation of the Eternal Word," a book which is worthy of more attention than the hasty and superficial notice which we gave of it a few months ago, and which want of time has prevented us from fulfilling our promise of reviewing. The sermon itself is by a friend of Mr. Dod's, whose name is not given—but we certainly think that the author has placed the argument in the light in which every rightly constituted Christian mind will view it; and are glad that an opportunity has presented itself of atoning, in some measure, for our neglect of Mr. Dod's work.—ED.

our Saviour spreads, is illustrated by this mention of its origin. He was tempted "in all points," like as we are : therefore "in all points" we may surely reckon upon finding in him this fellow-feeling. It was not a few kinds only of our earthly struggles, apart from others, that he admitted into his heart, so that he could appreciate *them* by feeling as well as judgment, and not the rest : but he stood successively in all the main flood-gates of tribulation, and there made trial of the worst that mortal man can endure, whether from the hostility of a disordered world, or from the rage of fallen angels, or from the wrath of offended heaven. Yet it was with a certain modification that he was so tempted :—it was "without sin." This is the only difference which the inspired writer marks—the only reservation which he is careful to make. But then it is a reservation of so much consequence, that, in the eye of our guilty apprehension, it seems at first sight to take back nearly all that had been previously granted ; and to make so essential a dissimilarity betwixt the temptations of the high priest and those of his people, that the matter of chief importance in the case—the sympathy on *his* part—is almost wholly deprived of its foundation. To beings who see that very many of their temptations are the effects of previous sin, failing which, they had never existed ; and against whom temptation is so often prevalent, that the very *name* no longer presents so readily the idea of simple trial, as of trial inducing crime, this is a very natural prejudice ; yet to beings entirely dependent, and that through faith, upon the tender mercies of Christ Jesus, it is a prejudice so fatal, that a little time can scarcely be better employed than in endeavouring to see upon what weak foundations it rests, or rather how utterly it is unfounded. May the Spirit of wisdom and grace vouchsafe, in this exercise not only to disentangle our minds from all misunderstandings, but so to commend his truth to our assured convictions, as to fill our hearts with sacred encouragement and comfort !

In illustrating the text by the current usage and clear authority of other Scriptures, if we can make it appear,

That *temptation* and *sin*, however closely related, are yet things entirely and essentially distinct, so that there may be real and true temptation, where there is no sin whatever :—this in the first place.

And if we can farther show, That those temptations which are the most sifting, severe, and terrible in their nature, may be precisely those which are the farthest removed from being sinful :—this in the second place.

Then, thirdly, we shall the more readily see, how the temptations of Christ, notwithstanding their sinlessness, were such as to give him a most thorough experience and feeling of human infirmity in the hour of trial :—

And lastly, how this feeling on the part of Christ amounts to a true and perfect sympathy with the infirmities of all who receive Him as their High Priest, under every form and aspect of their temptations.

I. Let us advert then, in the first place, to the truth, That both in the nature of things themselves, and in the language of the in-

spired writers, *temptation* and *sin* are entirely distinct and separate matters. We do not say that temptation and sin are not intimately connected:—we only say that they are not *identified*. Our assertion is not that they have nothing to do with each other; but just that they are not one and the same thing. That temptation is often mingled with sin, as wine is often mingled with water, must be admitted: but as wine and water are very different substances, and, though capable of mixture, yet can and do exist in a separate state, so it is also with sin and temptation. To say that there is ever sin without temptation leading to it, might indeed be false; and if true, would have no connection whatever with our subject: but *there may be temptation that neither partakes of sin, nor produces it*:—and that is precisely the assertion of the text concerning the temptation of our Lord. If we attentively look at the plainest facts, this truth must speedily be apparent. How many are successfully tempted by *hunger*, or the dread of it, to seek subsistence by unrighteous practices? Yet surely to be hungry and to dread the pangs of hunger, are but mere infirmities, not sins. How many crimes are committed under the influence of anger! Yet there is such a thing as blameless anger, if the dictates of God's Spirit are of any authority; for were anger always criminal, the apostolic precept, "Be angry, and sin not," would just be an injunction upon us to sin without sinning. The truth is, that all the stronger appetites and affections which God has implanted in our nature, and which would have been necessary to its being and well being, though we had never fallen—affections most fit, most becoming, most beneficial, most indispensable—are every one of them converted into most dangerous temptations, when they happen at any time to be powerfully excited, under circumstances that preclude them from being lawfully indulged. There may, no doubt, be excitement without just cause—or excitement that goes beyond due bounds—and then certainly it is sinful excitement;—and if it lead to criminal conduct, here, without question, is a sinful temptation producing sinful deeds. But on the other hand, the excitement *may* be quite unavoidable as to its occasion—and quite reasonable as to its degree; whilst it may, notwithstanding, continue to be a *temptation* of the most powerful kind. If, for instance, a man is long shut out from every kind of nourishment, he cannot but hunger and thirst. If the privation is continued, no feeling can be more reasonable than the fear of death, as none can be more violent. In these circumstances, should he suddenly find an opportunity of supplying his urgent want, but only through some act of decided wickedness, who can fail to see that he would be fiercely tempted to seek the relief by committing the sin? Should he in fact commit it, he is guilty; but his guilt lies not in the temptation itself surely, but in the success of the temptation. It lies not in having felt the raging appetite, but in having yielded to it;—not in having feared the death of the body, but in having forgotten the fear of Him, who after the body is dead, can cast the soul into hell. That no part of the sin belonged to the mere temptation, will, however, be still more evident, if, instead of

yielding to it, the sufferer has successfully resisted and died, rather than make shipwreck of faith and a good conscience. In this case, let the bodily anguish have been as great, the horror of death as violent, the impulses that strove to conquer his better will as frequent and as furious as before; yet, seeing his hatred of sin, and trust in God, and hope of eternal life were stronger still, and were prevalent at last against all inducements to evil;—it is clear that the temptation, instead of being a sinful thing, was just one of those “fiery trials” of a Christian’s faith, which the Scripture pronounces to be “more precious than gold that perisheth, though it be tried in the fire.”

* * * * *

The second assertion, namely, that those temptations which are the most sifting and terrible may, notwithstanding, be the farthest removed from sin, will admit of confirmation in few words. Nothing indeed can be more true, than that our evil dispositions and passions, when fostered and provoked by indulgence, occasion to those who are not utterly abandoned, many a painful trial and many a bitter conflict, which might otherwise be avoided. And yet in a world where sin has introduced confusion, and demands that God, in his sovereign mercy and righteousness, should often visit his own children with sharp correction, it frequently becomes needful to restrain the holiest affections; and to mortify desires the most natural and most necessary, with as much rigour as the most impure and profligate. * * * The temptations of our Lord, without being sinful in the least degree, might, notwithstanding, be, what we know they were, more sharp and terrible than any other. What though he had no irregular or exaggerated passions to restrain! He had holy, just, pure, heavenly affections, strong in proportion to the greatness of his soul, and warm in proportion to the brightness and dignity of their objects; which he was called upon, by the nature of his undertaking, not only to control, but for a season to thwart so painfully, and to turn aside so violently, from their natural courses, that he must have needed to exercise a persevering strength of self-denial altogether matchless; and must have had in his heart experience far beyond what mere mortality could have endured, of the profoundest sorrow, the keenest anguish, and the harshest mortification. What feelings but such as these, could he have experienced in those hours of temptation, when, with a spirit feelingly alive to all the refinements of celestial purity and love itself, he had to hear the loathsome suggestions, and encounter the detestable impulses, of diabolical wickedness and pollution?—or still more, when with a heart that was completely absorbed in the love of God, and that found its highest delight in the sense of his fellowship and favour, it behoved him, by his own consent, not only to feel himself forsaken of God, alone and desolate; but also to endure in his spirit, the whole expression and effect of God’s infinite wrath, when roused to execute the utmost vengeance of sovereign justice, upon the sins for which, though he did not commit them, it was his lot to suffer. No trial, it is evident, could either be more holy or more terrible than this. Nay, in the very perfection of its holiness its terror was consummated.

But now we come to the third inquiry whether the temptation of Christ, being without sin, could give him a thorough experience and feeling of human infirmity in the hour of trial. To judge of this, we must attend to the manner in which that sense of weakness is produced in ourselves, to which our Lord's sympathy has reference. Some *moral conflict* is necessary for the production of it: for whatever may be our real infirmity, it is only in some struggles that we have the "feeling of infirmity." Then only are we thoroughly conscious of weakness, when putting forth our whole strength we feel it insufficient, or but little more than sufficient, to meet the exigency—and are consequently open to the impressions of danger and the assaults of fear. Such alarming sensations may alike be excited, whether we fail or whether we are victorious in the conflict. * * And why then may not our High Priest, though unconquered, have acquired the like sensibility in his temptation? He had no sin, it is true; but did he not feel weakness? Did he not see danger? Was not his heart afraid? When tempted, had he not experience of a conflict which brought his strength and holiness to as unsparing a trial as any that befalls his people can bring theirs? * * Our understanding and belief of this most important truth receives some disturbance from certain ill-defined notions of the share which our Lord's Godhead must have taken, in supernaturally sustaining his human powers while under temptation. "The Word was God," we say with the evangelist; "how then," we add, "could he ever be in straits?" The question would be quite in point, did it belong to the perfection of his fitness for the mediatorial office, or did it even consist with that fitness, that his humanity should be placed, as without doubt it could easily have been, beyond all reach of sharp and distressing temptation. But the case was far otherwise. For in that he was tempted, says the apostle, he is able to succour them that are tempted:—words which distinctly teach that in consequence of encountering painful conflict, such as calls for succour, he has acquired for the relief of others in similar circumstances, a qualification and a meetness which he could not otherwise have possessed; but without which it is obvious that he could not be, what he now is, a perfect mediator. * * This view of the case implies no disparagement to the greatness of our Lord's endowments considered as a man. On the contrary, the belief that his conflict was extreme, is held by none more consistently than by those who hold, at the same time, upon the fullest evidence, that, even as a man, he was in every excellence, moral and intellectual, exalted unmeasurably, not only above all that are born of women, but even above all that is revealed of angelic sanctity or grandeur. The unrivalled greatness of his soul, was no reason why he should pass through his trial without difficulty; because the hostility and the hardship with which he had to contend was high and formidable in proportion. It was little that he was to meet the rage of confederated men, in all the plenitude of carnal power:—it was even little that he stood alone against the concentrated might of the kingdom of darkness, when it was stimulated by circumstances to the utmost

violence of desperate animosity, and came armed with the whole subtilty and vehemence of its spiritual temptations. He had to stand before the face of incensed Omnipotence—and to encounter the strokes of that flaming sword of Jehovah, which was to fall in vengeance upon the sins of an apostate world. And who then shall undertake to tell, what a marvellous enlargement of forethought and knowledge in a human soul—what an inextricable grasp of assured faith upon the promises of God—what an iron strength of holy resolution—and what inextinguishable ardours of divine and saving love—must have been found in him, who could not only before-hand resolve to meet such terrors, but could actually sustain them, and not only sustain but conquer them, when they came at once, with united force and fierceness, to wrestle with his spirit in the agonies of the cross!

That Christ then, in his fearful though sinless conflict, thus gained a thorough “feeling of infirmity,” is certain:—that this feeling lays an ample foundation for a true and perfect sympathy with his people in all their trials, remains to be briefly manifested. The text obviously intends to teach nothing more than that the sympathy of Christ is secure to those who believe in him—who acknowledge him as their High Priest—and who hold the same attitude in which he was found on earth, striving against sin. But this does not prejudice the truth taught in many other passages of Scripture, that he regards with compassion even the very chief of sinners. That he could derive from the experience of suffering on account of sin, a vivid sense of the miseries which men bring down upon themselves is self-evident; and that he has no disposition to withhold from any who will accept of it, the benefit of this fellow-feeling, appears from his lamentation over the perishing rebels of Jerusalem. In one point, however, it is quite true, that his participation of such men’s sentiments does entirely fail. He can have no fellowship with their love of sin. Their impure, unrighteous, ungodly thoughts and feelings are utter strangers to his heart. There can be no concord of Christ with Belial. But is this any disadvantage to those unhappy persons in seeking salvation from him? Quite the contrary. If he *could possibly* have a fellow-feeling with their sins, yet to what end would they wish for the existence of such a feeling? Is it that he might the more indulge them in their wickedness? That, instead of promoting their salvation, would be deepening their destruction. Is it that he might the better mortify and expel their sins? But how could such an object be promoted by his concurring in their sins, and entering into the spirit of them? Surely his invincible abhorrence of every, the least iniquity, and his infinite love of holiness and unspotted righteousness, are the very best pledges that sinners can desire of his most earnest readiness to aid them in renouncing all their transgressions. Thus even where his fellow-feeling comes short, and in reference to his very enemies, it is most for their real interest that it should do so. But if any such desire to be, in every point, and to the utmost extent, in harmony with the Son of God, their course is plain—let them repent and believe the Gospel.

To all who are already in the faith, the comfort of the text is offered without reserve. Engaged in the very same conflict by which Christ acquired his own sense of infirmity, they may rest assured that, he can thoroughly appreciate theirs. With what kind or degree of infirmity can they be tried of which he had not experience? Toil, pain, poverty, disappointment, reproach and calumny, the strife of tongues, the violence of hostile deeds, oppression, mockery, murder, were his portion more than any man's. His tender feelings were wounded by the death of friends—by the anguish of a mother with the sword in her soul—by the treachery of false disciples—by the desertion, in his time of utmost need, of those who were sincerely devoted to him—by the eternal ruin of many whom “beholding he loved,” and amongst them his own unbelieving kindred. The mysterious powers of hell were let loose upon him. The hand of God touched him. These things and more came upon him to the uttermost. “He was tempted in all points even as we are.” Say not that he could not, like you, have felt the burden of conscious guilt, having committed no personal sin. Say not that by having committed innumerable sins, your temptations from within and from without have greatly gathered strength, while your powers and means of resistance have been proportionably diminished—a source of discouragement which could not have affected Christ, as being free from the commission of sin. But wherein lies the real force of this objection? Is it not in the great hardship and difficulty of the conflict to which the disadvantages in question expose you? But is your struggle, at the worst, more severe and desperate than was the Lord's? O! but in him was Godhead—and he had the promise of the Father that he should not fail nor be discouraged until his mighty task were completed. And is not Godhead also your refuge and your strength, a very present help in the time of trouble. Nay, that very Saviour, whose almighty sufficiency our cowardly distrusts pervert, by such reasonings, into a source of misgivings, instead of a theme of triumph:—can *his* destinies be separated for a moment from those of his people? Is not he himself our head, and we the members of his body? Are we not of his flesh and of his bones? Is it not the power of his resurrection that keeps us from death? Is not our life hid with Christ in God? And is not the promise absolute, that when he who is our life shall appear, we also shall appear with him in glory? Let us then be strong and of a good courage. Let us fight a good fight. Let us lay hold on eternal life. Insufficient of ourselves for these things, let us look the more to that sufficiency which is promised us of God; and seeing we have not an High Priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin, let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. Amen.

W. N. TO J. S. ON THE INTERPRETATION OF EZEK. IV. 6.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As your learned and excellent correspondent, J. S. has kindly referred to me in your number for November, 1831, I beg leave, through your pages, to offer him my cordial thanks for the information communicated; and to admit that my mind has been shaken—perhaps more than shaken—by it, in connection with previous observations from him and others, as to the use which I thought might have been made of Ezekiel iv. 6. in the study of chronological prophecy. But, I must add, that as to the principal matter concerning the symbolical interpretation of ‘days’ for ‘years,’ my mind has not been shaken. Mr. Faber’s reasoning on the seventy weeks in Daniel appears to me, on the whole, to be valid. I still think that the viii. chapter of Daniel contains internal evidence, that the period of 2300 days, therein mentioned, cannot be literal and natural days; besides some corroborating arguments in a former paper, which remain unnoticed, although part of that article was answered by your learned correspondent, R. D. with what success I will not now venture to examine. The discussion is in the hands of able men on both sides, to whom I wish to look for instruction; and I should not have been forward even to touch upon it again, if it had not been for the above admission, which I feel it my duty to make, but at the same time to qualify. I conceive Mr. Faber’s interpretation to be supported by a sort of induction from past events, as the Ten Years’ Persecution, and the history of the Saracens and Turks.

Will you permit me now, Mr. Editor, further to avail myself of your valuable publication, which I trust is a place of union and amicable meeting, as well as a fair and open field for discussion, to request your correspondent, J. S. to favour me and your other readers with an exposition of Luke xiii. 32, “I do cures to-day and to-morrow, and the third day I shall be perfected?” It occurs to me that this passage may mean, I shall continue to perform miracles of mercy during this and the next year, and in the following year I shall have finished my work on earth. I should be glad to learn whether what is known of the chronology of our Lord’s ministry may agree with this paraphrase. If it should, I think it may afford some assistance in the question which has given occasion to this letter from your constant reader,

W. N.

P.S.—In my letter on Church Reform, seventh line from the beginning, I think I wrote the word *disclaim* where *disdain* has been printed—at least I know I intended it.

PROPOSAL TO ESTABLISH A CHOIR SOCIETY FOR THE CHURCH.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Among the many valuable institutions which are attached to our venerable Church Establishment, all of which are very useful to society at large, I have not heard of one that would be more beneficial than to establish a Choir Society for the better execution of our beautiful psalmody. The following plan has been suggested to me by a friend :

1st. The Society to be composed of young men of good character and piety, and to be under the direction of a Committee and Secretary, who may be elected annually or otherwise, by the members.

2d. The Society to have a professional person attached to it, who might receive a salary, and who would give instructions in music to the members. A trifling subscription from each member, along with, perhaps, donations from friends, would cover this expense.

3d. The members to meet once a week, in some place where they could obtain the use of an organ, for the purpose of practising the anthems and psalmody. And on Sundays to attend in rotation at the parish churches, (supposing that the Society is established in a city or town where there are several parish churches,) but especially to be present at all Charity Sermons, which should be one of the leading objects of the Society, and it should be the Secretary's duty to give intimation of the time and place of each meeting. Were the members becoming numerous, they could be divided into two or three different choirs, under the direction of the Committee.

It appears to me that were societies established on some such plan, in every place of any size in the kingdom, or a general society with branches, under the title of "The (Charitable or Voluntary) Choir of the Established Church," much good would be the result. It would create a taste for sacred music, (and in this respect we are sadly deficient,) which would not stop merely in exciting the feelings, but produce a very visible improvement in more important matters. I am sure many of our excellent clergy would not be backward in lending their assistance—and am also sure, that to induce them, I do not require to quote any of those numerous passages of Scripture which exhort us to the delightful duty of "praising the Lord," and that not merely with the *heart*, but "*skillfully*, and with a loud noise."

If these hints are worthy of your notice, your insertion of them in your truly profitable *Christian Examiner*, will oblige

A MEMBER OF THE ESTABLISHMENT.

ERSKINE'S VIEW OF FAITH CONTRASTED WITH SCRIPTURE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Having endeavoured in my last letter, to show that Mr. E. identifies, so far as pardon is concerned, *believing* and *doing*, while the apostle Paul exhibits them in contrast, I shall proceed now, to offer a few remarks on another part of the paragraph quoted at length in my former letter. Mr. E. having stated, that whether the means be the *believing*, or the *doing* something, the object to be attained is “a deliverance from penalties, and an assurance of safety.” He adds, “now it is obvious, that this is a system of pure selfishness, and that the man who acts under its influence, must, in every thing that he thinks or does, be serving himself, and seeking his own interest, and that God is considered in it, merely as a being whose power makes it a matter of primary importance, to appease his resentment, and obtain his favour.” Whether this is sound reason, or unhallowed speculation, must depend upon the fact of its principles being or not being recognised in the Word of God. Now, Sir, the question at issue here is one of easy and speedy solution. If the interest that a man has in avoiding the displeasure of God, and of enjoying his favour, is presented to his mind in the Scripture, as a legitimate motive of action, then is there an error in Mr. Erskine's logic. He has got himself entangled in the meshes of some fallacious principle, and he has put forward, in this instance, for truth, an unscriptural refinement.

Now, Sir, so far from finding any difficulty in producing cases from Scripture, involving both indirectly and directly, the principle which Mr. E. derives, my difficulty would be to find one passage from which the hypothesis of Mr. E. could derive legitimate support. What I mean is this: I cannot recollect a passage from which it can be lawfully inferred, that the abstract character of God is exhibited to *fallen man*, as a reason for loving, serving, or praising him; but I can recollect many in which the interest and happiness of man is represented as involved in his becoming affected toward God as he ought to be. Are there not a thousand passages to be found in Scripture, all in the spirit of the following expostulation? “Repent and turn from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel?” Ezekiel xviii. 30, 31. Avoiding *death*, is the ground upon which the favour of God is to be sought. Again in Isaiah: “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon.” Isaiah lv. 7. Again, in the New Testament, “Enter ye in at the straight gate, for wide is the gate that leadeth to destruction, and many there be which go in thereat,” &c. Matthew vii. 13. Again, “For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

Matthew xvi. 26. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. v. 11.

To multiply passages in which the personal loss sustained on the one side, and the personal gain enjoyed on the other, by a compliance with the divine invitation, or a disregard of it, are proposed as legitimate, and even conclusive considerations, by which the human mind is to be determined, as to the question of turning to God, appears to me quite unnecessary. Let those who have espoused the views of Mr. E. if any have, produce a passage, in which the fear of being lost, on the one hand, and the desire of being saved on the other, are represented as motives of conduct so purely selfish, as that a man might as well be pursuing a worldly object, as be seeking God on either of these accounts. This is the doctrine taught by Mr. E. and, in truth, that such a doctrine should be taught by such a man, may well occasion surprise in the minds of those who have read the first published productions of Mr. Erskine's pen. Mr. E. plainly tells us, that, if a man in his dealings with God, is taking into account his own safety, and his own happiness, he might as well be employed in some secular pursuit. The thing he is about may have a religious name, but it is essentially vicious : and why ? because his object is a *selfish* one, and God is regarded in it, "merely as a being whose power makes it a matter of primary importance, to appease his resentment, and obtain his favour." This passage is evidently so worded, as to give Mr. E. the greatest advantage in the argument, that the nature of the case admits of. Another mode of stating the fact, would in itself be sufficient to remove the false impression arising from the partial representation of it, (not deliberate, I believe,) given by Mr. E. in the passage quoted above. The case is simply that of a rebel, convinced of the folly and wickedness of his conduct, practically recognizing the just pretensions of his rightful sovereign. In such a case, it would seem, that absolute submission goes for nothing ; because considerations of personal safety have led to it : and a man might as well hold out in rebellion against the king, as merely recognise the legitimacy of his government. This, I confess, appears to me a very extraordinary doctrine. A sinner persuaded that while he continues an enemy to God, he can be neither safe nor happy, submits and cries for mercy. This, it seems, will not do. This is the action of one who is only thinking of his own safety and happiness, and he is dismissed until he becomes unselfish ; and when he can divest himself of personal considerations, and act from a mere regard to the glory of God, then he may return, and he will meet with a different reception. And is this really what Mr. E. means ? were I to form an opinion, a priori, from what I had read in some of his former publications, I should certainly answer this question in the negative. But judging from the extract given above, I am forced to say, yes ! Mr. E. has plainly told us, that the man who in his submission is influenced by the desire of obtaining "a deliverance from penalties, and an assurance of safety," has nothing to expect but a repulse ; or putting it in another form : the man, who fearing him

"who hath power to destroy both body and soul, and to cast them into hell," deprecates his anger, and seeks his favour, being moved merely by a regard to his personal safety, might as well be occupied in securing some secular benefit—the principle of action being the same in both cases; and the only difference lying in the application of it. Such is the doctrine, as far as I understand it, that Mr. E. teaches in his "preliminary discourse."

I should wish Mr. E. to consider whether what he seems to regard as being a consideration of no value, does not in reality constitute an essential difference in the two cases. The transfer of the prudential principle from temporal to eternal things, is exactly the point pressed on a variety of occasions, by prophets, evangelists, and apostles. The following remonstrance is but a specimen of what may be found pervading the books of the Old and New Testament: "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah lv. 2. What is this but a transfer of the principle by which a human being is moved to seek his own good, from the pursuit of that which does not profit, to that which does? Is not the avoiding of what is injurious, and the pursuit of what is beneficial, a matter of rational and legitimate calculation? And is not the mistakes that men make in their estimate of things, the ground upon which they are continually addressed in the Scriptures, and the very point upon which correction is called for? But where do we find a hint, that, if a man has discovered what is really good, and aims at the possession of it, *because* it will satisfy him, he is pursuing a wrong course, and might as well continue a sensual, or an ambitious man? I do not recollect any thing of the kind in the Word of God.

I feel very reluctant to call the speculations of Mr. E. on this important subject, an unhallowed refinement: and yet, if I am able to understand his meaning, it has that appearance to me. It is something for which I can find no countenance in the Word of God; and if an awakened sinner were to take it into his calculation, I do not know what he would do. When the apostles on the day of Pentecost, charged the people with the murder of the Messiah, and that they were constrained to cry out, "men and brethren, what must we do?" we cannot trace any symptom of a scruple on the part of the apostles, as to what might be the precise nature of the motive by which their hearers were actuated in the inquiry. They did not stop to examine whether or no, the fear of God's displeasure on account of the tremendous guilt incurred, might not have been the principal or even the only reason they had for wishing to have the interesting question resolved. The justice of the charge which they had brought against their countrymen was practically admitted, and a feeling of concern, arising from a persuasion of guilt, produced in their minds. This was what they had aimed at; and without delay, they proceed to relieve them from the apprehension that the crime, however

great, was unpardonable, by unfolding the gracious promise of God, as to forgiveness and salvation.

Where in the Word of God, do we find men reproved for seeking *happiness*? I cannot remember an instance of the kind. There is an abundance of passages in which we find the wrong direction condemned, which this natural propensity takes in order to its gratification; but in the propensity *itself* there neither is, nor can be anything wrong. A thirsty man is not condemned for seeking to have the painful feeling of which he is conscious, removed; but he is guilty of inexpressible folly, if he "forsakes the fountain of living waters, and hews out to himself cisterns, broken cisterns, which can hold no water;" and if, in spite of information and reproof, he persists in his folly, he cannot justly blame any one but himself for the consequences which must attend his perverse obstinacy. It is not then the principle of *self love*, that is condemned in Scripture, but the misdirection of the principle. It is quite consistent with the law of creation, that a human being should desire and seek his own happiness; but it is a palpable infringement of that law, when he does not seek his happiness in God.

All this appears to me so evident, that I sometimes think I must misunderstand Mr. E. and that he does not really mean to say anything in contravention of it; but his language is apparently very explicit, and he is not a man who cannot give a clear expression to his sentiments. I must therefore conclude that Mr. E. does intend to convey to his readers, the doctrine which I am controverting in this letter. In the correctness of which conclusion I am the more ready to acquiesce, because of the connection between the view given of this subject, and that of other subjects brought forward by Mr. E. in which he professes to correct some opinions generally received. But on this point I propose to enlarge in a future letter if it should please God; and should you think proper to insert the present communication, I shall send my next to you as the last with which I mean to trouble you on the present subject. With many thanks for past indulgence, I am, Sir, truly yours,

T. K.

A LETTER IN ANSWER TO A LADY IN AFFLICTION, BY
THOMAS WILSON, D.D. BISHOP OF SODER AND MAN.

(NEVER BEFORE PUBLISHED.)

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—No apology is necessary in introducing to your notice the following fragment of a letter written by that truly primitive bishop, Wilson—any relic of whom, interesting as it must be to the Christian community at large, should be particularly so to the *Irish Church*, educated as he was for the ministry in our University, which he left on taking holy orders in 1686. Long may that

venerable establishment be noticed as *silent* in her own praise; she needs not self-extollation, while the *lives* as well as the works of such sons, so fully attest it; for I know not, in the whole range of modern instances, a more beautiful example of a person "walking with God, and having his conversation in heaven."

I am sorry that the envelope containing the conclusion, signature, and name of his correspondent, has been so effectually mislaid, that after the strictest search, it is not forthcoming. Fearing least a similar misfortune should occur to this, I hasten to communicate it to your valuable Magazine, promising to send the sequel as soon as found.

I am, Sir, your obedient servant,
St. B—.

ISLE OF MAN,

November 19th, 1715.

MADAM,

This very evening I received your letter; and because I am sure that your case is pityable and pressing, I will not defer answering it one moment. And may the Good Spirit of God direct Mine, and influence your mind. I will endeavour to give you all the satisfaction I can, and yet after all, I must tell you—That God may have purposes of Infinite kindnesses towards you, and yet may suffer you to be longer afflicted, because this Dispensation tho' very bitter may be the very Best for you. But yet this must not hinder me from advising, or you from endeavouring to Recover a Quiet Frame of Mind, which is a Temper most acceptable to God, and without which we cannot serve Him as we ought to do. I don't mean a Mind free from Trouble, Fears, Temptations, &c. (For God's Servants must expect that the Enemy will be flinging his Fiery Darts at them, as long as they are in the body;) but I mean a Resigned Temper of Mind, which will make you Happy in the midst of all your troubles.

I would Reason with you upon all the Things you complain of so bitterly; but I know your condition too well, not to know That Reasons are of Little use where the mind is encompassed with sorrow and darkness. Otherways I could convince you That you *DO* Believe in God, or els you could not be so much troubled for want of Faith. That No sin you have committed, is Unpardonable, because such sins are always accompanied with contempt of God, and hardness of heart, and hatred of being reformed. I would convince you that your very Doubts and Fears ought to afford you *This comfort*.—That you both Fear, and Love, and Believe in God, or els why are you afraid that you have offended Him. I would tell you that you are not so perfect, but that God can still Purifye your Heart, and Make you more humble; And that it is by these afflictions He do's this to His Dearest Children. I would assure you that God is so far

from being angry with you, when He suffers the Devil thus to vex you ; that He is well pleas'd to see that These Tryals have so good an effect upon you, as to make you hate what He hates ; To acknowledge your own weakness and misery ; To keep down Presumption ; To look up to, and Depend on *Him only* for safety ; and yet you ought to Rejoyce that you have such an opportunity of shewing your Love to God. I would reason with you upon these Heads ; but your present disorders will not suffer you to Receive comfort from such discourses, nor that advantage which, at another time, you might reap from them. At present, I will only ask you this question:—What would you say to your child, if giving him a wholesome Medicine, he should behave himself untowardly—and Fret, and be Peevish, and cry—“ You design to Poyson me ;” would not you be Angry at his unreasonable Fears ? Would not you tell him, 'tis to prevent, or to cure some disorder ? That nothing but a tender love and concern for his health, would make you to give him so bitter a Potion ; That if you had a Mind to destroy him, you would not have taken so much care of him as you have done ? I hope you'll excuse this plain way of Arguing with you. And Remember that God Loves you better than you can love your child ; That he knows better than you do, what is proper for you ; That you may have Disorders which you know not of ; That if he had not hitherto supported you, your Adversary would long since have got the Dominion over you ; That neither His arm, nor His Love is shorten'd.

But you say your case is singular.—Alas, Madam, you know little what others have felt, no more than others are sensible of your affliction. Were it proper, I could inform you of a case much more dreadful than yours, and yet that very person, before he dyed, and when he was as sound in his understanding as any man living, declared that he would not, for the whole world, but have drunk that Bitter cup. I am sorry your Adversary should prevail with you to forbear going to the Holy Sacrament. I am persuaded you did not apprehend what an advantage you gave him, if God had not prevented him. Do so no more, if you have any regard to my directions. Rather go with all your Fears, and humbly fling yourself upon God's goodness, and let him deal with you, as to him seems most meet ; such an Act of humility and self-denial Rather than you would decline a plain duty, and not go to the Lord's Table when you are invited, will be more acceptable to God, than you are aware of.

As to the Sin you are afraid of, and suspect to be the occasion of your present trouble. 'Tis certain when your mind is clear, you'll see that this could not be so, nor *in you*, any Sin at all. For in such cases, people are not in their own power and ordering, but are governed (and ought to be so) by others ; and in such doubtful cases, People do well to submit to those that are supposed to know what is the fittest to be done. I can not by any means approve of your curiosity—To beg of God to shew you

why he suffers you to be *thus handled*. Must God be desired to give his creatures an account of his ways? Think of it, and you'll find that Impatience, if not some secret pride, (as if you could not have deserved it,) lurked at the bottome of that petition, and you were answered according to your folly. You will not bear patiently what God appoints, and HE will lay it heavier upon you, till you confess His wisdom and goodness, and your own weakness and corruption. However let not what you have done afflict you, only avoid such prayers for the future, and submit to what God permits—Remembering that secret things belong to God, and to us the knowledge of his ways; and therefore let it suffice you, That you dont live in any known sin, nor omit any known duty; And that when ever you shall be convinced of an Error, you'll leave it for the Love you bear to God, and his word.

What Bishop Beveredge says of unbelief, I know not, but this I am sure of, That you misunderstand him, and apply his words very wrong. Pray let me advice you once for all, not to take so much pains to torment yourself with things that at present you are not able to comprehend; rather meditate upon the goodness of God, who commanded us to call him Our Father, that we may better apprehend How well he loves us.

And now, Madam, you see that I have said something to all your scruples, and yet if I said no more, I fear I should leave you as comfortless as I find you.

You apply to me as a Spiritual guide. If you are Sincere, you will be directed by me, as one who has had some experience in these cases. The advice I shall give, shall be short, and plain, and honest, and by the blessing of God, you'll find the fruite of your obedience, if you think fit strictly to follow my advice.

The only true way then to be Happy in the midst of these troubles, is this, To Resign your self wholly to God's good will and pleasure, and resolve to be what HE would have you, for the present to be, viz. assaulted by your Spiritual Enemy.

Trye to exercise this one Vertue, and trouble not yourself with any thing els; untill you have in some measure attained it, let this be your constant Prayer to God, that his will may be done, and That You may patiently submit to it. Fling yourself at his feet—acknowledge that you have no power to help yourself—That you depend upon his goodness for an Happy Issue out of your affliction.

* * * * *

Cætera desunt.

. It is unnecessary to remark, that the antiquated orthography of the original has been scrupulously adhered to.

CHRISTIAN UNION SOCIETY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Doctor Doyle once proposed a union between the churches of England and Rome: but when the amount of his concessions came to be ascertained, he declared, very coolly, that he was prepared to make none. The case is similar in regard to many persons who descant, in eloquent terms, on the advantages of union among God's people and mourn in strains sufficiently pathetic, the the havoc which the fiery spirit of discord is daily making in the flock of Christ. Indeed those who are loudest in deprecating division, are generally drawn with most difficulty out of the Sectarian strong-holds, in which they have entrammelled themselves. Exhortations from opposing parties are looked upon as the language of treachery; while, if some of their own friends attempt to draw them with the cords of love, they at once plant their feet in a *nolo episcopari* position, and pull most determinately against them. When we consider that it is universally admitted to be a Christian duty to seek, by every Scriptural means, the union of all the children of God, it will appear surprising that so little is really done to promote so desirable an object, and that obstacles are so lightly and recklessly flung in the way of such union, even by persons professing to be deeply interested in the welfare of the church.

The principle that union is power, has been long acted upon with success, and its truth fully established in the experience of bodies politic, as well as religious. It is by means of it, that the pope, like the Æolian monarch of tempests,

“Imperio premit, ac vinclis et carcere frænât”

the immortal mind of man, struggling in vain for liberty. If it has been found all but omnipotent in working evil, why should it not be equally successful, when brought to bear in the cause of truth and holiness? The Bible, whose teaching is ever in perfect consistency with truth, inculcates throughout the necessity of union. Our Lord himself lays it down as an axiom that internal division leads to destruction; therefore his most emphatic instructions—the most heart-touching lessons of his holy example—and the most earnest of his pleadings with his Heavenly Father, had reference to the union of his people. I envy not the man who reads the prayers of Jesus to this effect, and yet in the burning of his zeal, can rush on to rend the church's peace, and fling to the winds the cords that bind in one, her children's hearts—all, perhaps, to gratify a lurking spirit of pride—that demon of infernal light, so often found concealing himself beneath the sackcloth and the cowl, the gown and the mitre.

The reformation, in its outset, was gloriously successful, because its friends were united in their attacks upon the unchristian system from which they had separated. But their hands were soon paralysed by disunion, and the work therefore stood still. Would that

they had followed the example of the first disciples of the Gospel, that they also had been of one heart and one mind, and that it could have been said of them, "see how these Protestants love one another!" Then Sectarianism, that canker-worm of the church, would not have made such ravages as have marked her subsequent history. If the prosperity of Zion should be dear to every Christian heart, so should her internal peace, for these are intimately connected, nor can the former exist without the latter. If it all times it behoves the followers of the Redeemer to pray and to labour that they all may be one, as He and the Father are one, they are at the present time peculiarly bound to come forward in order to rally the scattered sections of the army of the cross, that it may be able to sustain and to rebut the well-directed assaults of the enemy. For, however heterogeneous may be the forces of the god of this world, they are now firmly bound together to affect one object, namely, the ruin of the church of Christ.

These are allowed on all hands to be interesting times. Changes the most important and extensive in their results, have recently taken place. These are not merely the ordinary changes that may be expected to occur from time to time, in the political states of the world. It is not that power has been lost by one party and usurped by another—it is not that one dynasty has been hurled from a throne, and another has seized upon the regal sceptre—it is not that the crown of despotism has been torn from the brow of the autocrat, by the welshed hand and fierce grasp of democracy; these are not the things that constitute the most alarming features in the aspect of the present times.

Such events may occur without materially altering the moral character of the passing age. But now the very frame-work of Society is shaken and disjointed. A powerful under-current of revolutionary principles is successfully sapping the foundations of establishments, venerable for their antiquity and long acknowledged utility. So far as these principles tend to paralyse the arm of tyranny—to break the power, and loose the chains of oppression—to level the strong-holds of bigotry and sweep away the mummeries of superstition, instead of deprecating their influence, we might have reason to hail their progress with delight. But unhappily, the principles, the motives, and the spirit of the Gospel, do not characterise the movements that are now abroad in the earth. Slavery breaks loose into licentiousness, and the haggard form of superstition, is trampled upon by the daring monster—infidelity. Human corruption throws off the weight that repressed its more furious ebullitions, and, like lava, rushes forth with scathing and desolating power upon the most useful institutions of society.

Such in brief is the state of things without the church. Within there is little to encourage. It is true, we have many societies organised for the purpose of extending the knowledge of salvation to those who are in darkness. But a very small measure of success attends the labours of some of these, while others are agitated and threatened with dissolution, by the disagreement of their own

members. A large portion of the church is luke-warm and inactive; and some of those upon whom we hoped the mantles of the reformers had fallen, are carried away by strange doctrine—have put on “rough garments to deceive,” and are obtruding their delusive visions upon the church, as the inspirations of the Spirit of God.

In Ireland, many signs of the times betoken that a season of persecution may not be far distant. The destruction of the establishment is so openly threatened, that it cannot be reasonably expected to stand long in its present state. I am not, however, among those who confound the Establishment with the Episcopal Church of Ireland. The ruin of the one, by no means involves that of the other.

I can conceive of a flourishing state of that church, though the bond that connects her with the state were utterly dissevered, and she were cast entirely upon her own resources. I believe the best of her clergy would cling to her in her adversity; if not, she must have now many false and flattering friends. Surely the gold that sparkles in her mitres—the green wood-skirted lawns, that encircle her palaces, and the state livery that ornaments her servants, are not the things that excite those warm expressions of attachment and esteem which are so often reiterated. Whatever intrinsic excellence she possesses as a church at present, she would retain, though she ceased to be the established religion; and all her faithful adherents would have the devotedness to her interests increased rather than diminished. If it be asked where would her clergy find support? I answer, that the majority of parishes contain a Protestant population, well able to support their pastors; and, in order to meet the wants of parishes less favourably circumstanced, it would be easy to establish a general fund towards the support of the Gospel in them, which would scarcely fail to answer fully its object, if we consider that the great mass of the property of Ireland, is in the hands of Protestants. I have taken up this hypothesis merely to show how unfounded are the fears of some persons, in reference to this subject. It is unworthy of Christians to rest so much upon an arm of flesh, and to imagine that any branch of the church must perish, because the state withdraws from it its riches and its honours. The first Christians possessed none of these things, and looked not for them; and yet they had no apprehensions for the existence, and even the final triumph of the church. The rock of their dependence was the mighty God, who is the church's Redeemer, and whose severest threatenings are directed against those who put their trust in man. Should the apprehended crisis arrive, woe to the church, if forgetful of the God of Jacob, and possessed by the engrossing spirit of the world, she fly to human refuges—seize upon carnal weapons, and wield them in the proud spirit of self-dependence. Then indeed her light will be removed—her glory will depart, and her sanctuary be trodden under foot by the enemies of truth and righteousness.

If we would obviate a state of things so deplorable, and save our land from the dark and bloody reign of popery, we must sacri-

fice Sectarianism upon the altar of our common Christianity. If dissenters are now called upon to manifest a spirit more magnanimous than their predecessors, and to abstain from acrimonious attacks upon the temporalities of the church, it is also incumbent upon churchmen to merge the aristocrat and the priest in the Christian pastor—to come down and meet their dissenting brethren—as fellow-labourers in the same vineyard—to cease to glory in distinctions that are earthly, and therefore worthless in the eye of the man that glories in the cross of Christ.

The various religious societies have done much to bring Christians together and teach them to exercise towards each other mutual affection ; but they have not done enough, nor can they ever effect such a union as the circumstances of the church demand. A society should be established for promoting union among all classes of orthodox Christians. If a Protestant Political Union be necessary, let one be established to watch over the temporal interests of the people. Let Colonization and Orphan Societies go on and prosper—they are valuable in their place. But the church must not interfere with the politics of this world. We want a great religious association whose objects would be—

First—To unite as far as possible, and by every Scriptural means, all the real friends of the Redeemer in Ireland.

Secondly—To appoint days of humiliation and special prayer, for the out-pouring of the Holy Spirit upon the Church, upon which days meetings for this purpose would be held simultaneously by all the auxiliary societies throughout the country.

Thirdly—To establish a religious newspaper to circulate among the members of the society, communicating religious intelligence, and defending the Gospel and its ministers from the attacks of the popish and infidel press.

Fourthly—To protect those who might become the objects of persecution ; and, in fine, to watch over all the various spiritual interests of Protestantism in Ireland.

A society somewhat similar to this would, in my judgment, be the harbinger of blessings to this country, such as we have never yet experienced ; and which can never be realised, until all the people of God come forward unitedly, assailing the ear of heaven with a loud, simultaneous, national cry for mercy, unceasing, until the Lord turn to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for grief, the garment of praise for the spirit of heaviness.

I am, Sir, yours, &c.

Μαθητης.

ON CONVERSION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The question, "HOW SHALL I BE CONVERTED?" occupying as it does, a conspicuous place, at the head of an article in the *Christian Examiner* for October, seems to possess no ordinary claim upon the attention of your readers; whether we consider its intrinsic merit, or its local position: whilst the remarks which are founded upon it appear to be not altogether unworthy of serious consideration, and exact scrutiny.

With regard to the question itself, which is an extraordinary one, if not an inexplicable solecism, it may be observed—that, it is neither expressive of the state of the believer in Jesus, nor yet that of the unregenerate sinner. For, the former, however weak his faith, can no more doubt the reality of the change which has taken place in his mind, by the implantation of a new principle of spiritual life, than the man upon whom the operation for the removal of cataract has been successfully performed, can be insensible to the benefit that is thereby conferred upon him. In each case the subject of cure will be enabled to say, (however limited his faculties, and circumscribed his attainments)—"*One thing I know, that, whereas I was blind, now I see.*" And, as respects the latter in particular, I am persuaded that the question is never once entertained by him—and for this reason, that, *until a sinner has been made the subject of regenerating grace, he cannot desire it.* The desires of the natural man are "earthly, sensual, devilish," and "every imagination of the thoughts of man's heart evil, only evil continually." Nor can it be otherwise: for, "that which is born of the flesh, is flesh." This needs no proof. But it may be asked—"Does not the case of the jailor at Philippi furnish us with at least one instance of an unregenerate man feeling and expressing a desire to be converted, when he tremblingly inquired of Paul and Silas—"Sirs, what must I do to be saved?" Acts xvi. 30. Most unequivocally I answer—It does not. True indeed, this man was alarmed for his personal safety, and his awakened conscience, roused from its wonted apathy, by the appalling circumstances with which he was so suddenly and unexpectedly surrounded, led him to anticipate with fearful forebodings, some yet more dire calamity. But it is evident that he *then* knew nothing of the spirituality of that law which requires "truth in the inward parts," and declares that, "he who offendeth in one point is guilty of all." It is one thing to be desirous of escaping danger, but, it is quite another thing to trace our misery to the innate principle of enmity to God which rankles in the human heart, as its source—and feel an anxiety that *the principle* may be eradicated. It is characteristic of the natural man, to be satisfied with his moral state, even at those times when he is most displeased with his physical condition and the circumstances of his being—hence we uniformly find him attributing all the misery that he suffers and the evil he anticipates, to some cause *extrinsic* of himself. Thus

it has ever been, since the day when our fallen first parent charged the guilt of his delinquency, upon the Almighty Author of his existence, and with the very breath which he inhaled in consequence of the long-suffering mercy of JEHOVAH, blasphemously asserting—"The woman whom thou gavest to be with me, &c." Gen. iii. 12. "The heart is deceitful above all things, and desperately wicked," and "every imagination of it, *only evil*;" does it not then follow—*a priori*, that, no good desire can emanate from such a fountain? Moreover, "the natural man receiveth not the things of the Spirit of God: for, they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. Now I think, it is plain, that whatever a man deems to be foolish, he must despise; and it is equally evident that no one can desire that of which he is altogether ignorant, and which, while he continues in his unconverted state "he *cannot know*." If conversion of heart be not one of, 'the things of the Spirit of God'—I know not what is. But, if it be—how shall it be supposed, that the natural man will make any enquiries respecting it; unless indeed, as Nicodemus ignorantly enquired—"How can a man be born when he is old, &c.?"

Having said so much upon the question, which your correspondent, "M. Layman" has taken for his text, I trust Sir, you will permit me to add a few observations on the exposition he has given, as it appears, in amplification of, and by way of answer to his own enquiry. He observes—"Many of our ministers might perhaps be a little more explicit in telling their people the simple steps by which this all-important matter of conversion is to be attained; there are perhaps many hearers who feel quite convinced of the importance and necessity of conversion, but *who do not know how to go about it*."

I would simply enquire of M. Layman—*Who* does? Can the corpse passing rapidly to a state of decomposition, go about to reanimate itself? No—that is the work of Omnipotence. And equally so is the conversion of a sinner—"It is the Spirit that quickeneth." Without presuming to dictate the course which the faithful ministers of God's word should pursue, I am satisfied of their concurrence, when I say—that their time would be ill employed in telling sinners how to go about the attainment of their own conversion." All that they can inform their hearers, as to the mode of conversion—is comprised in this short sentence—"It is not by might, nor by power, but by my Spirit, saith the Lord." The faithful ministers of the Gospel will best fulfil their solemn obligations, by speaking to their people on his and other subjects—"as the oracles of God"—letting every doctrine, precept, threatening, and promise of the divine word have its place in their ministrations without giving an undue prominence to any—thus will they minister to the edification of their hearers, in the sober use of appointed means—and after all, they must pray—"O, Spirit of JEHOVAH, breath upon these slain, that they may live."

Your correspondent, after describing the characteristics of one who is indeed "born of the Spirit," p. 749, goes on to say—"that

"individual has indeed come to Jesus Christ; and to him, in the Bible, pardon is offered; he may therefore believe it HIS, and having thus accepted it, may go on his way rejoicing—God being now his father, reconciled to him in Jesus Christ."

"Thus," he adds, "the *candidate for conversion* is justified by faith, &c. &c." Without attempting to analyse the foregoing extract or other portions of this essay, which to me appear equally unintelligible, I shall merely observe "*en passant*"—that in the Scriptures, "pardon is *offered*" to all: and if any "come to Jesus Christ," it is because they *have obtained* mercy. But, an important point to be noticed is—that, by the tenor of M. Layman's remarks, and especially his use of the term, "candidate for conversion;" it would seem as if he supposed there could be an intermediate state between spiritual death and spiritual life—and that individuals might be, as it were suspended *in medio*—a supposition which does not appear to be founded in Scripture; but surely, Mr. Editor, if it can be proved—you will agree with me in thinking that our author well deserves the cordial thanks of Doctors Doyle and M'Hale, *et id genus omne*, for furnishing them with a conclusive argument in favour of the doctrine of Purgatory: an honour to which I sincerely believe he does not aspire.

I am, Sir, yours, &c.

IGNOTUS.

PREACHING IN STRANGE DIOCESES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In begging to recal your attention to a controversy concerning the right of bishops to inhibit strangers from preaching even occasional sermons in their dioceses, into which you entered at some length in the year 1830, I should wish to preface my remarks by stating—that at that time I had reduced the view taken by our Established Church to writing, intending to send it to you for insertion; but not being of any very long standing in the Church, "I said, Days should speak, and multitude of years should teach wisdom"—"Behold I waited for your words, I gave ear to your reasons which ye searched out what to say"—"Yea, I attended unto you, and behold there was none of you that convinced the gainsayer, (V. A.) or that answered his words." By holding back, however, too long, the matter seemed to me gradually less important, and I began to hope that your correspondent, V. A. with his coadjutors, as well as his unskilled opponents, were ashamed of the ignorance they had evinced of the great charter of rights of our Establishment.

Within this day or two, however, I found that the estimable and excellent prelate, against whose practice the remarks of V. A. seemed particularly directed, was on authority *hujus generis*, still spoken against, as though his conduct were arbitrary and unjustifiable. I do not think that error is ever so successfully combated

as by a simple exhibition of the truth. I shall not, therefore, follow V. A. through either his misstatements of our canonical law or his dogmatical assertions, but proceed at once to cite a portion of the Irish act of uniformity, which seems to me clearly to define and definitely to settle the whole of the points at issue, xvi. and xvii. cap. 2. cap. 6.—It is enacted, "That no person shall be, or shall be received as a lecturer, or permitted, suffered, or allowed to preach as a lecturer, or to preach or read any sermon, or lecture in any church, chapel, or other place of public worship within this realm of Ireland, unless he be first approved and thereunto licensed by the archbishop of the province or bishop of the province or bishop of the diocese, under his seal, &c."

"And be it further enacted—that if any person who is by this act disabled to preach any lecture or sermon shall, during the time that he shall continue and remain so disabled, preach any sermon or lecture, that then for every such offence, the person or persons so offending, shall suffer three months imprisonment in the common gaol, without bail or mainprize; and that any two justices of the peace of any county of this kingdom, and mayor, chief magistrate, &c. upon certificate from the ordinary of the place, made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the gaol of county, city, &c. accordingly."

I trust that henceforth we shall have no more V. A.'s disclaiming indeed a wish to excite insubordination in the Church, though stating pretty broadly, that on the part of some (by whom he evidently means prelates) there is a disposition to "intemperate extension of power;" but rather that those who have hitherto opposed the dignitary alluded to, will acknowledge, that had he been inclined to use legally (not extend intemperately) his power, he would have caused the intruding offender to be committed to gaol, and indicted the conniving violator of the statute for a misdemeanor, in transgressing an act of parliament, by "permitting, suffering, or allowing" such a person so to preach.

I have the honor to remain your faithful servant,
CLERICUS ARMACHIENSIS.

. Though we have inserted our correspondent's communication, we regret that it is not written in a more temperate style.—Ed.

REPLY TO THE REV. WILLIAM DIGBY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I took the liberty of sending you a few extracts from those writers who have recorded the spiritual exploits of the French prophets in the reign of Queen Anne, perceiving in my mind a striking similarity in their views to those of the present advocates of a speedy personal reign of Christ upon earth. In the same number of your Examiner, a letter from the Rev. William Digby appears, condemning in the strongest manner "the scene of inde-

cency and disorder, which is reported to have taken place in the Scots Church in London," and proving to a demonstration, that the xiv. of 1 Cor. is decidedly against their pretensions to miraculous gifts: though in doing so he appears to have made one wrong quotation, (but perhaps the passage was used by him rather in the way of accommodation) where he says, "When that which was first spoken in another tongue in their churches, was afterwards soberly interpreted by a prophet or a preacher, so that the unlearned might understand it, and be pricked to the heart by the profitable truth it contained, the happy result should be the same as it was then—converts being convinced of all and judged of all, would be added to the church." This passage of Scripture refers, in my mind, exclusively to the effects produced by prophecy, in contradistinction to tongues, or spoken or interpreted—"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus the secrets of his heart are made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth." (1 Cor. xiv. 24, 25.)

Not content, however, with overturning the claims of the members of the Scots Church to the gift of tongues, he proceeds to give us his own opinion on this important subject; and in so doing, he appears to afford a kind of confirmation to the similarity of his views to those of the French people, whose common cry was, "that the present dispensation was rapidly passing away, and a new one commencing." "To what dispensation," asks Mr. Digby, "does that promise in Joel, ii. 28—32, which these modern claimants to miraculous powers are so ready to quote in their behalf, principally refer?" An humble believer in God's word might refer to the astonishing transactions of the day of Pentecost, and to the then dispensation, called the last days, and say with Peter, "this is that which was spoken by the prophet Joel." Mr. Digby allows himself, "that it received a *partial* and *inchoate* fulfilment at the commencement of the New Testament dispensation;" but the principal accomplishment of this prophecy does not belong "to that which now is, but to that which is to come;" in other words, this passage of Scripture does not refer principally to the New Testament, or Christian dispensation, but to a new dispensation which is shortly to commence. At what period then of this new dispensation will these signs or miracles take place? With wonderful chronological accuracy Mr. Digby again answers: "After the final restoration to their own land and the conversion of the Jewish people has taken place." Really, it is very unfair in these Rowites, as Mr. Digby calls them, to derange so unmercifully his sacred calendar of prophecy, and under the "influence of the old serpent, prematurely to *mimic*" those gifts which are not to take place under the present dispensation, and thus mar the work of God! And for what purpose will these gifts be restored to the Church under the new dispensation? Mr. Digby again kindly informs us—"Is it the restoration, towards the *expiration* of the Gentile dispensation, of miraculous powers? No—but they are signs of a very different description indeed, and showed for a very different purpose, even for

the purpose of effecting that very accission itself, for an instruction to future generations of men in the millennium age." What a flood of light Mr. Digby pours upon this passage of Scripture! The old divines must indeed be in his estimation, hording upon dotage: for my part, I was always in the habit of drawing conclusions, the very reverse of what is here stated—that the gift of tongues was not given to the church for its excission, but for its enlargement. Indeed *unknown* tongues was often given for the punishment of God's ancient people. (1 Cor. xiv.) "With men of other tongues and other lips will I speak to this people, and yet for all that they will not hear me, saith the Lord." (Isaiah xxviii. 11, 12.—Jer. v. 15.) But tongues that can be understood, as a blessing, that the different nations of the earth "may hear in their own tongues the wonderful works of God."

Mr. Digby now proceeds to state with his accustomed accuracy and precision, the mode in which the then "comforted, married, and triumphant church will be regulated." There will be not only *a new dispensation, but A NEW REVELATION of God's will from heaven.* "Now it appears manifest, that in several respects, unnecessary here to be specified, the word already given, will not contain sufficient instruction for the church on earth, when it shall have passed from its present afflicted, widowed, and militant condition, into that comforted, espoused, or rather triumphant state, which we surely believe to be before it in its ulterior destination during the millennium—when it shall have its divine Head once more visibly present with it, and it shall again be placed under a happy theocracy." It will evidently, therefore, *then* stand in need of a FURTHER REVELATION of commandments, "statutes, and judgments (suited to its then condition) from the Lord to be made to it." What a pity, if unfortunately these "*prophetic advertisements*" and "*warnings*" of the Reverend Divine, should share the fate of all those that have preceded them!

D. A.

CITY SCENES—No. III.

Q.—Were you in church last Sunday? I had such a severe cold that I was forced to stay at home, and commune with my Bible and my own thoughts.

X.—I went to — Church, where I am not sure I was as much edified as I might have been.

Q.—Why, what was wrong? I always considered that few churches in our city had their services better administered than the place of worship you have just mentioned.

X.—Oh, nothing could be more appropriately read than the Liturgy—nothing more pleasingly executed than the psalmody—and all about this interesting house of God was decent in the fullest sense of the word, and conformable to the character of the worthy minister who presides over it—but the sermon!

Q.—Why, what of the sermon? I don't like *surts* on such a vital point as this. No false doctrine, I hope—no attempt at man-

pleasing—no departing from old paths, or seeking out of new ways—no clashing of pulpit with reading desk—no lowering of the standard of the cross, to lift on high the ensign of self-righteousness—none of the cold numbing essayism I was doomed to hear in my younger years, when our pulpits almost ceased to deserve the name of Christian watch-towers, from which Jesus, as “the way, the truth, the life,” should *alone* be proclaimed, but which were rather open sentry-boxes, from whence so uncertain came the sound, and so indistinct the challenge, that it would have been difficult to decide whether the sentinel on his post belonged to the camp of Socrates, or Confucius, or Socinus.

X.—Nothing of that nature offended me in the present instance. You could not doubt a moment in whose service the preacher was enlisted—he heralded forth his great Master’s name and sufficiency with all possible freedom and faithfulness; and my own conviction of the man’s character is, that before congregated kings and rulers taking counsel together against the Lord and against his Anointed, he would bear his testimony, even though he were to descend from the pulpit to the stake, and seal with his life the truth of the Gospel which he preached. But while I mention all this, I have still somewhat against him—and I have less scruple in making my exceptions, because I consider him to be but one of a class—a specimen of that LIBERTINE SCHOOL of Christian oratory, which has, in these modern days, sprung up among us—just the opposite extreme from that dull reading system formerly so prevalent. My friend of last Sunday was indeed too violent. The continuous extravagance of action—the overstrained emphasis of manner—the unselected coarseness of language—were to me unpleasant in the extreme; and it was painful to good taste, and almost offensive to good sense, to find statements, however true, too rigidly enforced, and a cause so good almost marred by the over zeal of its own advocate. Now, all this fervour, though it seemed to cover, surely did not compensate for the want of preparation, which was to me most manifest, not only in the almost total want of correct and appropriate phraseology, but in the uncurbed ambition of ornament, the bead-roll of metaphors, similes, and illustrations, which he counted off, as if the chambers of his imagery were forced open, and the crowd of figures which came jostling out, not only prevented the door from being shut, but upset taste and judgment in their eagerness to escape.

Q.—Perhaps he is one of those youthful sons of the Church, who despise preparation, and are, in their own estimation, Gospel Freedmen—who count it a fettering of the Spirit to premeditate or compose—who apply to their own case and practice the promise of apostolical times, that when called on to preach, it shall be given them in that hour what they shall utter. I knew a very pious, and in other respects a painstaking minister, who took it up conscientiously that he should not prepare his sermons beforehand; and strange to say, of all men living, he was the most constitutionally unfitted for such an enterprise—nervous to a high degree—bashful almost to awkwardness—his mind far from fertile in ideas

—and yet his thoughts always flowed faster than he could find words to clothe them withal: I have seen this wrong-headed but worthy young man in his pulpit, and it was truly a painful exhibition. He soon left the sphere of his usefulness, for he arrived at the conviction that his preaching was not acceptable, but could not be brought to forego what he conceived was an apostolic duty.

X.—What was all this but downright enthusiasm?

Q.—Yes, and what is worse, it is one of the signs of the times. Numbers like this extravagance; ladies, young and middle-aged, extol the “sweet preacher;” pious youths prepare to follow in his wake, and live in the hope of becoming his faithful imitators; and the religious world, taken exceedingly with the overstrained extravagances of the LIBERTINES, love their pulpit exhibitions, and give way to the religious licence of the age; while the sober few, instead of boldly putting down, by their united voices, the absurdities, content themselves with solitary and occasional protests.

X.—Well, after all, though I must allow that I did not approve of my preacher last Sunday, and lamented to see a highly gifted young man marring his fine voice by a vociferation that would ultimately crack a throat of brass, and stimulating his fine imagination into an efflorescence of all that was gaudy and weedy, I would far rather have such a man as a popular and effective preacher, than one of your cold, didactic, sentence-balancing and period-turning prosers of the old school. Extravagance may be pruned—dulness can scarcely be stimulated. If the Libertines scatter their grape-shot indiscriminately, the Polishers sharpened their weapons until they ground away all the steel—and if such young men as I am alluding to, would only moderate their fiery extravagance, and bestow labour and pains in preparing themselves for the pulpit, they would prevent many of those painful exhibitions by which some of their weak-minded admirers mistake contortion for inspiration, and physical excitement for spiritual zeal; and thus be instrumental in allaying that thirst for excitement which too much prevails amongst the professors of the truth.

Q.—What would you think of the introduction from England, of preachers, who, by occupying our more important pulpits, might exhibit what is the right method of Christian oratory?

X.—Sooth to say, My dear Q. I am sure they would not suit Irish hearers; it is not easy to alter tastes, and you might as well expect to turn our people from their appetences for ardent spirits, to potations of nappy ale, as expect our congregations would resign contentedly, their stout, fervid, though stimulating preachers, for any that Oxford and Cambridge could supply, even supposing these worthies came with all the learning signified in their respective schools, by hoods, purple, pink, and scarlet. I have been more than once in England, and as far as my experience goes, Englishmen seem more capable of all other excellencies, than of preaching. In the general, I suspect there are more unprofitable sermons delivered in England, than in all the rest of Christendom. How often have I seen a hasty, yet cold parson, throw on his cold iron-moulded surplice, to run over his coldly read service—coldly

ascend his pulpit, and then stand before his chill audience, like an iceberg run aground on the banks of Newfoundland, from whence radiated such murky, foggy teaching, that all seemed inclined, as under the operation of intense cold, to stiffen down into a dead sleep.

Q.—Well, suppose—as Dr. Darwin once recommended that a number of icebergs should be towed down from their high latitudes, and moored along the shores of southern Europe, to cool the fervour of dog-day weather—that some such theological icebergs were towed into Dublin, to cool down our congregations to the required temperature of sound sobriety. What would you say to that?

X.—Why, I opine that our congregations would be apt to slip away from their moorings, and Messrs. Littlewick, Soundtext, and other Dissenting ministers, would find their chapels overflowing with the supply drained off from the usual currents of the Established Church.

Q.—Now, X. I think you are too fond of bringing extremes into juxta position; and you have been strangely unhappy in your experience of English preaching, as well as unfair in your statements; for the country that has produced a Whitefield and a Hall, not to speak of bright living characters, ought not be stigmatised as you have done, I must say so unfairly. I am free to confess that all the learning, taste, and chastened classical composition of the clerks of Cambridge or Oxford, will not make a popular preacher, unless at the same time he is endowed with that *vis viva*—those “thoughts that breathe, and words that burn,”—which are essential to effectual preaching. But still, my dear friend, do not caricature English moderation, while you at the same time are free to reprove Irish extravagance.

X.—Yes, but I *would* and *will* object to what you call moderation, for I deem such lukewarm Laodicean exercises, have absented from the Establishment, almost half the English population. Why the *poor* people, who want preaching most, and to whom it should come home apprehensively—warmly—touchingly; they can make nothing of the dull, dry ethics that come forth in elaborate sententiousness from these hooded scholastics; and they withdraw to conventicles where such as Whitefield—fiery and unfettered, touch, as “with a master’s hand, and prophet’s fire,” the chords of human passion, until, as under the influence of a present Deity, the heart thrills, and the soul that was “dead in trespasses and sins,” is made alive.

Q.—Well I do agree with you, that if the pulpit orator expects to be popularly effective, he must, in order to make others feel feel himself—in urging others to the Christian warfare, he must not say go, but come—he must lead in the van, and not stay behind in the rear; and all alive to his great work must he be, when he would rouse the worldling from his repose—when he would lift the prodigal from the swine-trough, where he is feeding on sensual husks. He must show himself as one who has experimentally felt the mighty influences he would call down on his people, and with strong affection, as from his heart (while his life illustrates

the bright position,) declare to his people—"O come hither and see what the Lord has done for MY soul."

But still, my dear X, I feel constrained to express my fear concerning many who have entered, and are now entering our ministry—that they do not seem sufficiently guarded against the snares that Satan baits with lures adapted most attractively to the besetting propensities of ardent young men. There is an ambition so natural to our fallen nature, of winning followers, and having praise of men, that it follows us into our most sacred actions, and besets us the more at the very time we are thinking of doing all for God. The young minister mounts his pulpit, after having his name placarded in high places, as the eloquent advocate of some fashionable charity, and with secret satisfaction—with a flutter, which he is scarcely conscious springs from vanity—he sees, as he ascends to his arduous eminence, crowded pews and thronged aisles—oh what delicious appliances float around him, as all eyes are directed to where he stands. Who will say there is not danger here, and that deadly? which must be prayed against, and wrestled with, with all supplication and self-abasement, lest the young subject of popularity may be preaching for self more than for Christ.

But what is worse than all—the very popularity of the youthful favourite, may not only make him a self-seeker, but a self-indulger, and an idler. He becomes wonderfully in demand. He has procured a large collection, and has preached the Gospel to perishing sinners; and how can he refuse, when on all sides solicited to do the same again? But this is not all—his fame grows—he must lecture here, and expound there—he must take the lead in prayer meetings; and in school-rooms, and drawing-rooms, announce the sweet and bright views with which he is imbued; then in the mornings his time is so occupied in committees, and no public meeting can go on without finding him on the platform; thus runs on a life of religious dissipation—injurious to his health—injurious to his mind—injurious to his character, as a scholar—a divine—a preacher. How can the victim of such excitement prepare himself properly for any one of the numerous undertakings he has on hand? And now his sermons—the very things that made his character, and belonged to his character, are growing weaker and weaker every day; formerly there was care taken in the composition—study and practice were not neglected, and art was brought to bear, even though it was employed "*cœlare artem*," but now there is no time for all this—the man begins to draw upon his old funds—to repeat himself—to fit old sermons to new texts—or to act the *improvisatore*, when he formerly was a well-prepared *extempore* preacher. Like a river expanded over too many channels, its shallowness is known by its babbling. But it is in vain for any length of time to deceive the public; and smart sayings—startling paradoxes, or bitter burning denunciations, will cease to satisfy, when it found that there is nothing new—nothing instructive—nothing good that a person can profitably carry away from such an "*enfant gâté*—such a spoiled child of religious popularity.

My dear Sir, the man who desires to be lastingly useful in his

preaching, must NEVER forgo the duty of arduous preparation—humbling prayer, and serious meditation, together with careful comparison of Scripture with Scripture, and consulting on the subject in hand, the pious and prudent and learned of other times; and then he may come before his audience as one well appointed, and well prepared, bringing out of his treasures things old and new.

X.—Yes, but do you not think all these, your requirements, rather too severe a draft on parish ministers, especially city curates, whose daily ministrations—whose routine of ritual duties—whose conscientious visitings from house to house, must occupy so much of their time, that they can scarcely be expected to give more than a day, or sometimes part of a day in the week for the pulpit preparation of the following Sunday?

Q.—Certainly, there should be great allowance for city curates, and therefore it is that I think that in large city churches, one person should in a great measure be set apart who might give himself up to preparation as the Christian orator of the parish. But X. I tell you what I think I have observed—that those who have most time on their hands, seem to make least use of it for the purposes we have alluded to. I consider that it is not for want of leisure, but want of inclination—want of a teachable humble spirit that hinders our youthful orators from due preparation. The man, Sir, is self-sufficient—he thinks his genius should luxuriate like a tree in a large place, without pruning or training—he, with all show of humility, is apt to be spiritually proud; such a man overvalues his own understanding, his own powers, conceits, and reasonings. It is this pride of young priests that has distracted the church in all ages; and when you see schism and separation going on, and sad havoc made in the church, you might as well doubt that pride was the cause, as call in question that the wind could not blow down trees and houses. It is against such young self-sufficiency that the Scripture warns us, when Paul declares that “a bishop must be no novice, lest being lifted up by pride, he fall into the condemnation of the devil.” Young men of talent, energy, and popular powers, have need of watching against that propensity towards singular opinion, and that desire to be the dogmatic leader—who identifying himself as possessing the mind of Christ, would, as it were, wish to make king of the church, the king only of Diotrephes’s little party. Oh, how many a narrowing soul have I thus witnessed, who would shut up the church in his own little nutshell, and who make the perfection of religion to consist in being ANTICATHOLIC.

X.—Well, I do think I have myself met some of those *doctrinaires*; and it was wonderful to me how far they let their fancies carry them on, and how they would argue with every man, but listen to none. Let such a person get a fond opinion on any point, and his mind will make light of all that is said against it; and he will fasten on every sophism that will give it a false glare—he will torture texts, distort allegories, and apply types for his own accommodation; and though all learning, all judgment, genius, and argumentative powers, were set in array against him, together with

the whole *consensus veterum*, all will be set at naught—so far will self-partiality carry him away from truth, reason, and experience.

Q.—I always suspect, when I see such obstinacy, and an overweening desire to carry points—more especially when I see the youth possessed of a peculiar physical temperament, that he is but commencing a cycle of *extravaganzas* that but too often ends in deplorable derangement. Suppose you see before you in the person of a hot and fearless declaimer against some great error he desires to contend with, or in favour of some new doctrine he insists *must* be God's truth—a youth with a sallow saturnine aspect—nose aquiline above, and distended below—mouth large—lips thin—eyes dark, prominent, and bloodshot—forehead narrow, but full—hair black, coarse, and horse-like—cranium developing combativeness excessive—cautiousness very small—benevolence moderate—self-esteem protuberant—veneration high and ridge-like—chin elevated—head thrown back—body erect—gait firm and rapid—hands long, bony, bloodless, and tremulous—nails long and transparent, denoting a tendency to scrofula; then my dear X, keep your eye on that man—watch his walk through the world, and my life for it, you will find he has a genius "*valde hereticum*," and is likely to be either the leader of a new sect, or the tenant of a mad-house.

X.—I doubt not but you are right, and surely one of the most dangerous events that can happen to such a temperament, is to fall in the way of temptation, by being called to a city pulpit, and so surrounded by religious flatterers—whose importunities he cannot resist—whose exactions he cannot withdraw from; and who becomes the idol and yet the slave of a set of ladies, whose demands are merciless—whose love is without compassion, and whose eyes, manners, and devotedness, are full of the deadliest flattery. These keep such a youth in a constant state of religious excitement, by affording all appliances, and means to boot, to foster his besetting sin. Why, Sir, if he is not sent to an untimely grave, after lecturing away his lungs and larynx, he is at least rendered entirely unfit for the decorous restraints of any church; and soon he overleaps boundaries—dashes daringly with his heretical bias, away from all old paths—roaming a religious vagabond, and wanderer over the face of Christianity, and at length rolls off into some corner, where he stands *alone* a poor wayward, vexed, and pitied thing—over whom the pious lament—towards whom the prudent point the finger—and all, as they pass by, must say, alas "Son of the morning, how art thou fallen!"

Q.—I once knew a man of the stamp, and truly none could promise fairer when first he made his appearance in the religious world. He had received honours in the University, and was considered as one who had talents capable of great attainments—application sufficient to master many difficulties, and physical powers of address and utterance, calculated to win for him golden opinions. But premiums, honours, and encouragements are dangerous things for some dispositions; and though he early took a religious turn, and courted the society of pious people, yet doubtless he walked into common life, surrounded with an atmosphere of much

self-approbation. He was able in controversy, and passionately fond of it—fluent in language, and proud of his facility as a public speaker. This passion for dispute—this flow of utterance—this love of oratory, I hold it was his bane; it became as necessary as his daily food, to out-argue others; and still he laid the unction to his soul, that he was winning others to Christ, (for Christ and he were always identified) when, in fact, his ambition was but to win them to his own following. At first he was a most devoted churchman—who dare gainsay, or stigmatise his dear old faultless mother; who though not infallible, was never in the wrong! Oh yes, he loved the church; but he *must* be allowed to lead a party in that church; and all who differed from him, though they might not be knaves, were certainly fools; and he then would narrow the church's pale, and by a circumvallation marked out with his own rod, he would exclude those whom Christ had not excluded. He would talk as if HE *only* knew the mind of Christ—he *only* held his Gospel—he *only* felt for his cause—he *only* could and would contend for it. And he loved to clothe others in the habit and garb of heresy—would often cry out mad dog, and halloo after what he himself had designated as dangerous.

But why detain you longer from his catastrophe. The man was launched on an inclined plane, and onwards and downwards must he go. He who erewhile was the head of a party IN the church, must soon be the leader of a sect OUT of the church. He gloried in his own little flock, and said all Christianity was there, and IT was all the kingdom on earth, that he would assign unto the Saviour of the world. Some fourteen or fifteen souls he seduced to be his followers; and as they sat in an upper room in our city—he was their only *true* pastor, and they the only *true* Church. And then he meddled with the Sabbath, and afterwards plunged into predestination and election; and put forward the monstrous tenet, that in the decrees of God, some were elect unto salvation; but that the proof of that election was, that they might "continue in sin," that "grace might abound," and so while sons of God, they might work all uncleanness with greediness; but that others were predestinated to holiness here and glory hereafter. I fear he considered himself as amongst the former. Unknown to himself, perhaps, from the beginning, there lay a mine of sensuality in his disposition; and now there was no safety-lamp at hand, to guard the fire-damp from explosion; and like him whom the apostle depicts—he brought in a damnable heresy, the more securely to indulge in sensuality; "having eyes that could not cease from sin." And so this idolizer of the child of his own brain, went on, propounding his dogmas, and living in secret licentiousness—taken captive as it were, by his own will—"the devil searing his conscience, and making him reprobate as to the true faith."

I saw him afterwards the most pitiable sight that ever the sun shone on—a deranged man—the most miserable of monomaniacs. He had formed the horrible imagination, that while grovelling in his *sanctified licentiousness*, he had committed some not to be named crime, in punishment for which, Jehovah had annihilated

his soul, but left him with body and mind all capable of most exquisite suffering; and he said he was doomed to walk the world, a spectacle to angels, demons, and men, now protruded beyond the possibility of salvation, a wretch could exist to the end of time, without volition—without hope; but all capable of exquisite passion and sensation—his conscience all raw—his nerves all bare, and thrillingly alive to every drop of liquid fire that fell in torrents from God's hot and unappeasable vengeance!!

X.—This is, indeed, a deplorable picture of the ruin—the moral and intellectual ruin—of a gifted young man. Do you not think that a BAD EDUCATION is a primary cause of much of the folly and fanaticism manifested by many who assume the Christian name?

Q.—Undoubtedly it does: and perhaps many a weak-minded though Christian woman may be astounded on the great day of audit, by seeing much of an only child's *religious morbidism*, and, of course, religious misery, traced up to her own foolish pampering and indulgence.

X.—It strikes me, as, I suppose, it must strike every one who thinks at all upon the subject, that there are two *grand extremes* to which enthusiasm tends: the one is, when religious impressions act upon the "heady and high-minded," and they are driven by circumstances and their own restless dispositions from one landmark to another, until they are precipitated into the gulf of Antinomianism—the other is, when these same impressions act upon delicate and sensitive minds—minds nicely alive to the moral beauty of holiness, and within whose breasts the stillest whisper of conscience reverberates like the thunder in the heavens—and these are impelled onward in their race with such impetuosity, as to break down frequently at little obstacles which cross their path, and often start aside into Insanity.* Cowper is the poet of this

* "When the blood and spirits run high, inflaming the brain and imagination, it is most properly enthusiasm—which is religion run mad; when low and dejected, causing groundless terrors, or placing the great duty of man in little observances, it is superstition—which is religion scared out of its senses; when any fraudulent dealings are made use of, and any wrong projects carried on under the mask of piety, it is imposture, and may be termed religion turned hypocrite. After the spirits have been wound up too high, and put upon extraordinary efforts, a weakness and depression of course succeed. And we may look upon enthusiasm as a kind of drunkenness, filling and intoxicating the brain with the heated fumes of spirituous particles; but no sooner do the inebriation and incandescence go off, but a sinking of the spirits, a coldness and dulness take place: and the lower is the depression in proportion to the preceding elevation."—*Bishop Livington*.

"I have heard that Mrs. Winchell is deranged. I felt, when I prayed for her, as if she would be supported. When I realise by what a slender hold I retain that reason which can alone make me useful, the reason of which, if of anything thing, I have been proud, it humbles me in the dust. It is of God's infinite mercy that my late afflictions have not made a wreck of my mind. I have deserved it. But will not He who has helped, continue to help me? He who has carried me through the greater, will he not carry me through the less? Shall I distrust him now? Shall I not commit the whole disposal of myself to him? This I know—if I am sustained, it will not be by dint of my own natural resolution or fortitude. No, no. To God will be all the praise."—*Mrs. Huntington*.

class—but as you have given a specimen of the one, drawn from private life, allow me to give you a specimen of the other.

I became acquainted with James M—— about six years ago. Similarity of disposition and feeling endeared us much one to another; and when we found out that we both loved that glorious Gospel which is the power of God unto salvation, we became so attached, that, as he had no friends in Dublin, I proposed that he should lodge with me; and all our spare time we spent in each other's company.

I never met with a man whose whole conduct was more in keeping with my *beau idéal* (dare I use such an expression?) of spiritual-mindedness. There was a quiet unobtrusiveness in his manners, which, though resulting from natural disposition, seemed to me to be so heightened and improved by the influence of the truth, as to deserve the name of that Christian grace—humility. He was extremely nervous—but being seldom exposed to disturbing elements, he had a calm settled seriousness about him, which gave an additional interest to the mildness of his manners, and the variety of his mental acquirements. But to hear him descant upon “things unseen and spiritual!”—he seldom indeed spoke much on any subject in the company of strangers—but in our domestic circle he would enlarge in such eloquent strains on the glory and grandeur of the Gospel, that I have really at times almost thought that he was inspired; and during the first winter of his residence with us, when the Sabbath evenings were dark and stormy, and we were reluctant to stir out to Church, I have observed even my youngest sister anxious to see the “loud hissing urn” make its appearance, and James, with his Bible, commenting upon that holy “love which casteth out fear,” or displaying those “exceeding great and precious promises,” on which the soul rests with delight even in the hour of security, and to which, in the hour of danger and alarm, it clings, and which will form its only security when the footsteps of God are heard amid the crashing of a burning world. It was then, to use his own words, that “the candle of the Lord shone upon his tabernacle.”

About a year after our intimacy began, he fell into a dull and languid state, which seemed to be the result of nervous depression. He had occasionally exhibited similar symptoms, but they never lasted long—at this time, however, they were both long and severe, and occasioned distress to the whole family, who were pained to see him so apparently unhappy.*

* “My soul is, and has for a long time been in a piteous condition, wading through a series of sorrows of various kinds. I have been so crushed down sometimes with a sense of my meanness and infinite unworthiness, that I have been ashamed that any, even the meanest of my fellow-creatures, should so much as spend a thought about me, and have wished while travelling among the thick brakes, like one of them to drop into everlasting oblivion. In this case sometimes I have resolved never again to see any of my acquaintance; and really thought I could not do it and hold up my face; and have longed for the remotest region for a retreat from my friends, that I might not be seen or heard of any more.”

I slept in the same room with him—and truly it was often to me a feast and a refreshment to have half an hour's converse with him, previous to our retiring to rest. Now, he was moody and silent—and I have often been vexed and annoyed by hearing him in the night season sobbing and sighing as if his heart would break, while his pale countenance and swollen eyes indicated in the mornings that he had enjoyed but little sound repose. I ventured to remonstrate with him on his vigils—but his reply silenced me. "My brother in Christ," he said—"the heart knoweth its own bitterness, and—dear as you are to me—you cannot intermeddle with my sorrow.*"

One night, in particular, I lay awake, listening to his moanings and sobbings, and pained to the very quick by his distress. Suddenly I saw him spring from his bed—walk up and down the room agitated and apparently in agony of spirit—then he knelt down near the window, and stretching out his hand towards the heavens, he exclaimed, "Lord, tell me, O, tell me, whether I am thine or no!" and similar expressions; and he remained on his knees longer than I could lie awake to witness him, seemingly wrestling in prayer with God. The secret of his distress was thus revealed to me—he was harassing himself with that figment which has been the means of harassing so many pious minds—*Personal Assurance of Faith*.†

"This morning, was greatly oppressed with guilt and shame, from a sense of inward villeness and pollution. About nine, withdrew to the woods for prayer; but had not much comfort. I appeared to myself the vilest, meanest creature upon earth, and could scarcely live with myself. So mean and vile I appeared, that I thought I should never be able to hold up my face in heaven, if God of his infinite grace should bring me thither."---*David Brainerd*.

* "Groaning and lamenting, night after night, she literally watered her couch with her tears—the house continually resounding throughout the silent watches with the voice of her weeping. Long would her mother lie sleepless, listening to expressions of grief for which she had no remedy or comfort; or when awakening from slumbers, which, through weariness of nature, she could not avoid, finding Isabella absent, she would thus be filled with alarm, lest some new calamity should visit her beloved child. Thus, at dead of night, had she to rise and leave the house, and search for her in the fields, or where she often found her, and that during the depth of winter, careless of any of its storms, weeping and praying in her little garden. 'O then it was pitiful to see her,' she has said to me, 'not like an earthly creature. I could give her no help, and she could find none where she was seeking it. She looked so pale and wo-begone, it was easily seen that her misery could not be told.'"---*Isabella Campbell*.

† "What could be expected from their training up their disciples to the expectation of impulses, impressions, feelings, experiences, &c. but that some should be elated with groundless confidences and presumption; and others sunk into the dismal and dreadful gulf of despair? Persons of weak spirits, or a melancholy disposition (and therefore the more likely to fall into Methodism) will naturally be carried into despondency, look upon themselves as reprobated, and forsaken of God; because they do not feel these effects in themselves, nor come up to the experiences of others."

"And how shall tender minds stand the shock of these violent assaults? When such a confident assurance is made a certain mark of grace, and the want of it as certain a mark of damnation; what can the weak, the modest

In the morning, I endeavoured to lead the conversation toward the subject of faith, and tried to demonstrate that all that Scripture required of men was to "believe the Record which God hath given of his Son;" and also added the usual arguments which common sense suggests—nay, I tried to startle his mind, by talking in a general way of the folly and presumption of those who would look into the secret things of the Almighty, and who would, as it were, throw open these visible heavens, and profanely enter "the holiest of all," that they might ascertain whether or not their *particular* names were engraven on that mystical breastplate which the great High Priest bears "on his heart" before the throne of God. He gazed upon me for some time, and then said, "Ah! my friend, you would content yourself with a low standing in Christianity—you would remain in the porch, instead of listening to the voice of the King, as he bids us come into his presence-chamber, that we may see greater things than these!" His look convinced me that the ABSURDITY which I was commenting on had taken possession of his heart and soul, and that to argue with him would only be to root it deeper in his mind. I remained silent—but determined to watch him narrowly, and to avail myself of every opportunity of removing his erroneous idea. But I sincerely wish that no friend of mine will again undergo the same misery which belief in a delusion inflicted on James M——. Months of deep mental suffering passed over him, before he could bring himself to say to his own satisfaction, "*My Lord and my God!*" But when he DID attain to it, so high was his joy, that I almost envied him the delusion which produced such effects. "To think," he more than once exclaimed, "that the Saviour died for ME!—for *me!*—a poor worm of the dust—that HE, the Mighty God, should come from his throne of glory in the heavens, to suffer upon earth for *me!*—and what am I, and my father's house, that he should bestow such honour on *me!*" I now began to tremble for my friend.

James became a completely altered character. He not only set a watch upon the door of his lips, but he nearly sealed them altogether, while the cheerful smile that used to play upon his countenance fled like the last hues of the rainbow.* He would deplore

and humble, the melancholy, (who cannot wind themselves up to the highest pitch of self-conceit and presumption) do? They will of course fall into fears and doubts, and desperation, as persons in a reprobate condition; because they have not the same experiences as others, not only of knowing and feeling, but actually seeing Christ taking away their sins."—*Bishop Livingston.*

* "Mr. Wesley resolved not willingly to indulge himself in the least levity of behaviour, or in laughter, no, not for a moment. To speak no word, not tending to the glory of God: and not a tittle of worldly things. Which may serve to show what useful members of society such persons would make; though from human infirmity the resolver himself has sometimes forgot his vow. But perhaps he may be provoked to a more exact conduct, when he reads, how grievously the Seraphic Mechthildis disciplined and tortured herself for having once spoke an idle word; and what a heinous sin she deemed it to laugh: that not a word fell from St. Catharine of Sienna, that was not religious and holy: that the

my deficiencies, exhort me to press onward, and when I attempted to oppose him in any of his views, I was—"a babe!" From the doctrine of Assurance he passed to that of Universal Pardon—and from that he wrought himself into fits of extravagant longing and ardent desire, and was never happy but when in some elevated state of devotional feeling. In vain I told him that I wished from my heart and soul that it was consistent with God's holiness and truth that ALL men should be saved—in vain I told him that his limitations and explanations turned the controversy into a war of words—in vain I told him that God required "mercy and not sacrifice," and that his fastings and nightly vigils were destructive of his health—his only reply was a tear shed over my carnality and earthly-mindedness, and I heard him one night mention my name in prayer, imploring that my eyes might be opened. During the second winter of his residence with us, he declined in health so rapidly that I was fearful it would terminate in consumption—he rallied as spring came on—but I was glad that he consented to accompany me to a friend's house in the county Wicklow, where I hoped that a few weeks spent in the midst of country scenery and pure air would soon divert his mind and establish his health.

We accordingly, on one of the finest mornings that the month of May ever owned, proceeded towards our friend's residence in the Vale of Enniskerry. My dear Q. you must, though I know you love the city, have extended your excursions beyond the village of Dundrum—and you must, as you ascended into the high country, have felt your breast expanding to drink in the pure fresh balmy gales that came down from the sunny hills—and as your spirits rose, and your ideas expanded, and you looked abroad upon the lovely scenery, presenting, as it does, as rich a combination of hill and dale as the British isles can boast—you must have felt your heart swelling with emotion, and your spirit would soar upwards towards that great and good Being, whose name is LOVE. Such at least were my thoughts during that morning drive. There was that clear translucency in the atmosphere which the western breeze can alone convey, when it comes in gentleness from the

lips of Magdalen of Pazzi was never opened, but to chant the praises of God. That a certain abbot refused to assist his friend in getting his ox out of a quagmire, for fear of meddling with worldly things : and a monk would not discover a thief that stole a horse, because then he must speak of secular matters. As laughter is a faculty peculiar to the human species, the resolution of a religious melancholist entirely to discard it, may be reckoned a little essay towards putting away the properties of a rational creature."—*Bishop Lavington.*

"When alluding, for example, to a religious friend who seldom smiled, I happened to remark, that, as well as by other reasons, such solemnity of aspect might be induced by the traditionary report of our Saviour never having been seen to smile. 'I do not think that could be correct,' replied one of those children of the Bible, 'for does not the evangelist describe him as rejoicing in spirit? and a smile must have been at that moment as natural to his holy countenance, as tears were to his eyes when he was weeping over Jerusalem.' 'And would not he smile,' said Isabella, 'when he took the little children in his arms to bless them.'"—*Isabella Campbell.*

ocean—beautiful *cirri* of clouds careered through the heavens, and sent their shadows in every possible variety of light and shade along the inclined planes of the mountain range—vegetation was bursting forth from every herb and tree—the lamb was disporting upon the knolls of the sheltered sheep-walk, and the kid was skipping from rock to rock, while the cow in the lowland pasture was supplying to the milkmaid her delicious nutriment—the cuckoo flickered along the hedge-row trees, and by his fantastical note announced to the birds that seemed out of curiosity to attend him, that he was indeed a stranger—while the chirrup of the sparrow, the hum of the bee, and even the croak of the frog, as it brooded over its shapeless offspring in the marsh, all joined in that universal hosanna which ascends from nature, proclaiming that “God is love,” and all that he has made “is very good.” Alas! man is the only chord in the mighty harmonicon out of tune—yet my mind was disposed to dwell upon the bright side of the picture—and I gave thanks to God, “for his unspeakable gift,” and rejoiced that the glorious Gospel dispensation was extending its renovating influence over the whole earth. “Surely,” thought I, “my friend shares in my emotions. His mind is alive to the beauties of nature, and his heart is susceptible of every bright impression that scenes like these convey.” We had journeyed on in silence, for I was unwilling to interrupt the current of his thoughts—but now I looked towards him, eager to reciprocate in the ideas that might be passing within: but a cold amazement seized me, as former transient suspicions were irrevocably confirmed—his eye had been vacantly wandering over all that had so arrested mine—and his absurd replies and incoherent observations told me that my friend was *Insane!*

You know it is remarked that the limits of insanity have never been—and we may add, cannot be—ascertained. But if we are to bestow more care and attention upon one class of lunatics more than another, it is surely upon those, the eye of whose nervously delicate minds—their reason—has been obscured by the effulgence of eternal truth. Yet we ought to be cautious, lest we mistake their aberrations for the dictates of the Spirit—which is, I am convinced, a cause of much of the religious folly of the present day. It is, indeed, a wonderful thing that the same being should fall into intellectual darkness by the very strength and brightness of his moral views, and become all but dead, by being made alive. Yet in a higher sense than ever the author intended, “God tempers the wind to these shorn lambs,” and it is only when they fall into the hands of injudicious friends that mischief is done to Christianity and the world.

James rapidly improved in health during the first week of our residence in the country: but during the second he relapsed. A servant told me that he was in the habit of going out very early in the morning, and returning before any of the family were up. I determined to watch him—and about three o’clock next morning I heard him go out, and followed him gently. He went to a retired spot in the garden, and spreading open his Bible on the ground, knelt down, and apparently read and prayed alternately.

I paused whether or not I should interrupt him in this hallowed duty: but when I felt the chilly night air, and felt the dampness of the dews which hung on every leaf, my duty became obvious—so stepping forward, I touched him on the shoulder, and called him by name. A flush passed over his cheek; but without uttering a word, he returned with me to the house. He was unable to join the morning worship, or sit down to breakfast: a high fever confined him to his bed, the effect of severe cold; yet he told me in the course of his illness, which was severe, that God was glorifying himself, by the pains he inflicted on him, and that were he not able to thank him FOR his agonies, he would be “without God, and without hope in the world!”*

This is a grievous delusion, my dear Q. and yet not a few entertain it. God commands us to be submissive UNDER, but never thankful FOR, pain and suffering. Can we conceive that the blessed Author of nature would make the perfection of the Gospel to consist in eradicating the feelings of nature? If so, then the dying Christian mother, as she clasps her youngest infant to her bosom, and feels that she could part with all things below, BUT for *that* child, commits a grievous sin, and those “who are chained in darkness,” until the judgment of the great day, might have hope of regaining God’s favour!

About the time that my friend was again recovering, he told me that he had something very important and very awful to tell me; and he adjured me by that sacred name which he was not accustomed lightly to take into his mouth, to conceal what he was about to reveal to me from every other human being. “You are the friend of my soul,” he said, “to none else could I tell what has been told to me!” Fearful of giving offence, and thinking it might be some one of the many incoherencies he was in the habit of uttering, I promised compliance; and he then assured me, most solemnly and seriously, that God had given him a revelation from on high, of what he intended to do in these latter days. “But,” he added, “let me wait until He comes into my heart!” Then suddenly he shouted, “He comes! he comes! the God of Israel comes!”

* “In this matter she exercised a most godly jealousy over her feelings. She was not satisfied as to the entireness of her resignation to the divine will, unless consciously thankful for every pang that thrilled through her frame.

“Her expressions and feelings often reminded me of the memorable declaration of John Chalmers, a deeply interesting youth, who died a few years ago in a different part of the parish, after a long season of varied and excruciating suffering:—‘Do you know, Sir, that every pang that pierces through this corrupted body of mine, gives me just a new glimpse of God’s goodness.’” *Isabella Campbell.*

“This morning spent about two hours in secret duties, and was enabled more than ordinarily to agonize for immortal souls; though it was early in the morning, and the sun scarce shined at all, yet my body was quite wet with sweat. Felt much pressed now, as frequently of late, to plead for the meekness and calmness of the Lamb of God in my soul; through divine goodness felt much of it this morning. It is a sweet disposition, heartily to forgive all injuries done us; to wish our greatest enemies as well as we do our own souls. Blessed Jesus, may I daily be more and more conformed to thee. At night was exceedingly melted with divine love, and had some feeling sense of the blessedness of the upper world.—*Brainerd.*

and for some minutes appeared labouring under the most violent paroxysms. His eye rolled wildly and fearfully, and altogether I perceived with pain and regret that his lunacy was more aggravated than ever it had yet been. "Know," he said, in an unearthly tone, "that this dispensation is waxing old, and is even now ready to vanish away. The first dispensation was the childhood of man, when legal ceremonies were given to him, as toys to an infant: the second was his "fulness of time," when he attained his stature, and entered on possession of what God had prepared for him. The third is about to open upon the world, amid the amazement of the universe. Ah! mine eyes may behold, but I shall not enjoy—for my days are numbered. Hush," he said, and held up his finger with an air of mystery, "I am to be the destroyer of the great Apostate! He who calleth the things that be not as though they were, hath chosen me, as he did Cyrus of old, to be his messenger of destruction to mystical Babylon. But I have sinned against Him—awfully, fearfully sinned against Him—and I must perish in the desolation which I am destined to cause—*yet I myself shall be saved, yet so as by fire.* Previous to my entering on my arduous duty, I must warn all who are in that perilous communion to come out of it, that they partake not of the plagues about to fall upon all who bear the Apostate's mark: but they will reject my testimony against themselves! and then, as the crisis approaches, will I be conveyed to Rome, to announce the coming of the Lord, and the outpouring of God's fiery judgments upon spiritual Sodom and Gomorrah!"

The tears started to my eyes, when he concluded his wild harangue: for I remembered how that fine mind, which seemed now shattered and destroyed, used to instruct me in moral and in mental things. Grasping my hand, he said, "Weep not for me! can you resist God's decrees? would you dare to do it? No, my friend. Take away all thy dross and tin; anoint thine eyes, and cleanse thy garments: prepare for His coming, and so escape the impending judgments. As for me, God has given me strength, and I am to set out on my mission to-morrow!"

I was quite at a loss what to do. To strangers James still appeared the same quiet spiritually-minded being he had originally appeared to our family, and he still talked at times so rationally and so coolly, that even those most intimate with him only thought him "a little wrong." I was now determined, however, to have the advice of a judicious medical man respecting the propriety of removing him to a lunatic asylum: but in the course of the day in which he had uttered the absurdities mentioned above, a note was handed to me, to the following purport:—

"Brother—I am afraid that your carnality would attempt to throw obstacles in my way, and I therefore depart, without personally thanking the kind friends whose hearts the Lord hath disposed to treat me with such Christian hospitality. May your eyes be opened to see your danger and your duty; and in that hope, I am your brother in Christ,

J. M.

He had actually left the house! and nobody could tell where. Alarmed and agitated, I instituted a search, and at last succeeded in tracing him to Dublin, where, notwithstanding his debility, he had walked on foot. Though it was late when I overtook him in the city, and he must have been exhausted, he appeared like a man full of strength and vigour, and capable of enduring almost any fatigue. "I know," said he, the moment he saw me, "for what purpose you are come. But do not attempt to oppose me—to-morrow morning I go to Maynooth, there to commence delivering the Lord's message:—it may be they will hear me!—it may be they will listen to my words, and so deliver their own souls, and the souls of my poor deluded countrymen, from the awful judgments about to be poured out on the kingdom of the beast!" Opposition was totally useless: I prevailed on him to retire to rest for the night, in the hope that he would be unable to get up in the morning—but in vain! He was up with the lark, and all I could do, was to extort from him a reluctant assent to my proposition of accompanying him.

Accordingly we set out, mounted on that most useful of all conveyances, a jaunting-car, for Maynooth, and proceeded along that deep and beautiful valley through which the Liffey, always lively, often turbulent, has scooped out for itself a passage to the sea. But why occupy time in describing what every Dublin citizen, and almost every Irishman is familiar with? Suppose us then in due time arrived at the nucleus, the life-giving heart of Popery in Ireland; and I had imagination enough to suppose that the air of the place was redolent of Romanism. The town, or rather village, though terminated by a ducal demesne at one end, and by the long façade of the college at the other; and though moreover, placed on the great western thoroughfare, has yet a sombre, unbusiness-like, unthrifty aspect, as if the leaden hand of superstition was on it, and a grim repose, such as may be supposed in keeping with the stern discipline of Monachism, cast its influence all around. The college, as we approached it, looked to be a fine and large building, and there it stood a monument of the first and greatest mistake that ever Protestantism committed in dealing with emancipated Popery. I approached it with unmixed feelings of annoyance. The absurd mission that brought us, and which nothing but the sincerest friendship could have forced me to join in, cast over my mind an apprehensiveness as to what would be the result, that almost made me tremble, as M—— and I alighted from our vehicle and demanded admission at the gate. The porter, a demure semi-sanctified sort of person, like those lay monks that now roam two by two over our city, informed us that we might see the place, if so disposed, but that as it was vacation, when the students were almost all absent, and a few within the walls, except some *clergy* who were keeping their retreat,* there was little worth any body seeing unless they had

* All Romish clergymen are required to retire from their respective parishes once a year, and keep what they call a retreat at the college where they have been educated, where for a week they are supposed to keep strict silence, and give themselves up to meditation and prayer, and self-examination.

business. M—— fixing his dark wild eye on the man replied—“Worthy friend, it is not to indulge in curiosity I am come, but to commune with your Principal, and the teachers of your college—have the kindness to lead me at once to those who have taken on them the awful responsibility of instructing in this place.” “Your business, honest man”—said the demure janitor, evidently offended at the brisk manner of my friend—“may be very great, which no doubt in your own eyes is so, or you would not have come on a hack jaunting-car from town—but to see our Principal to-day, or our Professors, I suspect you won’t find so easy a matter; for Dr. C. is gone into the city to wait on the Most Rev. the Lord Archbishop, Dr. D. has taken a ride out to Clongowes, and Dr. M. has gone out with his fishing-rod towards the Duke’s demesne, and I suspect he won’t come home until he draws a good dish for his dinner out of the Rye-water—but yonder is one of the students, and he can tell more about these matters.” Accordingly, we made haste after the young man, who, on seeing us approach, turned towards us, and saluted us with no little civility. Very different, indeed, he was in his dress, air, and manner, from the young men you would be likely to meet with in crossing the courts of our Dublin university, or those of the colleges of Oxford or Cambridge. Nothing of that freedom of step, hardihood of countenance, levity, perhaps uncivility, of manner, which might strike you in any of those Protestant seminaries—quite different was this alumnus, that here with sleek urbanity, expressed his willingness to accompany us through the college; he was right lusty and comely, had the round short-nosed visage, that belongs to a well-fed Milesian, while the healthy discipline under which his body had been brought, was developing those physical energies which are so characteristic of the priesthood of Ireland, and which render them, as a body, the most *powerful* in Europe, and make them a *LEGION* much to be dreaded, for they are many. The youth, I say, before us, was purposely civil—but it was a circumspect, demure, watching, circumventing sort of demeanour, which made you half-suspect, while you could not but express thanks for the attention—with a humility that seemed to have been put on with his gown and cap, and which belonged to his discipline, he still kept, as it were by constraint, his sharp searching hazle eyes upon the ground, and it was only sideways and furtively, he cast his glances off from his shoe-strings. “Gentlemen,” said he, “I am quite sorry you have come at such a period of the year to visit the *house*, which now is, as I may say, a desert, and we, the very few who remain, but hermits, whose only duty is to meditate, study, observe our canonical hours, and read during the time of their brief refectations for the Rev. gentlemen who are here on their retreat.” “Thank you, thank you, good Sir,” said M. interrupting him, “but I come not to range your courts, or see your curiosities: my business is with the heads of your college—to them I must deliver my great Master’s message. Here I come to stand, as in the centre of all Ireland’s evils, in the high place of its spiritual wickedness, to testify against the harlot whose blandishments are beguiling my dear countrymen, and leading astray those precious souls whom

Christ died to pardon. Yes, I am come to announce the fall of Babylon—to——” The student did not wait to hear the conclusion of the denunciation, but hastily retreated through an arched way, while James paraded up and down, with violent gesticulations, and uttering loud exclamations. Presently, a stout, middle-aged man, apparently an ecclesiastic, attended by two porters as his body guard, issued from the quarter where the student had retreated, and approached us. The priest, whose harsh, austere countenance bore evident marks of a determined purpose, addressed us. “Gentlemen,” he said, “I understand you have intruded into these courts without any real business, and without even the excuse of common curiosity, and from the language reported to me, as used by one of you, there is a likelihood of a disturbance being raised, quite unbefitting the rules of the establishment in general, or the repose so peculiar to the season. Without then, desiring to speak or act offensively, I must make it a *request* that you will instantly withdraw, or”——“What, Sir,” cried M——, “will you not?” “No, Sir, I will not hear you; if Protestants, as you must from your conduct be, and are desirous of admittance into the bosom of the only true church, there are clergymen in the city from whence you came, who are willing and able to afford you conference and consolation; if it is for dispute you come, I repeat it, this is neither the time or place for your absurd polemics; and in Dublin there is no difficulty of finding those who, in a Christian temper, but with fortitude, can defend the cause of the ancient faith, but here you cannot stay, and my business is to conduct you to the gate.”

“Will you indeed dare to shut your ears to the message I am commissioned to deliver? Will you not listen till I set before you the truth of the Lord? Will you not remove from the eye of your mind, the film of delusion that makes you believe in a lie?—will you not hear him who sent me?” “And who sent you?” interrupted the priest, “whence is your message—whence your vocation—from what heaven have you fallen, or rather from what hell did you rise?—as Holy Scripture says, ‘*Quomodo autem audient sine prædicanti quomodo vero prædicabunt nisi mittantur.*’ ‘How shall they believe of whom they have not heard; or how shall they hear without a preacher, and how shall they preach unless they be sent.’ Give then, my good man, indisputable proof of your message. Ordinary or extraordinary it must be—if ordinary, it must be derived by succession, and so produce your orders from the Catholic Church. If extraordinary, put forth your hand and perform miracles.” My poor friend at once seemed struck with what the priest said; he stood for about a minute looking up to heaven, seemingly expecting some mighty manifestation. Then in a gentle tone he accosted the ecclesiastic, and said, “Sir, what you say is consonant to right reason. I, as ambassador, have a right to produce my credentials, and why not miracles? The Lord’s hand is not shortened—he can display in all potency the might and majesty of omnipotence, and put an end to the deceivableness of unrighteousness. Right you are, in calling for proof of my mission; and if that is not vouchsafed, which it is evident I am not per-

mitted just now to display, it is right for me to retire and wait for what I am assured will not tarry, that thus the unmatchable lies of antichrist shall be openly put to shame; and all those who delight in, and make a trade of false doctrine, be brought to acknowledge the righteous judgments of the Lord."

I think I shall never forget the expression of countenance of that priest, as, with half grin, half sneer, he bowed us out of the gate, as much as if he would have said, "If yonder tall fellow were not mad, he deserves to be burned!" My poor friend returned with me to our vehicle, more dead than alive. A stupor seemed to have come over his mind; he scarcely uttered a word during our return, and when we arrived at home, he was so feeble that he had to be carried to bed. The excitement which had sustained him, and which had buoyed up his physical powers to such an extreme of endurance, had now died away, and he lay, to all appearance, utterly helpless and broken down, both in mind and body. "Oh!" he moaned, "if I had had but faith as a grain of mustard seed, I might for ever have confounded the gainsayer! Did not Peter walk on the waves when his faith was strong, and did he not sink when it failed him? Oh! faith can remove mountains, heal the sick, and bring the dead back to life again! But God has left me to myself—he has cast me away in his wrath, because I looked not to Him, when the blind leader of the blind asked a sign from heaven!"

Such were the ravings of my friend; and he never recovered the shock which he had received. The wildness of his language was painful to those who loved him: but death speedily drew near, and paralysed his heart and tongue. He died—but his sun did not go down in the utter darkness of lunacy—he died, but ere he died, he made a sign that the Lord, though he had smitten him, had not left his soul in desolation. About an hour before his death, and long after he had ceased to speak a word or recognise an individual, he suddenly looked up, and called me by my name. It was like a ray of sunshine breaking through the gloom—it was the rainbow of heaven's mercy overarching the "valley of the shadow of death." "Where am I?" he said, like one awaking out of sleep. "You are amongst your friends," I replied, "do you know me?" "Why should I not know my dearest and best of friends," he again replied, with a sweet smile, and his words caused my heart to dance for joy. As gently as we could, we made him acquainted with his situation, and he received the intelligence with perfect calmness and composure—uttered an audible "Amen," to the prayer that was offered up in his hearing—parted with all the family, and gave and received the benediction of peace in the Saviour's name, and as we watched around his bed, his soul departed quietly into eternity.*

X. Q.

* Some of our readers may think that the circumstances in this story are highly improbable; but we were well acquainted with two brothers, who were each carrying on business in one of the principal cities of the British empire—honest, God-fearing, intelligent men, who were not only RELIGIOUSLY INSANE, but whose whole family, brothers and sisters, wer-

REVIEW.

Irish Minstrelsy, and Bardic Remains of Ireland ; with English Poetical Translations, and Notes and Illustrations. By James Hardiman, M.R.I.A. Joseph Robins, London, 1831.

Not many days ago on entering our publisher's shop, amongst the literary attractions of his counter, these beautiful volumes peculiarly caught our notice. Though boasting no Milesian descent, and confessedly ignorant of the Irish language, yet we were greatly pleased to see Irish poetry for the first time, presented to the public, in beautiful type and on fine paper, and altogether exhibiting what was creditable to the printer and publisher. Looking thus complacently on the outward form of these volumes, the resolution was formed to give them a favourable notice in our Examiner, even supposing the contents did not exactly come within the scope of a religious periodical: for, independent of what is above-mentioned, Mr. Hardiman's name and character, as a Master of the Royal Irish Academy—as writer of that praise-worthy work, the *History of Galway*—as for many years the salaried *employé* of government, in arranging the records in Birmingham tower: all these circumstances connected with the gentleman, made us believe that the work before us must be (to say the least of it) unobjectionable,

more or less similarly affected. One brother suddenly disappeared, and about ten days afterwards was found *dead and naked*, in a wood many hundred miles from home. A *third* brother, who was well versed in his Bible, and who, from *conscientious* motives, always lived on the coarsest fare, and went clad in the most wretched raiment, was also found *dead* on the hills, in a certain part of Scotland, where he had gone, warning the people that Christ was coming; and a sister, a truly amiable, pious woman, is, we believe, an inmate of a lunatic asylum. The remaining brother also became totally deranged, and were it not that all propriety and delicacy forbid it, we could give little incidents respecting him, at once painful, ludicrous, and absurd, which would convince our readers that the "City Scene" is any thing but overdrawn. For instance, he refused to deal with any one whom he thought to be *unconverted*, and has frequently ordered ladies out of his shop, if he suspected they were idling away their time, and would desire them to go home and read their Bibles. And when he became an insolvent, he warned the executors of the law, that if they touched his property, they would be made the objects of some awful and special manifestation of God's wrath; and he actually remained on the ground in the expectation of seeing it fulfilled. We do not mention these things for the purpose of exciting a single improper feeling in the mind of any one, but just to show that there are, perhaps, more instances than people imagine of that aberration of intellect which settles, as it were, upon religion, and which, though it should doubtless make us treat the unhappy subjects of it with all Christian compassion and kindness, should also make us cautious in receiving what they say or do as the result of the dealings of God's Spirit with their souls—Ed.

and carried a sufficient warranty, that it was safe to recommend it; for though as aforesaid incompetent to appreciate Irish poetry, and not over fond of perusing what is done into smooth English rhymes, by gentlemen who write with ease—yet we expected a full feast from the notes—here must be antiquarian lore recondite and instructive—amusing illustrations of national manners and character—light thrown on the laws and literature of the land. And if in the poems it was his business to comment—if, more especially in Jacobite relics, he found much of passionate political and religious crimination—why, what was his calling?—surely *not* to rip up the old sore—not to throw cayenne pepper and cantharides upon the raw—no; but as a Christian, a gentleman, and a scholar, to palliate what he could not excuse, and explain how differently the passionate and dispassionate can argue and decide upon men, and their thoughts and actions, after years have rolled away, and the causes of angry exacerbation are removed. As one of the first fruits of the relief bill, it was to be expected that Mr. Hardiman's work would have exhibited, how a Catholic could forgive and forget. It was then with infinite regret—a regret, in which we are joined by all our literary acquaintance, that we have found these notes made the vehicle of the most rancorous abhorrence of England, and of the most malignant hate against every thing that is not popish. And as we read on, the stern imagery of the bigot's mind developed itself more and more, and our grief and indignation were extreme, to find in the nineteenth century, and just after the great act of justice which the Protestants of the British empire had done to their principles, in conceding emancipation to their Roman Catholic fellow-citizens, to find this gloomy man concocting the rue and hyssop of an unforgiving mind; and in the spirit of Nicholas French, or Friar King, or Con O'Mahony, sending forth the nauseous mixture, as a work illustrative of Irish minstrelsy. But, alas! it is still the desire of some, for ultimate purposes, which may be guessed at, to keep open the wounds of Ireland; and thus Mr. Moore publishes *just now*, his *Life and Death of Lord Edward Fitzgerald*, wherein he holds up a traitor, to the admiration and love—we won't say *imitation* of the Irish—thus Mr. Constable, in his *Miscellany*, gives from the pen of W. C. Taylor, Esq. a history of the Civil Wars of Ireland—where the Englishmen and Protestants are carefully represented as ever in the wrong, and the popish clergy and Irish Catholics always in the right—where the plantation of Ulster is denounced as a monstrous injustice and mighty mischief—where all the atrocities of the civil war are palliated for the Papist, an exaggerated for the Protestant—where the rising of the Irish is denied to be a rebellion, and their bloody deeds denied to be a massacre; and now out comes this work of a Master of the Royal Irish Academy, wherein are collected all the rancorous exaggerated traditions that hate and passion could enchain on a people's memory. And so this trash, swept together by our keeper of records, stands for ever a sufficient proof, how utterly impossible it is to conciliate a thorough Papist.

Mr. Hardiman's hatred is for all English—every honest Briton

and his descendants are bad—as O’Neil whilom said to Barrett, he “hates the churls”—a Protestant Englishman is infinitely worse—but a Cromwellian or Williamite, are the very devil’s children. Every story he can rake together affecting the character of the English, both before and after the Reformation, he finds a pleasure in presenting you with. Believe him, and the English were the greediest of wolves, and the Irish the most innocent of lambs: nothing an Englishman does is right—even his precautions in self-defence are found fault with. If Irish bards are forbidden the exercise of their calling because they are ascertained to be traitors in the camp and domestic spies in the house—instigators to insurrection, and conveyancers of all Popish plots, why, it is barbarous in the extreme to do so. He seems to coincide in and approve of the following description of the animosity which the Irish, even before the great difference of religion, held towards the English:—

“The expressions of derision used by the Irish towards their unwelcome visitors, the English invaders, whom they contemptuously called the impure refuse of the ocean, ‘*Impurum maris ejectamentum*’—Rutgeri Herman, Brit. Mag. p. 379.—‘*Bos ubi Scotus erat*,’ was likewise a common phrase among them. Some curious instances of the use of the term ‘churl,’ are recorded. When Athenry, in the county of Galway, was burned in 1598, by Hugh ruagh O’Donnell, one of the Irish leaders who was requested to spare the church as it contained the bones of his mother, replied, ‘I care not even were she alive in it, I would sooner burn them together, than that any English churl should fortify there.’ O’Nial, Earl of Tyrone, when marching by Castletomer in the county of Cork, in the year 1600, on his way to Kinsale to support the Spaniards, enquired who lived in a certain castle? Being told that it belonged to Barrett, a good Catholic, whose family had been possessed of the estate for above 400 years; O’Neil exclaimed, ‘No matter, I hate the English churl as if he landed only yesterday.’ No one can be surprised at these strong expressions of national animosity, who is at all acquainted with our history since the arrival of the English.

“From the days of the infamous Mac Morrough, who invited over the Anglo-Norman auxiliaries to his aid, our annals have damned many to everlasting fame. Indeed, so effectually did the settlers pursue the Machiavellian policy, ‘divide and govern,’ that it gave rise to the disgraceful adage, ‘put an Irishman on the spit and you will find another to turn him;’ but, be it, remembered, that the son of the settler was generally the turnspit. Espionage and deceit were the invariable rule of English conduct towards the unfortunate Irish. The last, and it is hoped it will be the last, signal act of treachery in Ireland was committed by the descendant of a settler, Colonel Henry Luttrell, who ‘sold the pass’ at Limerick to King William’s forces.”

We could quote many such passages of the same character, wherein he does not much differ from the hot and furious Mither Thomas O’Brien M’Mahon, who in his book entitled the “Candid and Good Natured Englishman Exemplified,” has this savoury passage:—“You,” says he, addressing the Irish, “sent out the children of your princes to enlighten England then sitting in utter darkness—and how have they recompensed you? Why, after lawlessly distributing your estates, possessed for thirteen centuries or more by your illustrious families, whose antiquity and nobility, if

equalled by any nation in the world was by none but the immutable God of Abraham's people, surpassed. After I say, seizing on your inheritance, and flinging them amongst their Cocks and Crows, Rooks, Wolves, Lions, Foxes, Rams, Bulls, and Hogs, and other birds and beasts of prey—or vesting them in the sweepings of their jails, their Smallwoods, Dolittles, Barebones, Strangeways, Smarts, Sharps, Tarts, Sterns, Churls, Savages—their Greens, Blacks, Browns, Greys, Whites—their Smiths, Carpenters, Brewers, Barbers, Taylors—their Tom-sons, John-sons, Will-sons, James-sons, Dick-sons—their Shorts, Longs, Lows, Flats, Squats—their Packs, Stacks, Sacks, and Jacks; and to complete the ingratitude and injustice, they transplanted a cargo of notorious traitors to the Divine Majesty amongst you, impiously calling the FILTHY LUMBER, ministers of God's word."

Now, we can assure our readers, that Thomas O'Brien M'Mahon can scarcely be more rabid than Mr. Hardiman, who is especially furious against the filthy lumber just spoken of.

The following is his note on the verse—

"And the false ones that knelt, where God's own priest's adored."

"With every respect for the Protestant Church of Ireland and its ministers, it has been doubted, whether the latter as a body, really believed the doctrine which they professed. The best proof of conviction in religious opinions is an earnest endeavour to disseminate those opinions in order to bring people over to the truth. This has never been attempted by the Protestant divines in Ireland. On the contrary, every measure which could render their doctrine odious, seems to have been studiously resorted to. Hence the words of our text. It may therefore be concluded, that as England is now a Protestant, and Scotland a Presbyterian, country, so Ireland is, and ever will continue to be, pre-eminently Catholic. If space permit, some curious illustrations of the facts here stated may be given."

Now, what are we to think of the character of one, who is not only disposed to record facts against, but also to impute motives to our clergy. But nothing will satisfy the worthy antiquarian. If Protestants attempt to disseminate their doctrines, and preach against what they conceive to be errors, they are denounced as instigated by the bitterness of sectarian zeal, and ought to be laughed at and pitied; and if they remain quiet, they are pronounced to be very infidels. Now the question is, whether Mr. Hardiman's confessor would rather they should remain infidels or become proselitizers. But the fact was, that it was a false delicacy arising from the enactment of the Penal Laws that caused this inactivity on the part of the Protestant clergy. They felt it as even unfair to take a part in the advantage which the law had so outrageously given them; and public opinion running, as it were into a vicious extreme, said to the proselytizer—Let the poor Papists alone, the hand of the law is on them. We think we are justified in thus accounting for the former inactivity of Protestant clergymen—from the fact, that an Englishman on coming to the episcopal bench, thought it necessary to do away with this feeling in his primary charge, and informed his clergy that in conformity with their presbyterial ordination, they were bound to use "all faithful diligence to drive away all erroneous and

strange doctrine contrary to God's word, from within their cures." That this neglect of Protestant ministers arose from an ill-founded delicacy that had its rise in under the penal laws, appears further, because in proportion as these laws were removed, so increased the proselytizing intensity, and as Mr. Hardiman has it, the sectarian and biblical zeal of the Established Church.

In his memoir of Thomas Furlong, in order to calumniate the religious Protestants of Dublin, he has the following note concerning the late Rev. Charles Maturin :—

"The writer did not long survive this letter. He died with a broken heart, after having been made the dupe of a party of religious bigots in Dublin, who, with all the bitterness of sectarian zeal, prevailed on him to preach a series of shallow "Sermons against Popery," for which he was laughed at by many, and pitied by all. This bigotted coterie, from the 'mitred prelate' to the bible-reading votaries of the tea-table, afterwards suffered the man of genius to die in comparative want. When Sir Walter Scott, after his arrival in Dublin, visited Mr. Maturin's widow, he burst into tears on beholding her situation. This affecting incident does honour to the feelings of that distinguished man."

Mr. Hardiman, if his prejudices had not blinded him, might have known that Mr. Maturin was no dupe to religious bigots—that he was better salaried than most unbeficed clergymen; and if he was in want it was not for the want of income—that if he was unprovided for, it was in a great measure because his talents were turned to other pursuits than those exactly becoming a parish minister, and that the mitred prelates and Bible-reading votaries subscribed largely for his family, which subscription has formed a fund that has proved highly beneficial to them, even to this day. But our antiquarian is not only spiteful against Protestant ministers in Ireland, but he must go out of his line to abuse Luther; and in order to palliate certain bachanalian songs in use amongst the Irish, and we suspect sometimes composed by friars, he has the following happy hit :—"Even Martin Luther, that great apostle of the Reformation, as a profane *bon vivant*, has excelled the best of us—witness his own description of himself—'Possum potare, hobare sum factus convivator, sæpius bene bonum hœustum cerevisiæ facio in Dei gloriam.'"
Coll. Francof. f. 445.

We happen to be possessed of a copy of Luther's works, and are in the habit of reading them, as forming a mine of sound theology. Moreover we have now lying before us the *Colloquia Mensalia*, which, by the way, is no more Luther's work, than Boswell's life of Johnson is the work of the great lexicographer; and we utterly deny, that any such passage is to be found; and challenge Mr. Hardiman, or his confessor, who, perhaps, furnished him with the quotation, to lay a finger on it. But no matter—Luther's works are scarce, and who would be at the trouble to stand up for poor old Dr. Martin?

But let us return to Ireland—we would be glad to know to what earthly or heavenly good can it tend to insert the following note, in which he makes a comparison between the Protestants and Turks, in their respective conduct towards the countries they had

conquered—or does he suppose, that the weak wish with which he closes the malignant passage, can neutralize the poison preceding it?

“Until a recent period, arms and penal laws were the principal instruments of the Reformation in Ireland. With us it literally became the ‘holy faith of Pike and Gun.’ Is it then to be wondered at that this faith made no progress in Ireland, or that the people have expressed themselves of it and its professors in the language of our poem? Respect for the sacred name of religion and its ministers, of whatever denomination, here prevents serious developments, from original documents, on this subject, which would fully justify these expressions, and show that they were not the result of bigotry, but were wrung from an oppressed and persecuted people. No such feeling, however, exists towards the unprincipled legislature that left these defenceless victims bound and prostrate at the mercy of their fanatical foes. The ‘*heresious*’ laws against the Catholics of Ireland, so strikingly resemble those imposed by the Mahomedan Caliph Omar, on the Christians of Jerusalem, when he captured that city in 637, that, if the spirit of persecution were not always the same, it might be supposed that the Irish Parliament had the Moslem restrictions in view, when framing those laws.—See the History of the Turks for the following Articles, and the History of the Irish penal laws for more copious comments.

“1st. ‘That the *Christians* (Hibernici *Catholici*) shall build no new churches, and that *Moslems* (Hib. *Protestants*) shall be admitted into them at all times.’

“2d. ‘They shall not prevent their children or friends from professing *Islamism* (Hib. *Protestantism*) or read the *Koran* (Hib. *Bible*) themselves.’

“3d. ‘They shall erect no crosses on their churches (Hib. *chappels*) and only toll, not ring their bells.’

“4th. ‘They shall not wear the Arab-dress, ride upon saddles, &c.’

“5th. ‘They shall pay the highest deference to the *Musulmans* (Hib. *Protestants*) and entertain all travellers for three days gratis.’

“6th. ‘They shall not sell wine or any intoxicating liquor.’

“7th. ‘They shall pay a capitation tax, of two dinars each, submit to an annual tribute, and become subjects of the caliph.’

“Comment on these last, and only remaining articles, is omitted, to introduce the concessions made by the Mahomedan Chief, in return for the above restrictions.—‘The Christians shall be protected and secured both in their laws and fortunes; and their churches shall neither be pulled down or made use of by any but themselves.’—In vain do we seek for concessions like these to the unfortunate Irish Catholics. Such lenity was too much for them even to expect at the hands of their fellow Christians, and they were content, if barely suffered to exist. May it not, therefore, be asserted, that the Moslem rulers of the seventh century, have been more observant of the dictates of justice and humanity, and approached nearer in their practice to the divine maxims of the Christian faith, than the Irish Parliament of the eighteenth? The remainder of this appalling picture is left to the imagination of the reader:—but it should never be forgotten, that the Christian of Jerusalem, in imitation of his Divine Master, freely forgave his enemies, and prayed for them. To the Irish Catholic we would say, ‘Go thou and do likewise. The day of persecution has gone by, and a hope remains (notwithstanding some chimerical reformation endeavours now in progress,) that the mild spirit of the Gospel may at length revisit this island, and that the people of all religious denominations, without distinction of sect or party, may finally forget their differences, and cordially unite in promoting the prosperity of the country, and upholding the glory of the empire.’—pp. 163–167, vol. ii.

But in all his work, Mr. Hardiman never mentions the provocation which wrought on the minds of Protestants—he says nothing of the massacre of 1641—nothing of the repeated attempts to overturn the Government—nothing of the constant breaches of faith, both in the Roman Catholic laity and clergy, particularly the latter; on account of which, Dr. Charles O'Connor, a Roman Catholic, called the Romish clergy of Ireland, in the time of the civil war, *sædifragi*. Moreover, he does not mention how the treatment of the poor Protestants of France, Piedmont, and the Palatinate, irritated their brethren of Great Britain, and made them dread Popery as a rampant monster, that whenever it rose to power never showed mercy or pity. That Mr. Hardiman knew all this, we are quite sure—for strange to say, he has committed a plagiarism on a poor Huguenot writer, who, when he fled to England from the gallies and dragoonings of Louis the Fourteenth, thus compares the conduct of the Popish king and his priestly missionaries to Turks and Pagans:—

“One of the decrees of Louis, when he revoked the edict of Nantes was—‘It is our will and pleasure, that our subjects of the pretended reformed religion having attained the age of seven years may, and it shall be lawful for them to embrace the Catholic and Apostolic Roman religion, and for that purpose they may be received to make abjuration of the pretended reformed religion.’ There is nothing to be found in all antiquity, so cruel as this decree in its consequence, and nothing the world ever saw so atrocious as the practises resulting from it. Ancient historians, indeed, tell us, that the Pagans took by a strong hand their children out of their father’s houses, and dragged them to the temples—but they only forced them to bow the knee to their idols—but here they seduce them—they force them to come from the religion of their fathers. Spain passes for the most rigorous and inexorable of Popish nations, and their Inquisition is the most barbarous invention that ever entered into man’s mind; but it never advanced to the cruelty of taking away the children of those suspected of heresy—even the bloody Inquisition showed some compassion for childhood, some respect for parents, and those rights which God and nature gave them and their offspring. It seems the missionaries have studied the policy of the Turks, who take away every seven years one male out of each house; I leave any one to imagine the tears and regrets that follow this violence. But they now pass farther here than in France, they treat the faithful subjects of the French king as those of a conquered country, and the children of Frenchmen are considered as the children of slaves. But in truth, the missionaries go farther than the Turks, for *they* take but one male once in seven years; but here *all* are taken, males as well as females—the reformed are no longer masters in their own houses—the priests, the monks, the missionaries, enter when they please, and none dare refuse to open the doors—no parent must contradict them, while with cajoleries, presents, sweet-meats, they endeavour to seduce them; and if the child makes the least doubtful sign of assent, behold, the father is deprived of his children, and they are sent to convents, from whence they shall never more get forth.”—*Animadversions on the French King’s Declaration given at Versailles, 7th of June, 1681.*

Now truly, Mr. Hardiman, it was not right for you to turn the tables upon the poor French Calvinist, and rob the banished man of the credit of his Turkish comparison; but seriously, since we have incidentally spoken of the two systems of penal laws, the one of

Louis the Fourteenth against his Protestant subjects, and the other, as it were the retaliatory and most unfortunate enactment of Queen Anne, let us make this difference between them. The former as characteristic and consonant to Popery, were enforced with the most unrelenting rigour. Not only the priests, jesuits, missionaries, and friars, but the laity anticipated, and went beyond their bigot king's decrees against his very best subjects, and accordingly the Protestant clergy were almost to a man driven out of France—the dragoon's sabre—the executioner's halter—the galley—the rack—the dungeon—were all in occupation against both clergy and laity of that communion, and consequently, when true religion and the Gospel were driven out of the land, then from the slime of superstition uprose the monster of infidelity, and France, from that day to this, never saw one hour of true prosperity—nor will she ever know peace, the daughter of truth and righteousness, until the people are evangelized again, and the word of God is received as a lamp to the feet, and a light unto the people's paths.* But on the contrary,

* As Mr. Hardiman has for his own satisfaction and that of those who are like-minded with him, dragged into notice the operation of the penal laws in Ireland; it may be more than justifiable to record an anecdote or two of the operation of Popish penal laws *effectually* enforced without pity or compunction on the poor Protestants of France, whose blood and desolation cried aloud to God and man for satisfaction; and whose infernal treatment instigated that retaliation, which has had such a prosperous issue for Popery in Ireland. The following is translated from the 29th page of "*Lettres Pastorales Adressées aux fideles qui gemissent sous le captivité de Babylon.*"—Par M. de Jurieu, 1686 :

"Hitherto we have but noticed the larger assemblies that took place in the south of France, but much more numerous were they which were formed in caverns, in forests, and in private houses. It was the astonishing firmness and devotedness exhibited in such assemblies, that caused that terrible declaration of the 12th of last July, by which the penalty of death is imposed on all who dare to exercise any other religion, but that of the Roman Catholic; and from that time forth, the dragoons had orders to cut in pieces all they found at Protestant religious assemblies. One would have thought that this order of the dragoons to massacre all, and the decree of the 12th of July, would have put a stop to all such meetings—but no such thing—still the people assembled, and that in open day, and consequently from that time forth, the history of the Protestants is nothing but one of military execution and outpouring of blood."

Jurieu then goes on to describe many of those military executions of the poor Protestants—"The most considerable massacre of all (says he) was that which took place near Res, on the road to Bagnols—there were assembled there upwards of 2000 persons, the dragoons of Res heard of the meeting, and proceeding thither, found the poor people at their prayers—they surrounded them on all sides—our people did nothing but lift up their hands and faces to heaven, and meekly threw themselves on their knees to receive their death-blows. The dragoons fired a volley upon the defenceless and patient crowd; their shots told so well, that besides the wounded, the field was crowded with the dead. An eye witness passed by the scene of carnage three weeks after, and saw still on the dreadful spot the bodies of thirty women, besides men, undergoing beneath the sun, the process of corruption; moreover, the dragoons strangled many with the reins of their brides."

Further on he says, "ever since the month of July, the Cevennes and Languedoc are become one scene of slaughter—the dragoons massacred all they met, under pretext that they were on the way to religious meeting." He then gives many individual instances of persecution and martyrdom—"Amongst the rest, one gentleman of about 6000 livres per annum, resident at the bridge of Montvert, in the Gevaudan, he to avoid taking the oath of abjuration of Protestantism, had passed eight months in caves and dens of the earth, at length forced to come forth for want

what was the operation of the penal laws enacted by Protestants? adverse to the spirit of their religion—contrary to the mild laws and humane manners of the British Isles, they were never thoroughly enforced. “Can you (says a Protestant writer of the year 1750, when addressing a Roman Catholic) deny, that the connivance you receive amounts to toleration? Have you not your mass-houses, your friaries, your nunneries, in a manner as public as the Established religion has its churches? Can you complain that your altars, your relics, your crucifixes, your images, and other trumperies of superstition and idolatry are invaded? Have you not the exercise of your religion as free as any Protestant, though in a private and moderate way? Have you not erected of late a sumptuous and elegant mass-house, even under the eye of government, not inferior to most churches in the kingdom? Have you not your vicars-general, commissaries, and other illegal exactions of foreign jurisdiction?”

Thus speaks W. Harris in his *Fiction Unmasked*, written at the time when Protestants had every reason to dread Pope and Pretender. But the fact was, that Popery by the inauspicious and ill-advised penal laws was placed under circumstances most favourable to its growth. Protestantism, on the contrary, by leaning on the efficacy of laws which never were enforced, lost much of its substantial energy, and of its proper and legitimate mode of converting the people—never were the charities of life more faithfully observed than by the Protestants in those times towards their nominally persecuted Popish

of subsistence, he returned to his own house, and as soon as the commander of the dragoons was told of it, he forwarded a detachment of the soldiers, who finding their victim at home, assassinated him, pillaged his house, and threatened to cut off his wife's fingers to get her rings. The husband was not long before he died of his wounds, but before he expired he called the assassin, who had not yet left the house, took him by the hand, assured him he, from his heart, forgave him, and in this frame of mind surrendered up his soul to God who gave it.”

M. Jurieu in the same pastoral letter, in which the above are recorded, gives an exceedingly interesting account of the life, labours, and duties of the Sieur Fulcran Rei, a native of Nismes, who, in his 24th year, was gibbeted at Beaucaire, for holding religious meetings and preaching. The story is so interesting, and this fearless confessor of Christ in his life and death, exhibited such a beautiful picture of fortitude and patient endurance, that as we have not room for it here, if possible, it shall be given at length in a future number of the *Examiner*, for we do not recollect having ever seen it in an English dress.

Before we conclude this long note we would observe, that Mr. Hardiman enlarges with no little exasperation on Cromwell's sending many Irish he had conquered to Barbadoes; this conduct was unjustifiable, but was not without parallel; for in page 184, of those Pastoral Letters, Jurieu says:—“to overcome the constancy of those Protestants who have resisted prisons, galleys, dungeons, hunger, thirst, vermin and disease; it was resolved in council to try another species of persecution, and transport them to Canada.” Accordingly they were led in troops to Marseilles and Castady, where they were to embark in a month's time; they were drawn from the prisons of Mountpeller, Aygues Mortes, Nismes, and from all quarters of the Cevennes a number of prisoners so great, that we do not desire to venture on writing them down lest we should fall short, or go beyond the real number. A writer from Arles says, “that he saw great masses of them moving along, some on horseback, having their legs tied under the bellies of the horses, others on waggon, both men and women, tied by the middle to the bars of the waggon, all moving on from Marseilles to be shipped off to North America.” This was execution of penal laws with a vengeance.

neighbours. Were a Protestant to make use to his own advantage, or that of his church, of any of the iniquitous privileges which the penal laws placed within his reach—he was scouted out of society, and a mark fixed on his memory, which remains to this day.

Roman Catholic property was consigned and conveyed under the honourable trusteeship of Protestants, with few instances, indeed, of breach of trust. Roman Catholic priests dined, and held friendly commerce of mutual kindness and consideration with the Protestant clergy. Bishops of both religions entertained each other at the hospitable board—and we, ourselves, are old enough to remember before the rebellion of 1798, how the charities of Christian life were upheld between clergymen of the rival parties, an interchange which has almost, nay altogether ceased since that disastrous period, and the cause of that cessation the walls of Maynooth can best tell. If, then, Mr. Hardiman feels his righteous soul vexed at the operation of penal laws which, in fact, conferred on Romanism in Ireland the name, but not the reality of persecution, which just annoyed it so much as to keep it vigorous, which threw the halo of martyrdom around the heads of its clergy, but certainly did not justify them in claiming its crown—if, we say, Mr. Hardiman is still angry against one system of penal laws, he ought to be so against all—he ought to make a crusade against them wherever they exist. Proceed to Rome in the first instance, and after kissing most religiously the pope's toe, claim from the father of the faithful the emancipation of Italy—allowance for Protestants to worship God as their consciences may dictate—permission for Dissenting churches and schools, and clergy, and writers, to do as Romanists do in Ireland; then he ought to proceed to Sardinia, and plead for the poor Waldenses—insist on the repeal of the penal laws that operate so cruelly against them—then let him pass to Spain, Portugal, and *progress* across the Atlantic, induce the *free* governments of Spanish America to repeal their intolerant decree, whereby no religion is to be exercised but the Roman. Until Mr. Hardiman, and such as he really evince, that they love toleration in general—unless he and his friends, the Popish priests of Ireland, petition the pope, and remonstrate with Popish kings and governments in favour of emancipation to Protestants—why, what are we to think, but that Popery is the same still, and while she herself would be rampant, she desires still that all other modes of faith and worship should be kept fast under her foot.

We might, and perhaps ought to enlarge upon what Mr. Hardiman says concerning the act of settlement, and the forfeited estates. When amongst other *gentle* remarks, he observes, “that a more ruthless band of privileged usurpers were never at any one time assembled on the face of the earth, no, not even in South America, than the act of settlement men.”

We must, however, quote what follows concerning the connexion between England and Ireland:

“A century after this period, Lawrence boasted that Ireland might be called West England. The statement was, however, fallacious. It is not so yet; and unless the policy materially changes, ages may roll round before it can be so. Ire-

land has been rendered a paralyzed limb on the empire, but sufficient nerve remains, by which, in some frenzied or convulsive moment, it may inflict a sudden and deadly wound on the body which it ought to protect, support, and adorn. May this awful truth sink deep in the minds of those who have it yet in their power to avert so dreadful a retribution."—p. 160, vol. II.

Which, coupled with what we next quote, must have some meaning:—

"According to the bard, *Keneth O'Hartigan*, Anno 250, *Inisfail*, one of the early names of this Island, was derived from the '*Stone of Destiny*,' brought from the East, and once so celebrated in Ireland and Scotland. See Keating, for the wonderful virtues of the *Lia fail*, which, for many ages, was as much venerated in Ireland, as was Jacob's stone, in the temple at *Jerusalem*, by Christian and Moslem; or the famous black stone at *Mecca*, for centuries before the time of Mahomet. This Irish relic is at present to be seen in the coronation chair at Westminster Abbey, where it is shown as Jacob's *pillow* or *pillar*—for the learned antiquaries of Westminster do not allow that it has any connection with Ireland. In this they may be right, as to the stone now in possession, for it is confidently asserted by a worthy friend of mine, who has obliged the world with many *well-intended* publications, that the real *Lia fail* has been abstracted from the coronation chair, by some zealous Gaelic Patriots, who have replaced it with the stone at present exhibited. It is further surmised, that it may, by due diligence, be traced, strange turn of destiny! to the buildings of the *Catholic Association*; and, stranger still, that it is there religiously preserved, by those Irish Demagogues, to crown their great leader on it, who, by facetious anticipation, is already known by the name of *King O'Connell*.—*Dis vivat Rex*."—p. 391, vol. II.

Now this may, for aught we know, be either serious jocularity, or jocular seriousness—whether he is in joke or earnest, he certainly is not singular in his grim facetiousness. Unless our Master of the Royal Irish Academy is author of the following ballad, which has been within this month sung through our streets, and which seems to have embodied in the compass of five stanzas much of the mind and spirit of the Author of Irish Minstrelsy—pity it is that it is not (at least as far as we know) turned into Irish, for then we might expect in a forthcoming new edition it might be supplied not as a Jacobite, but as a Jacobin relic:

THE LOVELY LAND ST. PATRICK BLESSED.*

Hibernians all, both great and small, unto my song now lend an ear;
Attend, I pray, without delay, while glorious news I do declare;
The time's at hand, when Erin's land will flourish as in days of yore,
When Heretics, with stones and sticks, we'll chase from our green shamrock shore;
And peace will smile in this sweet Isle, when Luther and Calvin's bellish pest,
Ne'er shall be found our country round, the lovely land St. Patrick blest.
No widow's groans or orphan's moans, no rent or tax shall ding your ear;
No Sheriff's Sale, when tenants fall, no longer you'll have cause to fear;
No Corn-Law will lock your jaw, no Vestry or Sub-letting Act;
No Tithes to pay, (mark what I say,) nor Peelers by the Soldiers back'd,
No English hound will hunt you down, or dare to frown I do protest;
Such shan't oppress or more distress the lovely land St. Patrick bless'd.

* We are indebted to the Warder for this precious effusion. The editor of this valuable and loyal journal, assures us, it was sung through the streets the evening after Mr. O'Connell presided at the Carmelite School Dinner.

Missopoly and tyranny, in base confusion, must take flight,
 And despots all, with speed, will fall, that fatten'd on the People's right ;
 We'll to the Furies send Grand Juries, that suck'd the blood of Grana's sons.
 No Justice of Peace shall be at ease, until from Dan's Police he runs ;
 Their sun is low, they well do know, you'll find my words they are no jest,
 Those hellish knaves shan't long enslave the lovely land St. Patrick bless'd.

Old Mother Church, with pickled birch, the backs of Heretics will scourge,
 And of our Isle, which they defile, the vermin speedily will purge ;
 No rent we'll pay on Lady-Day, the Landlords soon will begging go ;
 Agents to hell we'll send pell-mell, and Parsons to the d—— throw.
 Our Forfeit Lands into our hands once more will come when we're redress'd ;
 And Catholic men shall rule agen the lovely land St. Patrick bless'd.

Perhaps you'll say, tell me I pray, how all these things will come to pass ?
 I'll show you, then, my friends, as clear as day-light shining thro' a glass—
 REFORM sure, is just the cure will make old Ireland rise her head.
 The Ten-Pound vote will make her float so glorious on her ocean bed.
 O'Connell he will make us free, and we'll make him—why guess the rest—
 And high renown his head shall Crown all in the land St. Patrick hiest.

We might adduce many more instances of the malignant character of this publication ; we cannot, however, withdraw from it without observing, that Mr. Hardiman is unjustifiably censorious concerning certain Protestant families in Ireland, who may not feel satisfied at having stories raked up from the prejudiced and distorted traditions of their bitter enemies, and in this way recorded in his book against them. A horrible anecdote is told of the Cosbys of Stradbally, another of the Fitzgeralds—the Ponsonbys are said, Whigs as they all are, to be descended from one of the rapacious revolutionary adventurers of Cromwell's training, and the Tory Beresfords are twitted in the midst of their pride with being sprung from an obscure trader in London, who got his property by dealings with fishmongers in London, while he leaves out of sight their descent in the female line from the Norman Le Poer. But if our worthy Author is severe on English settlers, their acts, monuments, religion and politics ; he is in the same ratio laudatory of every man and thing that is real Irish. A Mister O'Neachten is equal—no, that is not enough—he is superior to Dr. Young, the Author of Night Thoughts, “ with equal genius and learning, the bard's compositions are more equal and correct, and his style less diffuse than those of the favoured English Author.” In another place, he magnifies one John M'Donnel, who *proposed* to translate Homer into Irish, but did not go farther than a specimen, and from that (as Mr. Hardiman says) it would seem that this prince of poets would appear just as respectable in a Gaelic as a Greek dress !! A little farther on he says, that “ a comparison of the Irish bard with the English poet of Twickenham, might be hazarded without much apprehension of the result. In point of learning, Mr. M'Donnel was equal, and neither in genius, judgment, or power of exquisite versification was he inferior to Pope.” It does not, to be sure, bias Mr. Hardiman's judgment, that the Irish bard was a rank Jacobite, and inherited all the hatred of his race for the “ Saxon churl,” the poems of this Pope

of Ireland, that are preserved in this collection are Grana Weal and the Hermit, both very pleasingly translated by Mr. Dalton; but we must confess, though *done* into very smooth English rhymes, we cannot see any resemblance to the bard of Twickenham.

In conclusion we would observe concerning the poetical translations, executed as they are by Messrs. Furlong, D'Alton, and Drummond, &c. that we have reason to rest assured, that not one of these gentlemen knew a word of Irish; and that what are now presented to the English reader, are but shadows of a shade—they were done into English for the poetical gentlemen, and then re-rendered according to the most approved rules for building lofty rhyme by Messrs. Furlong, D'Alton, and Drummond. A person of the name of Sourry, we are assured, in this way smoothed the way for Furlong—concerning the faithfulness of *his* translations, take the following instances furnished us by an Irish scholar we can rely on:

"ROISIN DUBH," was written by a Franciscan friar, as a commemoration of his love for a beautiful female of the same order; the circumstances of his holy amour are well known to those who reside in the place where the writer lived, as handed down by their forefathers. It was written, not as Mr. Hardiman states, (we will not say exactly to cloak the licentious irreligion of the friar) in the reign of Elizabeth, but about one hundred and fifty years ago; and in fact is no allegory relating to the disturbed state of the country, but is an open declaration of a friar's perturbed heart. Mr. Hardiman only gives part of the original, but the translation of Furlong is entirely different from the Irish, and even the Irish is accommodately strained in several instances, and some verses of the original are omitted, which if inserted would tell against the object of the compiler, which is to turn the Franciscan's love effusion into a Tyrtean political song.*

Concerning the poem of John O'Dwyer of the Glen, translated by Furlong, p. 87, vol. ii, we are given to understand "that he went by poetical notes with which he must have been furnished rather than by a literal translation of the song itself, as he introduces several words and phrases which are not in the original, such as at page 87, "Round each dame stood weeping, o'er the prowler's spoil;" and "the foe is calling." Again at page 87—"war and confiscation curse the fallen nation; and throng our blood-stained shore." Again at page 91, "scattered, scared, and started by a base-born bard." Not one word of these phrases appears in the Irish, although there are several words and phrases in the Irish which do not appear in the translation: ex. gr. "Galway," the compiler's native country is not mentioned in the translation, although it appears in the Irish; and, as to the repetition of "Hark the foe is calling, &c." there is no such thing in the Irish. Mr. Furlong versified this

* We have been supplied with a literal translation of the original—it is not fit for our pages. We find in it a promise that a pardon is to be got from the pope for Rose's and the Friar's misdeeds, and there is a little of said preaching and saying mass for the benefit of Rose, and some admirable things of the girdle of St. Francis.

song by occasionally using a word in the beginning, another in the end, and afterwards one in the middle of the song, that is by using a word occasionally as he proceeded with the versification of his own original thoughts, or otherwise by some notes furnished by the compiler.

In this like the other there are words used and phrases introduced which are not in the genuine original. The following is a literal translation of Breacan's prophecy :—

“ Nations shall come across the silent sea, They shall mingle with the men of Ireland, From them will be descended an Abbot over each church, From them will be descended a King over Ireland.”—(p. 136, Vol. ii.)

This certainly is very different from the translation of Mr. Hardiman, which is as follows :—

“ Erin's white crested billow shall sleep on the shore,
And its voice shall be mute, while the spoiler's glide o'er ;
And the stranger shall give a new priest to each shrine,
And the sceptre shall wrest from her own regal line.”

Before closing this review, we cannot but express our sincere sorrow, that a gentleman for whom we entertained the highest respect, should have brought before the public so offensive a book—it has been hinted to us that some years ago our author would not have lowered himself to such animosities ; but he is growing old, and as Dryden, to appease his confessor and atone for his past misdeeds, wrote the *Life of Francis Xafier*—so perhaps our Anti-quarian, in order, as the common Irish say, to *MAKE HIS SOWL*, has conformed to the will of his ghostly father, who knows well what *HE* is about. Certainly poor Carolan has been unfairly made a handle of—the poor jovial troubadour “never prostituted (to use Mr. Hardiman's own words) his muse to party politics or religious bigotry ; he could discern the virtues, and celebrate the praise of Protestants as well as Romanists ;” and as he went from the fire-side of the Protestant squire to that of the Popish—or from the house of the Established Bishop to that of the Titular, he quaffed his usquebaugh and harped his planxty, without minding politics or religion, and he was as much beloved and as much valued by the Cromwellian Jones, Brabazons, Palmers, Cootes, and Croftons, as he could be by the Milesian M'Dermotts, O'Haras, or O'Connors.

We are not, in the midst of our anger, so unfair as to deny, that there is considerable fund of information, both interesting and instructive in the Notes—and some very amusing traditional anecdotes recorded, as for instance, that curious account in the first volume of the *Enchanted Isle*, that has been supposed to exist off the western coast of Ireland, called O'Brazile, and which one Captain John Nisbet, formerly of Lisneskey in the county of Fermanagh, descried and landed on May the 2d, 1694—would that it could be rediscovered now, in order to supply the Terry Alts and other friends of our author with fresh potatoe-ground, or a field to hurl and to fight on.

NOTICES OF BOOKS.

The Family Library, No. 25.—The Complete History of the Mutiny of the Bounty, its Causes and Consequences. London: Murray. 1831.

We have seldom been more pained than in reading this little volume. It abounds with so much interest, and contains so much information, that we regret deeply to be compelled to describe it unfit for forming a part of a *family library*. The manner in which the present state of Tahiti is spoken of, and the foulest calumnies repeated against the missionary establishment, is such as to offend every moral feeling, and, to render it essential, that the volume should be weeded before it be placed in the hands of youth. Where was the good taste of Mr. Barrow, to say nothing of piety or religion, when he permitted such a sentence as the following to issue from his pen:—"There is but too much reason to ascribe this diminution of numbers to *praying, psalm-singing, and dram-drinking!*" And this gross insult to the religion of the country, and to every correct feeling, is to be found in a volume of a Family Library, edited by the Secretary of the Admiralty! It is plain that Mr. Murray does not look for support for his Family Library to the religious public.

National Blessings and Judgments Considered, in a Discourse delivered before the University of Oxford, May 20, 1822; with an Appendix, containing Remarks on the Present Crisis. By Richard Whately, D.D. Archbishop of Dublin. London. 1831.

The situation of public affairs and the advance of the awful disease which, ravaging so large a portion of the globe, has at length approached our shores, have had a tendency to call all men, however careless, to reflection, and to impress upon the public mind the importance of national and individual repentance. This feeling has doubtless dictated the form of prayer read in our National Church; it has stimulated the petitions that have been presented to the rulers of the country for a general fast and humiliation, in which our dissenting brethren have anticipated us; and this subject has formed the theme of many pious and awakening discourses from the pulpit. The Archbishop of Dublin has republished a Sermon delivered many years since, and has annexed an appendix, in order to correct the view generally taken of circumstances like the present, in which they are usually regarded as a part of the moral government of God, and as intended to punish and to chastise nations. This

view his Grace thinks fundamentally wrong, founded on a *logical* error, and a misapplication to nations in general of the particular providential government of the Israelitish people. He does not think that there is a providence presiding over nations distinct from that which governs individuals; but that prosperity and adversity are the natural results of prudent or imprudent conduct, while the fact that a nation is but an abstract idea, a mere formation of the understanding, and not a substantial existence, presents an absolute impossibility to its being made the object of punishment or reward. We confess, that with an unfeigned respect for his Grace's talents and acuteness, we have not been convinced by his very interesting and able argument; nay, we are inclined to think that his very acuteness has misled himself. Is it true that the individuals composing a nation, as a nation, are incapable of doing or suffering distinct from their character as individuals? Is it not true that acts resulting from the very relation in which the individuals are placed to each other, as members of the community, may constitute a national character, in which some individuals may or may not partake, and partake in various degrees; and is it not true that every intelligent individual properly understands, though he may not always accurately distinguish, upon the subject. The Scriptures are written to be read by persons of common understanding, and not of metaphysical subtlety; and if we read the Bible aright, nations and people are repeatedly addressed as real existences, and not merely as *entia rationis*. According to the Archbishop himself, Israel collectively was under a retributive dispensation; and assuredly, whether as a type or as a reality, their prosperity and their adversity followed national piety or disobedience. What then is true of this nation may be true of others, so far as regards the mere logic of the question, a position which indeed the Archbishop himself seems to be inclined to concede when he speaks of "the Israelites being *regularly* and other nations *occasionally*" chastened or punished: if *ever*, as nations, there is no reason in the nature of the theory, why not always. But the question is one of scriptural not metaphysical decision. To us certainly it seems that the superintending providence of God is exhibited in the Scriptures as treating nations *as nations*, and assuming the direct retributive character. This

is confessed with regard to Israel, and it would seem that other countries—that Canaan, and Assyria, Egypt, and Babylon, were equally subject to the same rule, which has declared “that by Him kings reign, and princes decree justice—by Him princes rule, and nobles, even the judges of the earth.” Israel’s possession of Canaan was delayed until the iniquity of the Amorites was full. Saul was sent to destroy Amalek on account of their conduct to Israel. Nineveh was spared for its national humiliation. Idolatry and transgression seem to have drawn down the judgments of God variously on nations; and we would submit, that in becoming the God of Redemption, he has not ceased to be that of Providence. We willingly confess that many of his dispensations, we cannot fathom, and that retribution to our eyes seems slow or imperfect; but we would add, that the same thing appears to take place when we survey the Jewish economy, and see a pious Zechariah slain by an apostate Josiah, or a Jeremiah, suffering in the event of the captivity. His Grace has quoted the Vaudois as an instance that nations are not the objects of a strict moral government; but surely it is enough to say, that the Vaudois are useful in the moral government of God for another purpose, that their preservation in the midst of and in spite of persecution, is itself a strong argument in favour of its existence, and the part that they have taken, and the part that remains for them to take, may amply vindicate this portion of the providential arrangements without giving up the principle for which we contend. His Grace also refers to the South Americans suffering under the Spaniards, and the African negroes under our slave-holders; but he cannot be ignorant of the gross and detestable superstitions that sully the character of the sufferers in each of these cases, and which would vindicate, not the conduct of the monsters who inflict, but of the Providence that instrumentally employs them. We have offered these remarks with great hesitation, remembering not only the rank but the talents and penetration of the author of the Sermon, and it is with increased hesitation we venture to hint, that it seems to us to be scarcely consistent with the devotional services of

the Established Church. We wish our readers would take the trouble of turning to the Prayers and Thanksgivings in our Liturgy, that succeed the Litany, and to reconcile if they can, the language of these prayers with the denial of a special superintending national Providence. Rain and famine, protection and safety, plague and pestilence, are all connected with special judgments of God. We are said to be wounded for our sins, consumed for our transgressions, liable to all the punishments threatened in the law, and even to be punished with like adversities to those that afflicted the Israelites in the wilderness—David when he numbered the people, and Samaria in the days of Eliseus. The same spirit seems to us to pervade our occasional and state services; and so far as those services can be supposed to decide the doctrinal character of the Church, to point out that she deems national calamity a judgment, and national prosperity a special blessing from God, in union with which is the form of prayer now read in our Churches, speaking the very same language, and breathing the very same spirit. We are sure that the talented prelate, on whose opinion we venture this comment, has considered this topic maturely, and that we must misunderstand his meaning, when we ascribe to his language even a partial variance with the services of the Church.

The Archbishop thinks there is danger in the ordinary opinion upon this subject. It may be so, but we confess that we fear more danger from opinions that would withdraw from the especial retributive superintendence of God, man, whether individual or collectively: we would fear any speculation that would seem to diminish the necessity of dependence for public as well as for private assistance and direction on the great moral Governor of the world, and which seems to render unnecessary and uncalled for national acts of repentance and contrition. Such, we are quite sure, is not the intention of the able discourse we have been considering; and we trust that in respectfully noticing the points we thought likely, if misunderstood, to mislead, we have given the best proof in our power of the estimation in which we hold the learned and talented writer.

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

We desire to refer our readers to documents published in the *Evening Mail*, *Dublin paper*, and in the *Standard of*

London, viz. a letter of the Rev. Marcus Beresford, Vicar-General of Kilmore, to the clergy of that diocese, urging them to subscribe in aid of their suffering

brethren in the South of Ireland; and to the reply of the clergy of the disturbed districts, acknowledging with gratitude and accepting the proffered assistance. The Irish portion of the Established Church, which were, we trust, inseparably connected with the English at the period of the union, is now suffering, and is likely to suffer more; and if, according to principles of true union, when one member suffers, all other parts of the same body should feel; so we hope that in the present instance our English brethren will feel and act in behalf of their Irish fellow-labourers. Our English brethren may rest assured that the united energies of popery and infidelity, if now successful in Ireland, will not stop here, but will, with increased vigour, attack the English portion of the Establishment. We would, therefore, not only for the sake of love, but of interest, call on the English clergy for aid, and hope that our English readers will take our friendly hint in good part. The suffering Irish clergy, we have reason to know, have no desire for any aid except in the way of *love*, to be faithfully repaid when restored to their just rights. We are assured that the Primate of Ireland has, with his never-failing munificence, subscribed £1000. We trust we shall soon see every bishop and beneficed clergyman in England, as well as in Ireland, come forward to help in putting a check to the most atrocious conspiracy that was ever hatched against a Christian church. The Christian Examiner is anxious, as far as its humble influence can go, to promote the good work, and to receive and record subscriptions.

Address from the Managers of the Dublin City Mission to the Friends of the Lord Jesus.—The Managers of the Dublin City Mission beg leave to lay before the Christian Public, a brief statement of the present operations and prospects of their Society. They bless God, that during the past year he has given them many precious tokens of his favour, and opened to their Agents doors of usefulness, which were previously shut against them. Since the publication of their last Address, they have been encouraged to hope with still increasing confidence for the sympathy and co-operation of all who are interested in the melancholy condition of the thousands who are living without the knowledge of God, in the garrets and cellars of this city.

There are at present employed in the City Mission twenty agents, who spend five hours every day (Sabbaths excepted)

in reading the Scriptures to the poor, or in conversing to them on the things that belong to their eternal peace. In addition to their private visits, these agents hold twenty meetings weekly, at such hours as do not interfere with the seasons of public worship, for the benefit of those persons, who, for want of suitable clothing, or other causes, do not attend the House of God. At these meetings the agents give a familiar explanation of some portion of the Word of God, or hold conversation with the individuals present, asking and replying to such questions as the passage under consideration may suggest.

The labours of the agents are greatly assisted by the Ladies' Association, of which fourteen are now in connexion with the Mission. In each of these a few of the members follow up the visits of the agents in such cases as are recommended by the latter to their attention; by which means the wants of the poor are much more fully ascertained than formerly—their temporal, as well as their spiritual poverty, is not unfrequently relieved; and a bond of friendly connexion is thus established between these widely distant classes of society.

In the last Annual Report of the City Mission, which the Managers earnestly entreat their friends to peruse and consider, the various and important benefits resulting from the operations of this Society are enumerated, and confirmed by many interesting facts. By a reference to this publication, it will be found:

1st. That the Mission brings Scriptural instruction in a much fuller measure than could be previously attained, in contact with the deep and distressing ignorance that prevails throughout a large mass of our Protestant population.

2d. It conveys this instruction through the instrumentality of its agents, in language accommodated to the feeblest and most uncultivated understanding, as the poor themselves have repeatedly and most gratefully acknowledged.

3d. It has excited a most beneficial influence on a very considerable number of unfortunates, who have hitherto been outcasts from the means of grace, and even from benevolent attention on the part of their fellow-creatures. Some of the details illustrative of this point, as stated in the last Report, will be found most interesting.

4th. It has been highly successful in removing the prejudices of Roman Catholics, and in preparing them for receiving the statements of Divine truth.

5th. It has been instrumental in refuting Roman Catholic errors, and in

bringing many of the deluded votaries of superstition and self-righteousness, to a simple reliance on the merits of Christ. Some of these are still living to acknowledge the blessings they have received; others have died rejoicing in the Lord, and are now entered into their rest.

6th. It has afforded, by means of its agents, instruction and exhortation to large assemblies of the idle or disorderly collected in places where persons of more official character would not have been permitted to speak.

7th. It has afforded much valuable and efficient aid to the agencies already at work for the moral and spiritual improvement of the multitudes residing in our hospitals and prisons.

8th. It gives to benevolent individuals, by application at the office, 16, Upper Sackville-st. facilities of sending either through one of the district agents, or through the general agent, a message of Christian instruction and consolation to the sick and afflicted residing in any part of the city.

Such are some of the most obvious benefits, not theoretical or visionary, but confirmed by well-authenticated facts, which have been conferred by the agency of the City Mission. The Lord appears to have stamped on this Society the seal of his gracious approbation. The friends of the Saviour are invited and entreated to help forward the work which the Lord has blessed. They have now an opportunity of doing so. The funds of the Society, in consequence of the Managers having extended their operations during the past year, are now reduced to a very low ebb. At present there is not in bank a sum adequate to meet the wants of the Mission for another week. The Ladies' Associations have exerted themselves this last year with great spirit and effect, to increase the funds of the Society, and, it is hoped, will make still more vigorous efforts in the year that is about to commence; but their contributions are directed principally to the support of their own agents, and fall far short of the whole expenditure of the Mission, as there are many poor districts where sufficient funds cannot be obtained; besides, their supplies are not received till Spring, whereas immediate assistance is required to defray the expenses attendant on the weekly payment of the agents.

The Managers therefore call upon the servants of God to come forward and help them. Their former appeal to Christian benevolence was not in vain. The Lord has since multiplied and strengthened the claims of their Society to public support.

Let it be observed, that there can be few safer channels of Christian liberality than are presented by the City Mission. The mode in which its funds are expended, may at once be investigated by application at the office, and the sphere of its operations is in no distant and inaccessible field of enterprise, but in the streets and lanes of our own city.

Let it further be recollected, that the City Mission combines the two great recommendations of *simplicity of plan*, with *cheapness and variety of beneficial results*, to a degree, at least as ample as any other society.

The Managers would therefore call upon the followers of Christ, taking these points that have now been submitted to them into their serious and prayerful consideration, to lend their cordial and strenuous support to this good cause. Time is short—souls are perishing. The Lord has given his people means and encouragement to work for their deliverance. He is speaking aloud to them in these solemn and eventful times, with a voice that cannot be mistaken, to labour while it is called to-day. May God, of his infinite mercy, grant that we may be all prepared to give an account of our stewardship in the day of the Lord Jesus! Amen and Amen.

December, 1831.

OBITUARY.

It becomes our melancholy duty to record the removal by death of the excellent and much esteemed Superintendent of the Editorial and Translating Committee of the British and Foreign Bible Society Mr. WILLIAM GREENFIELD. About ten previously to his death being attacked by brain-fever, he was called to his rest on the 5th inst., at the early age of 32. By this apparently mysterious dispensation, a wise Providence has deprived the Bible Society of one whose labours entitled him to the character of a man truly devoted to God, in whose services all the energies of his majestic mind were employed, and whilst his extraordinary talents as a linguist were calculated to raise him to great eminence in the literary world, the gentleness of his deportment, and his humbleness as a Christian endeared him to those with whom he was more intimately acquainted. How much it is therefore to be deplored that such a man was not permitted to pursue his way in peace! So true, however, are the words of our Lord to his disciples, "In the world ye shall have tribulation," that even the modest, the gentle, the unassuming William Greenfield was not exempted from this allotment. The ene-

mies of the Bible Society because he was devoted to its service, iniquitously made him their mark by falsely charging upon him as the Editor of Bagster's Comprehensive Bible, neological sentiments. These charges, base as they were groundless, operated with too sad an influence on his delicate mind, and although they were most successfully repelled, it is much to be feared that he sunk under them. Hence, besides an irreparable loss to the Bible Society, to literature, and the world at large by this early bereave-

ment, a widow and five small children are left helpless and orphans, but it is most gratifying to learn that the Secretaries of the British and Foreign Bible Society have with other benevolent persons begun a subscription, and it would be a slander on the friends of religion and literature to doubt for a moment that the widow and children of Wm. Greenfield should be without competent support. An enlarged memoir of this extraordinary man is in preparation.

VIEW OF PUBLIC AFFAIRS.

Political agitations, whether at home or abroad, have not subsided during the last month ; on the continent of Europe though war has apparently ceased, the belligerents seem to be preparing for a more formidable contest. Russia, has, it is said, refused to accede to the Belgian treaty, and we fear that France to employ her insubordinate population will feel herself compelled to take up arms. The state of the latter kingdom is indeed alarming, and the crisis of which the *three days* were but the commencement, seems to be approaching. The manufacturing towns are in the greatest distress, and have, as in the case of Lyons broken out into open rebellion. The ministry is obviously weak, and the democratic spirit of the people and their representatives, has nearly removed every institution that could be a stay to the monarchy, whose representation in the person of Louis Philip seems to be as insecure in his possession as his bitterest political foe could desire. What of loyalty or subordination can be hoped for in a country where the proposal of abolishing the Christian sabbath has been seriously entertained ? The Reform Bill has been again introduced, and has passed a second reading, with a considerable majority. It is allowed on all hands that the present Bill is an improvement upon the former one, that many of the alterations suggested by the opposition and rejected on a division by the ministerial party have been adopted, and that if the former Bill had passed it would have been a signal monument of the precipitancy of our Rulers. The principle, however, continues the same, and though enough is altered to expose the folly of the cry "The Bill, the whole Bill, and nothing but the Bill," enough remains to justify the most strenuous opposition on the part of those who connect with the institutions of the country, its prosperity and peace. In the mean time incendiaries have lighted up the fires anew in different parts of England, and

the awful scourge of pestilence is making slow but certain strides in our land ; bearing the most awful of the inflictions of Providence, among a people, who, though terrified at its approach, seem to be insensible of its heaven-sent commission. In Ireland, agitation as usual has succeeded to the previous quiet, and Dr. Doyle is enabled to read in the dreadful massacre of Knocktopher, a comment written in blood, upon his pastoral against tithes. The Irish Secretary has had a committee to consider that subject, made difficult by the neglect of the government and the previous denunciations of demagogues and interested Priests. We anticipate no good from the committee ; whatever commutation takes place will be as unpopular as the present system, and the only plan that seems calculated to be useful, the throwing tithes upon rent, will have too many opponents in our landowners to be likely to pass. Nothing but the destruction of the Established Church of Ireland will satisfy the demagogues, whose influence has certainly not been diminished by the exaggerated language of the Prime Minister, nor can any thing save it, but a Protestant vigor in the executive, little to be expected from our present government :—indeed the present aspect of affairs looks as like a breach of the articles of union, by legislating separately for the Church of Ireland, as if Mr. O'Connell had been the prompter of the measure. Protestant unions are forming in this country, the natural result of the situation of Protestantism. A subscription among the Clergy for the relief of their suffering brethren has been proposed, but we regret to say, that we have seen acknowledgments for no larger sum than *one hundred and ten pounds*. Need we say that this is a claim upon the benevolence of Protestants of all denominations, than which, none more imperative was ever presented to their benevolence ?

THE
CHRISTIAN EXAMINER,

AND
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THE NEW BOARD OF EDUCATION.

The subject of education is one that has very naturally engaged much of our attention. In our former volumes, we have noticed almost every document relating to so interesting—so vital a subject. We reviewed the report of the Commissioners of Education Inquiry, and the report of the Parliamentary Committee on the same subject; but we never felt ourselves more imperatively called upon boldly to state our opinions, than now on the appointment of the present Commission. We honestly and fearlessly expressed our dissent from the plan proposed by the former Commissioners. We pointed out, as they appeared to us, the evils of the system, both with regard to Protestants and Roman Catholics. We expressed our conviction of the inconsistency of any Protestant minister joining in its details; and even on the publication of the First Report, we ventured to predict the failure of so heterogeneous a plan. But Mr. Stanley's letter to the Duke of Leinster, presents to our view a plan for carrying on education in Ireland, in every respect the most vicious and objectionable that could be brought under our consideration. We desire to come to the consideration of the subject as much divested of prejudice as possible, and as little warped by former views or sentiments; but on the other hand, conscientiously discharging our duty, and, without fear or affection, delivering our opinions.

It is with pain, that as Church of England men, we feel ourselves obliged to denounce as vicious in principle and constitution, a commission, among the members of which we see the name of the prelate who presides over our diocese; but whilst feeling would lead us, on this ground, to desire to be silent, duty the more imperatively calls on us, on this account, to speak out. For, if the very principle of the system is essentially inconsistent with Protestantism, we are bound not to suffer the influence of his Grace's station and character, to lead the Protestant public astray, at least without raising our voice high and loud

against the evil. His Grace is but little acquainted with Ireland; and having been so lately elevated to his present exalted situation, might have thought it his duty to have taken the post assigned him, and personally try the experiment of uniting materials as discordant as fire and water.

We certainly do not envy the author of "*Errors of Romanism*," his seat at that strangely constituted Board. We may well say strangely constituted:—two Church of England divines, University-men, neither of them that we know, ever engaged in the education of the lower orders—two Roman Catholics, in their zeal for the peculiarities of their faith, certainly a match for their two Church of England associates, in their skill of manœuvring probably their superiors—one orthodox Protestant dissenter—one, if report says right, an Arian or Socinian; and to keep the balance even, or we should perhaps rather say, to provide that the balance never may be even, there is added the Duke of Leinster, whom, in fairness to the Commissioners, but we trust, in justice to himself, the Government must have supposed to have had no religion at all, as we believe it is pretty certain that he has never exhibited either zeal or information on the subject of education. From such a collection of heterogeneous materials, we never could expect any good result, even if the principles on which they were brought together were good. But we are bound to say, we object to the principle upon which this strangely discordant company is brought together. We feel ourselves called upon to raise our voice against it, and to expose the viciousness of the principle on which they are associated, and for the furtherance of which they are appointed. The Kildare-place Society is deprived of its funds, and the support of Government, principally for its determination to enforce in all its schools the reading of the Holy Scriptures without note or comment. This is the crime of the Kildare-place Society in Mr. Stanley's eye. This was, we shall freely own, its excellence—its merit in our eyes; amidst its many short-comings, it upheld the principle of Scriptural education. This is abandoned by the formation of the present Commission, and the very opposite principle—the withdrawing of the Scriptures from the schools—is the essential difference which distinguishes the present society from its predecessor—an awful, dark, and evil character to attach to any institution formed in these days of light.

But if we consider the principle of withdrawing the Scriptures from the schools, to be most objectionable and criminal, we cannot but think the reason for so doing, as stated in Mr. Stanley's letter, if possible even more so—because, forsooth, the principles of the Roman Catholic Church are at variance with the reading of the Scriptures by children, or even by adults! We believe that Mr. Stanley has very truly stated the sentiments of the Church of Rome; Roman Catholics are not always so candid as to state them quite so plainly themselves.

We should like to hear Mr. Stanley, Mr. O'Connell, and Lord Killeen, &c., settling this fact together in the House of Commons. We should certainly have a curiosity to see whether these

advocates of liberty would admit themselves to be in such slavery to the spiritual guides of the church to which they belong, as that they have not the *right* of unaided private interpretation of the sacred volume, with respect to articles of religious belief. But whatever these Roman Catholic legislators may do, we would wish to ask, On what ground does Mr. Stanley concede to the Roman Catholic Church *this right* to keep her disciples in this darkness? On what ground can Mr. Stanley admit *the right* of the Romish priesthood now to keep the word of God, and the truth contained in that word, from the Roman Catholics of Ireland, which would not admit the right of the Church of Rome to have kept the word of God, and the truth contained in that word, from all Christendom, at the time of the Reformation? We do not see how Mr. Stanley can concede the right which Roman Catholics claim now, or can make their claim a ground of his so dealing with the population of the country, and at the same time justify the Reformation. If the Roman Catholic Church have a right to keep the body of the people in unscriptural darkness—if it is only a legitimate exercise of their authority, to deny even to adults the right of unaided private interpretation of the sacred volume, with regard to religion, then was the Reformation a rebellion—a criminal throwing off of legitimate authority; and Mr. Stanley himself is bound to close his Bible, to desist from unaided private interpretation, and to take it out of the hands of his children, unless he gets leave from the pope, or some of his suffragans, to enjoy the light. But if the Reformation was not merely an asserting of a just right, but rather the recurrence to an absolute and imperative duty—if the denial by the Roman Catholic Church of the Scriptures to adults or youth, is a tyranny to them, and a crime against God; then can their tyranny and sin become the proper rule of other men's actions? If their line of conduct towards the laity of their communion is wrong, is not every man wrong, perhaps criminal, who admits their principle, and joins with them in acting upon it?

How can Mr. Stanley protest against the errors of the Roman Catholic Church, and make the fundamental error—that from which the others flowed, and by which alone the others are continued—the basis of his system of national education?*

* That all our readers may see that the first movement towards Protestantism was admitting the right of the people to read the Scriptures, and furnishing them with the Scriptures to read, we desire to make them acquainted with the following paragraph, extracted from Burnett's History of the Reformation. Vol. i. p. 226.

"In May, the 33d year of the king's reign, a new impression of the Bible was finished, and the king by proclamation required all curates and parishioners of every town and parish, to provide themselves a copy of it before All Hallowtide, under penalty of forfeiting forty shillings per month, after that, till they had one. He declared that he set it forth, to the end that his people, by reading it, might perceive the power, wisdom, and goodness of God; observe his commandments, obey the laws, and their prince, and live in godly charity among themselves. There was also care taken so to regulate the prices of the Bibles, that there should be no exacting on the

is an abandonment of principle in the very first step of the business, which we do hope has not been sufficiently considered, and which we should hope will be reconsidered. There was a principle in the last Report of the Commissioners of Education Inquiry, to which, in spite of all their other errors, we felt thankful to them for adhering:—"that an adequate representation of revealed truth should be exhibited to the youthful mind, in the way of national instruction." And this principle, surely not too strict—not too sectarian, has been abandoned by the present system, which, affording a combined literary and a separate religious education, has shut out from the Roman Catholic youth any representation of revealed truth, but such as suits the interests, and agrees with the tenets of the Roman Catholic priests. They are not only not provided with an adequate representation of revealed truth, but they are locked up from it; they are delivered into the hands of those whose interest it is, and whose practice it has been, to keep them in the dark. We really do not see how it would be a greater violation of honest Protestant principle, for our government to sanction the establishment of the inquisition in this country, than to admit the right of the rulers of the Church of Rome to incarcerate the unruly members of her communion, and to become active in handing the population in chains, into their cruel grasp. We do not see a distinction in the principle of these two cases. In both there is only a yielding to a claimed respect of the Roman Catholic Church—in the one instance affecting more immediately the body, in the other the putting its bondage upon the mind.

And yet for this system, violating Protestant principle, and full of dishonesty to every conscientious Protestant, Mr. Stanley expects the co-operation of the resident Clergy: to quote his own words:—"As much must depend upon the co-operation of the

subjects in the sale of them. And Bonner, seeing the king's mind was set on this, ordered six of these great Bibles to be set up in several places of St. Paul's, that all persons who could read, might have free access to them. And upon the pillars to which these Bibles were chained, an exhortation was set up 'admonishing all that came thither to read, that they should lay aside vain-glory, hypocrisy, and all other corrupt affections, and bring with them discretion, good intentions, charity, reverence, and a quiet behaviour, for the edification of their own souls; but not to draw multitudes about them, nor make exposition of what they read, nor to read aloud, nor make noise in time of divine service, nor enter into disputes concerning it.' But people came generally to hear the Scriptures read, and such as could read, and had clear voices, came often thither with great crowds about them. And many sent their children to school, that they might carry them with them to St. Paul's, and hear them read the Scriptures."

That this was in fact only a recurrence to primitive Christianity, will appear by the following passage in Mosheim's Ecclesiastical History, vol. i. p. 118. First Century.

"The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were every where erected for the purpose, even from the very commencement of the Christian church."

resident Clergy, the Board will probably look with peculiar favour upon applications proceeding either from—1st. The Protestant and Roman Catholic clergy of the parish;" &c.

As Mr. Stanley seeks the co-operation of the Protestant clergy, and Roman Catholic priests, in this system, he thinks it well to begin by putting them upon a par, when writing as the organ of government. This is, we believe, the first official document in which the government gave their sanction to the Romish priests as the *Clergy of the parish*: but it is quite consistent with admitting their right to keep the Scriptures from the people. It is all of a piece; they must be the *Clergy of the parish* who have a right, which is not to be disputed, in the introduction of this system of national education. But it is worthy of remark, that Mr. Stanley's humble servants, the Commissioners, who are "not without being subject to any direct responsibility," have seen, and can as well as we, feel the impropriety, the illegality, of such language; and they have presumed to alter the phraseology of Mr. Stanley's letter! They announce, that, "the Board will look with peculiar favour upon applications proceeding from—1st. A Protestant clergyman, and Roman Catholic clergyman, conjointly." We know not from whence could originate in the Board this correction, but we cannot but conceive that it shows their reprehension, at least, of Mr. Stanley's prudence, in thus showing himself and his government as not unwilling to admit the establishment of the Roman Catholic religion in the parishes of Ireland.

But, does Mr. Stanley really count upon the co-operation of Protestants and Roman Catholics, in this unscriptural education? We should doubt much whether, after a time, he will not find that even the Roman Catholic clergy will not be satisfied to join in the system; that they will not admit the principle of the government, having the right to invest the Roman Catholic members of the Board with the powers intended to be given them. They may, after they have tried for a time what they can do by the commission, they may, we say, refuse their "assent and consent" to Mr. Stanley's forming a "*concilium de propagandâ fide*," giving to such Roman Catholics as he may select authority to issue an *index librorum prohibitorum*; so that no books shall be used in the schools by Roman Catholic priests, except those sanctioned by them. We doubt whether the *Roman Catholic clergy of the parish* may not think their rights invaded by such a measure, and refuse their co-operation. Whether they may not inquire into the mission of these licensers of books, and when they ask the question, Who sent you? not be quite satisfied with the answer—Mr. Stanley! We doubt then, even the co-operation of the Roman Catholics.

But we would further call to the recollection of Mr. Stanley and the commissioners, and of our readers, certain resolutions of the Roman Catholic Archbishops and Bishops of Ireland, on the 21st of January, 1826; which stated the only terms on which they would consent to schools, in which Protestants and Roman Catholics should be educated together. In those resolutions, we find them requiring among others, this, "that in those schools,

where the majority of the pupils profess the Roman Catholic faith, the master should be a Roman Catholic; and that in schools where the Roman Catholic children form only a minority, a permanent Roman Catholic Assistant be appointed, upon the recommendation, or with the express approval, of the Roman Catholic Bishop of the diocese in which they are to be employed; and further, that they or either of them are to be removed, upon the representation of such Bishop."

We should like to know—Will the Roman Catholic Archbishops and Bishops rescind these resolutions? or has Dr. Murray, by taking his seat amongst the commissioners, given a pledge that these requirements will not be demanded? We believe not. We wish that we were as sure, that the Protestant members of the Board will never give up their principles, as that the Roman Catholics will never retreat from the ground they have taken; however they may take up an advanced position, and on this occasion, as well as on the former one, make larger demands, in proportion as concessions are made to them.

But we come to ask a question more deeply interesting to us, in the practical answer to which is involved the character of the ministers of the Established Church, more than in any that has presented itself for a long time.

Is there reason to expect the co-operation of the parochial Clergy, the ministers of the Established Church? We hope not. We feel assured they ought not to co-operate in a system that is so vicious in its principle. There are, to be sure, some unsound sheep in every flock, and so there may among the members of the Established Clergy be found some rotten sheep, some time-serving men, who would do any thing that might serve their worldly interests: but we do hope and trust, that the great body of the ministers of the Establishment will uphold the character of the Protestant Church, and come out from among these violators of Protestant principle—be separate from them, and touch not the unclean thing.

We feel anxious to state our reasons for this decided opinion, and we would divide our reasons into two heads, 1st. From a consideration of the duty of the ministers of the Established Church to the Roman Catholic population. 2dly. From a consideration of their duty to their own flocks. First, as to the Roman Catholics, we have already stated our conviction, that the Roman Catholic priests have no right to exclude their people from the light of God's word. We consider that in doing so, they sin against their God, and they exercise a most destructive tyranny over the people. We have stated our conviction, that the Government are partakers in their guilt, in acknowledging this usurpation as a right; they are doing that which is inconsistent with their profession of Protestantism, and which aims a blow at the very root of the Reformation; and shall the Protestant clergy be their auxiliaries? Shall they, who should be the light of the country, join hands with the Romish priesthood, in putting that candle under a bushel, which should be put on the candlestick, that it may give light to all that are in the house? The Prote-

tant clergy cannot force the light on those who wish to shut their eyes against it ; but they should be continually holding it forth, and entreating all around them, Roman Catholics as well as Protestants, to receive it ; whereas, the present system secures that the rising generation shall be brought up in darkness, gives no option to a Roman Catholic parent, to educate his child through the medium of the Holy Scriptures and exhibits the Government, Romish priests, and Established ministers in an unholy combination, to bind the Roman Catholic population in chains of darkness ! We say, Woe to those who are found in that unholy alliance ! Many a darkened mind, in days to come, will bitterly reproach the authors of their temporal and spiritual degradation, but they will feel especially indignant at Protestant ministers, if they can accuse them of a share in the evil, as it is inconsistent with their principles, and more especially in violation of their most solemn vows. We shall ever maintain that it will be an abandonment of principle in the ministers of the Established Church, if they join in the proposed system, and give their sanction to its operation upon the Roman Catholic population. They will in fact thereby sanction, as far as they can, the assumed right of the Romish priests to shut out from the people the word of the living God.

But we further feel most decided in our opinion, that no conscientious clergyman of a parish, would, for a moment, entertain the idea of availing himself of a school under the present Commission for the education of the children of his own flock. What ! can he admit the idea, that the youth committed to his care are to be four or five days in the week without learning any thing upon the great subject for which pre-eminently, he takes his share in education ? Is he to sanction the idea, that the religion of a Christian is to be shoved into a corner, and separated from the employment of every day ? It is true that it is added, that "They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school-hours, on the other days of the week." We should really like to know the meaning, the real drift of this extraordinary paragraph. There is not a word said as to the place in which this morning or evening instruction is to be given, or whether it is for the purpose of promoting harmony, peace, and union, that the Established clergyman, the Presbyterian minister, and the Roman Catholic priest, are to be encouraged to meet together in the same school-room, and each teach their different systems in the hearing of each other, and of their respective flocks. Is the Protestant to be encouraged to show at one end the idolatry of the Church of Rome, and warn the children committed to his care against being seduced into such a crime ; and is the priest to be encouraged at the same time, at the other end, to instil into the minds of his children, the certainty of the damnation of all that live and die out of communion with him and his church ?

Is this really what it is intended to permit and encourage ? If

this is indeed what is intended, there will be great need for the lessons of charity and kindness towards those differing in religion, which the advertisement of the Commissioners tells us are to be hung up in the school-rooms. But is it not childishness to suppose, that the angry passions and bad feelings of fallen man are to be checked or corrected by lessons written in ink upon the walls of the room, when the very system of separation and division is calculated to write a different lesson upon the heart? But it is worse than childishness—it is very bad theology—it is expecting to produce an effect by a dead letter, which can only be produced by a living spirit. But perhaps it is only intended, without offering the school-room as the common place for these diverse lessons, to permit and encourage the clergy to give religious instruction to the children of their respective persuasions in any other place which they can procure, and where they can get their children assembled. This is vastly kind and conciliating indeed! That is, the clergy finding these schools of the new system inefficient for giving religious instruction, may get other schools if they can—collect their children, if they can—get other school-masters, if they can—or turn school-masters themselves. This is a very gracious permission. We have not been told what is the nature of the encouragement that is to be held out to them; but we would by our advice encourage them to do the work more thoroughly, and to have these schools during the school hours of the new system. In other words, to have schools of their own, and to have nothing to do with these unprincipled establishments.

There is another most important point, to which we would direct the attention of Protestant ministers, and against which we desire most earnestly to protest. "They will exercise most entire control over all books to be used in the schools, whether in the combined moral and literary, or separate religious instruction: none to be employed in the first, except under the sanction of the Board, nor in the latter, but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended." We have already stated our opinion, that Roman Catholics could not consistently assent to this assumed power: but is it conceivable that Protestants should consent to such bondage? That Protestant ministers are to be thus spangled; their line of religious instruction to be thus marked out by they know not who!—their freedom of thought confined—their adaptation of instruction to particular circumstances interfered with; their standard of instruction brought down to the level of the nominal Protestants, that may at any time occupy a seat at this Board. Truly, the fathers of this system seem scarcely to have read Lord Plunket's history book, the *Old Almanack*, or they must have known more of the genius of Protestantism, than to have thought it would ever acquiesce in such a system.

It is very important that the eyes of the public should be opened to this subject: when it is once looked at, we feel assured the Board will fall to the ground. It is a rope of sand, that cannot

long adhere together. We know not what could have induced any set of men to come together on such a forlorn hope. Inexperience certainly brought some ; but we feel it impossible to imagine the reason that could have induced others. It would seem, indeed, as if Mr. Stanley formed a very different estimate of the merit of the system, and of the claim it would have upon the support of the public of all denominations. We infer this from the very high terms which he says the Board will invariably insist on, as conditions not to be departed from. He tells us, "They will refuse all applications in which the following objects are not locally provided for :

1st. A fund sufficient for the annual repair of the school-house and furniture.

2d. A permanent salary for the master, not less than — pounds.

3d. A sum sufficient to purchase books and school requisites at half-price.

4th. Where aid is sought from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed—a site for building to be approved of by the Commissioners, be granted for the purpose, and that the school-house, when finished, be vested in trustees, to be also approved of by them.

The Board is also to have the entire control over the appointment and dismissal of the master."

We prophesy that very few instances will be found, in which these requirements will be acceded to. The Board proposes to do very little, and yet expects the whole management of the school to be transferred into their hands. In short, the system must fail. It is vicious in its principle, and unreasonable in its demands. The Board will do—can do nothing for the people of Ireland. The Roman Catholic Church do not wish for the education of the people ; it will be content with its inefficiency, and say little about it—well satisfied if it amuses the public with the sound of education, and does nothing. The Protestants do wish for education—real education, that shall both excite the intellect, and sanctify the heart. They must therefore, and will protest against it ; but they must do more—they must bestir themselves—they must more than supply the vacuum which Government desertion has made—they must make sacrifices, and come liberally to the help of the Lord against the mighty.

We should be very happy to see a general Education Society, established on simple Scriptural principles—to see, for instance, the Kildare-place Society cast aside its restrictions as to note and comment on the Scriptures, and simply insist upon the Scriptures themselves : or the London Hibernian Society laying aside everything from its plan, but simply English Scriptural education ; and thus perhaps on one, or both of these joined, a basis would be formed for national Scriptural education. We know that the Protestants desire such a society—we know that multitudes of the Roman Catholics desire to have the light of Scripture still held out to them. We trust the providence of God

will do something for the country. We trust he will put it into the hearts of his servants to devise that which, being according to his will, he will bless. We hope the difficulties of the times will lead all Christians to look up more than ever they have done for the blessing of the Lord—to lean less upon man, and to depend more upon God. We feel perfectly convinced that Government has acted wrong in withdrawing parliamentary aid from institutions for education upon the grounds on which they have done it. We feel assured they have sinned against the Lord; yet now that they have done it, we would hardly ask them to retrace their steps—now that they have separated themselves from the Scriptural education of the people, we would be inclined to say to them, Let it alone, you have no zeal for it—you have no knowledge of it. Leave it unshackled in the hands of those who have both. Take heed only how you oppose it—how you paralyze it, lest haply you be found to fight against God. If it is of man, it will come to nought—if it is of God, nothing shall overthrow it. Do not incur the guilt of excluding God's word from the schools, and the children of the country; leave it to those who love the word, to introduce it to both.

This is a most important crisis for the country. We are not without hope that its present difficulties may be over-ruled for good. There are two things we should be peculiarly thankful if we could see engendered by the present circumstances—union and prayer. Union among the real followers of the Lamb, and a spirit of dependance and supplication at the throne of Grace; from these two together come strength and success. They are both generally found wanting in times of security and outward peace—they are naturally resorted to in times of peril. They that fear the Lord, will, in such seasons, speak often together, and the Lord will hearken and hear it; and a book of remembrance is written before him, for them that fear the Lord, and that think upon his name. O that this may be the case in our day! From ungodly men we have nothing to expect. The spirit of liberalism seems about to take an altitude of open opposition to divine truth and light. Radical infidelity seems to be joining hand with popery, and both together to be leagued against the truth.

We would earnestly call upon Protestants, and especially upon the believing members of the Established Church, to stand firm. "Put ye on the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand." It is, we feel assured, the desire of the enemy to destroy the Established Church, and as a first step, they would corrupt it—they would betray it into an abandonment of principle, and then beat it down as a worthless thing. But we would say, Stand firm. If the Establishment is to perish, let it perish in the honest maintenance of its principles, and not be like some timid confessors, that recanted first, and were burned afterwards. "Let none of you suffer as an evil doer; yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

Religious and Miscellaneous Communications.

CIRCULATION OF THE BIBLE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It may seem strange to some of your readers, to see an argument for the circulation of the Holy Scriptures brought not only from a prelate of the Romish Church, and who was moreover an ardent supporter of papal authority ; but who, what may seem still more extraordinary, flourished in one of the darkest of the dark ages. The prelate of whom I speak is Anselm, and the authority on which I bring him forward is Milner, with whose admirable history of the church of Christ, I hope your readers are well acquainted, and to such as may not, I would recommend a diligent study of his pages. From them it will appear, that, though not exempt from the errors and corruptions of an ignorant age, yet that his sentiments on the subject of religion, as appears by his writings, were drawn from the true source—the written Word of God, and such as would be deemed evangelical by the most pious Protestant of the present day. In his time, the Scriptures were only within reach of the learned ; and there can be little doubt, that had they been accessible to the people, and had the people been able to read them in their mother tongue, Anselm would not only have recommended, but enjoined their circulation.

For a full account of this pious prelate, I refer to Milner, whose candour never refuses to acknowledge merit where it can be found, and shall extract only a few passages.

“ Thus did Anselm employ himself, in the defence of divine truth and serious religion. His knowledge of the Scriptures was, I am persuaded, so sound, and his love of them so sincere, that if he had met with direct opposition on these infinitely momentous subjects from the court of Rome, he would sooner have pronounced the pope to be Antichrist, than have parted with his evangelical sentiments and profession. But the course of events threw him into such circumstances, that it became the temporal interest of the court of Rome, to cherish and honour the archbishop.

“ This holy personage appears from his comments on the 5th, 6th, and 7th chapters to the Romans, to have understood the right use of the law and the gospel ; the power and pollution of indwelling sin ; its augmentation in the heart, from the irritation of the law which forbids evil ; and the real and solid relief from guilt, by the grace of Jesus Christ. These subjects are well understood, that is, sufficiently for all practical purposes, even by persons who have no pretensions to skill in languages or criticism ; provided they have felt the lost condition of fallen man, and have been taught by the Spirit of God in an effectual manner, to apply the medicine of

the gospel : whereas they are altogether hidden from the wise and prudent of this world ; from men who may possess much learning and acuteness, and who trust in the strength of their own knowledge and acquirements ; but whose hearts have never been truly humbled, or opened to the reception of spiritual knowledge. The apostle of the Gentiles was divinely commissioned to explain these important points ; and I find Anselm to have known them experimentally ; but let it suffice just to have mentioned these things in this place. They have been copiously illustrated by many writers since the reformation. So various, however, and so abundant was the knowledge of Anselm in the divine life, that he wrote with no less precision on practical than on mysterious subjects. Observe, for instance, how justly he describes the evil of rash judgment :—
 ‘ There are two cases in which we ought to guard against rash judgment ; first, when the intention of him whom we are disposed to blame, is uncertain ; secondly, when it is uncertain how the person will turn out in the end, who is the present object of censure. A person, for instance, refuses to fast, complaining of his bodily infirmities ; if you, disbelieving him, impute his refusal to a spirit of intemperance, you are guilty of the sin of rash judgment. Moreover, though his gluttony be unquestionably evident, yet if you censure him, as if his recovery to holiness were impossible, you are guilty of censoriousness. Let us not then censure things which are dubious, as if they were certain ; nor reprehend even manifest evils in such a manner, as to represent them absolutely incurable. Of uncertain things, those are most prone to judge rashly, who take more delight in inveighing against what is amiss, than in correcting it. And the vice of censoriousness itself, may be traced up either to pride or envy.’

“ In his comments on the 5th chapter of the epistle to the Romans, he beautifully illustrates the all-important doctrine of justification by faith in Christ ; on which subject it may suffice to produce a single quotation from one of his systematical treatises. ‘ If, as it is evident, the heavenly city must receive its complete number from the human race, in addition to angels who fell not ; and if this be impossible, without a satisfaction made to the divine justice, if God alone can make this satisfaction, if man is bound in justice to make it, it follows that the Saviour must be God-man.’ So clearly were the essentials of salvation discerned, in one of the darkest periods of the church ; and there is not an humble soul in any age, who seeks out the Lord with admiration and delight, but he will join with the pious archbishop in his meditation.

“ He who in the following manner breathes out his soul in prayer, through the intercessor and mediator between God and man, and so seriously rejects the hope of any other advocate than the Son of God, could not really confide in the Virgin Mary, or any saint or angel, but must have rested in Christ alone, however difficult it may be to explain the consistency of his sentiments with the fashionable superstitions of the times, the infection of which he by no means escaped entirely.”

“ Thus, Father Almighty, I implore thee by the love of thy Almighty Son, bring my soul out of prison, that I may give thanks to thy name. Free me from the bonds of sin ; I ask this of thee by thy only co-eternal Son : and by the intercession of thy dearly beloved Son, who sitteth at thy right hand, graciously restore to life, a wretch, over whom, through his own demerits, the sentence of death impends. *To what other intercessor* I can have recourse, I know not, except to Him, who is the propitiation for our sins. That the only begotten Son should undertake to intercede for me with the eternal Father, demonstrates him to be man ; and that he should succeed in his intercession, shows that the human nature is taken into union with the majesty of the Deity.’ He addresses the Son of God as ‘ the Redeemer of captives, the Saviour of the lost, the hope of exiles, the strength of the distressed, the enlarger of the enslaved spirit, the sweet solace and refreshment of the mournful soul, the crown of conquerors, the only reward and joy of all the citizens of heaven, the copious source of all grace.’

“ The Holy Spirit he thus addresses in the same treatise :— ‘ Thee, Holy Spirit, I implore, if through my weakness, I have a very imperfect understanding of the truth of thy majesty ; and if, through the concupiscence of sinful nature, I have neglected to obey the Lord’s precepts when understood, that thou wouldst condescend to enlighten me with thy visitation ; that through thee, whom I have called upon as my succour, in the dangerous ocean of life, I may, without shipwreck, arrive at the shore of a blessed immortality.’

“ Could the pious spirit, who believes and longs for the rest which remains for the people of God, express its most ardent breathings in language more adapted to his frame, than the following ? ‘ Hasten the time, my Saviour and my God, when, what I now believe, I may see with eyes uncovered ; what I now hope for and reverence at a distance, I may apprehend ; what I now desire, according to the measure of my strength, I may affectionately embrace in the arms of my soul ; and that I may be wholly absorbed in the abyss of thy love !’

“ After having uttered many petitions, he says, ‘ I have asked many good things, my Creator, though I have deserved many evils. Not only I have no claim on thee for these good things, but I have merited exquisite punishments. But the case of publicans, harlots, and robbers, in a moment snatched from the jaws of the enemy, and received in the bosom of the Shepherd, animates my soul with a cheering hope.’ With so intuitive a glance of Christian faith does he console his soul ! It is in the same way that divine mercy is apprehended by all humble and penitent spirits. The person of Christ, and the doctrine of justification *by him alone*, are the objects and supports of confidence in God.”

Here we have one of the most eminent characters in the papal Church, whose life and doctrine illustrates in the strongest manner the excellence of the written word, and therefore most forcibly in-

culcates the duty of propagating it. For to what did Anselm owe his just sense of duty, his exemplary life, and his general exemption from the miserable superstitions of his age, but to his constant study and meditation on the divine writings.—Is such an example worthy of imitation or not? if it is, what has his Church to answer for, that in the nineteenth century of the Christian era forbids her benighted followers to have recourse to that divine light, which could do such wonders in the miserable darkness of the eleventh? The popular darkness of mind in Ireland is nothing less now, than that which pervaded England in Anselm's days. The Bible Societies say to the people, We offer you that divine light, which one of the most holy of your own church so happily availed himself of, and which the divine Author of Christianity left for the comfort, instruction and salvation of all his followers. Can any be so blind, so unreasonable, so cruel, and so impious as to recommend your shutting your eyes to the heavenly ray, and continuing in swinish darkness? Yes, says your *infallible* directors, in the nineteenth century, its light is too dazzling, you shall *not* read it; it would open the eyes of your mind, which it is our interest to keep shut—we should lose our influence—we should have no more pilgrimages to holy wells—no more purchasing of masses for the liberation of souls from imaginary prisons—no more scraping off of clay of priest's graves for breeding maggots in Catholic stomachs—no more making of gods for ignorant fools to worship. Give the people the Bible, and you take away the priests. They will then judge for themselves—the last thing in the world they should be permitted to do, except when that judgment is under the exclusive direction and control of us and our friends! Thus shall old Ireland happily maintain that devoted allegiance to the see of Rome, which France, deeming it incompatible with civil and religious liberty, so unfortunately threw off. Thus shall Ireland continue to be a land of saints, equalled in sanctity and happiness only by the pure and pious sons of Portugal and Spain!

SENEX.

INFANT BAPTISM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Although I have been, I trust, taught that mere forms and ceremonies are nothing worth; yet, being a minister of the Established Church, I feel myself bound to observe the rubrics and canons which are framed for my direction, and to which I have pledged obedience. It has therefore been to me, for some time, a cause of surprise that the greatest sticklers for rule, are guilty of violating the rubric respecting the *time* for “the ministration of public Baptism of Infants.” In the diocese to which I belong, it is the general practice to administer this ordinance *after* divine service, when the *whole* congregation has left the church; although it is expressly said that “immediately after the last Lesson, at morn-

ing or evening prayer," is the proper time. Now, although I am far from advocating drawing-room or private baptisms, yet I cannot avoid thinking them even more becoming and regular than those celebrated in the church. There appears something popish in the present mode; as if the walls of an empty church possessed some peculiar charm, and were animated with a regenerating power. It strikes me that few parts of a minister's public duty are calculated to produce a better effect on his people, than the ministration of baptism, were it performed in its proper *time* and *place*. The ceremony would remind the congregation of the solemn vows made in their behalf, when they were themselves initiated into the visible church of Christ; and might perhaps awaken many a thoughtless formalist to a sense of his condition, and thus lead *the wicked to forsake his way, and the unrighteous man his thoughts, and to turn unto the Lord Jesus, that He might have mercy upon him, and to his God, that He might abundantly pardon him.*

One or two clergymen of our diocese, have, I understand, adopted a plan for the previous instruction both of parents and sponsors in the solemn duties which devolve upon them as such; and by fixing one Sunday in the month for the ministration of baptisms, (except in the case of urgent necessity,) have afforded themselves sufficient time to convey such a considerable degree of knowledge, as has not only, in many cases, awakened the parties to a just sense of their responsibility, but also rescued the office of sponsor from the mere formality which so often attaches to it.

Were such a plan universally adopted, besides a suitable sermon preached on the appointed Sunday, I think much good might be done in promoting the cause of real Christianity, and in strengthening the hands of the ministers of the Established Church. Perhaps you,* or some of your correspondents, would be so good as to give your opinion on this matter.

It will be, I know, objected that a strict adherence to the rubric, in this particular, would make the service inconveniently long, and fatigue the congregation. But I should propose that the sermon preached on the occasion, be short, and the service curtailed of some of its ordinary psalms.

A CONSTANT READER.

DEATH BED SCENES.—No. III.

BY A PHYSICIAN.

RICH AND POOR.—FACTS.

"Cast thy bread upon the waters, for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand, for thou canst not tell whether shall prosper, this or that, or whether they both shall be alike good." How

* Our constant reader will find, by consulting our early Numbers, that we have done so.—Ed.

frequently do we find the aged and experienced minister of the gospel of Jesus Christ, turning to such promises of divine truth for increase of faith—for confirmation of his courage! How often, when his long expected hopes have been delayed, and the fond anticipations of a rich harvest in his old age, have been apparently blasted by the winds of “the prince of the power of the air,” how often would he have sunk, wearied and disheartened, had he not been roused and cheered with fresh encouragement by his Saviour’s promise, “Cast thy bread upon the waters for thou shalt find it after many days.” One can scarcely conceive a greater degree of spiritual enjoyment, than the discovery of even one single jewel of such great price, after the labour of “many years.” It serves to revive every energetic feeling, and to awaken a degree of confidence in the truth of Scripture, which though not before unfelt, yet not unfrequently was met in the mind by the harrassing suggestions of unsuccessful experience. It belongs only to him, who, in the beautiful language of Newton—“Has had repeated proof of the Lord’s power and goodness, to have that assurance which grows by *repeated conflict*.” “When we have been brought very low, and helped—sorely wounded, and healed—cast down, and raised again—have given up all hope, and been suddenly snatched from danger, and placed in safety; and when these things have been repeated in us a thousand times over, we *begin* to learn to trust simply to the power of God *beyond and against appearances*.” But such has also been the comfort and encouragement of other labourers in the Lord’s vineyard, besides those anointed to preach the glad tidings, and perhaps as frequently have those promises been referred to, and experience consulted, to support the wearied mind, when amidst the numbers of those to whom the labouring servant has declared the truth, many seasons have elapsed, ere one, or “only one,” has been turned from the error of his ways. Oh, how hard it is to set aside the unbelieving fears, which call for immediate evidence of the influence of our work; and how hard does even the advanced believer find it in his heart to trust God “*beyond and against appearances*,” casting his bread upon the waters, in the simple and confiding hope that he shall find it after many days!

John B—— was a younger son of a dignitary of the church, whose character stood, for many years, high in the esteem of his brethren in this country; but whose career was darkened at its close by circumstances of deep and disastrous melancholy. His son had received a liberal education in England, and was destined by his father to occupy a situation of great responsibility. His future destination, however, he was frequently known to describe as one repugnant to his feelings; and many were the resolutions which he formed of breaking through every restraint, rather than consign himself to what he considered slavery or oblivion. Under a meek and gentle demeanour, he concealed a bold and daring disposition, which, however restrained before his parents, always broke loose when absence from his family, or other circumstances afforded him a favourable opportunity. It was under some such circum-

stances as these, that he was situated when I first met him. After a night of unusual dissipation, he was getting up late in the day to prepare for breakfast; and tying his cravat rather tight, he felt a slight inclination to cough, and the next moment the basin over which he was standing, was half filled with blood. The exhaustion produced by such a copious and sudden discharge, accompanied with the shock and horror which he felt at the sight of the blood, almost entirely overcame him. He sunk back on the bed, and with great difficulty succeeded in reaching the bell, which he rung as violently as his strength would permit. The summons was speedily answered.

"Send for Dr. —," was all that he could articulate; and the servant, nearly as terrified as his master, hurried off in search of assistance.

"Oh, Doctor, I am nearly off! I am afraid it is all over with me—can you do any thing for me? God forgive me—last night was a sad preparation for this! Doctor, I am nearly off!

"Doctor, have you not taken enough of blood? Oh! I am very weak—I will die! I am sure I will die if you do not stop. God forgive me! I have no oppression now—see how freely I breathe! Oh do stop, or I must die, and then!—and then!—and ———

Nothing could induce him to be silent. The horror of sudden death, under his present circumstances, seemed almost entirely to overturn his mind, and preclude the exercise of intellects, well calculated at other times to reason calmly and strongly. To die now so unprepared and so quickly, harrowed his very soul with terror, so that prudence and advice were lost upon him.

"I cannot help it, Doctor! I really do not know what I am either doing or saying. Do you think that I will *ever* recover? Doctor, I hope you will not tell my family how it came on—I would not have them know it for *worlds*!—They are so particular; and you know young men *will be* a little wild sometimes. Well, this will be a lesson to me at all events for the future! The past is gone by, and there is no help for it now; but, please God, I will be a better man for the future—Eh, Doctor!"

"My dear friend," I replied, "we are ever willing to promise fair, and make good resolutions, when we are confined to a bed of sickness, and *compelled* to reflect on our life and its consequences. It is one thing to give our health and strength in their full power and exercise to the service of God, and willingly devote ourselves to Him from whom alone we received them; and another to give the remnant of a life, which perhaps either impotency or apprehension prevent us from employing in a different service. You are now under the apprehension of death, and you fear the coming judgment; but should you recover, perhaps your determinations may vanish with the disease."

He made no reply for some time, and then he said, "Well Doctor, I will not try to convince you that I am a ———, that I am *determined to be* a different man. Perhaps time may prove it to you yet. But do you know what, Doctor? It was my friend ——— that led me into this business; for I assure you it was against my inclinations. With all my faults—and God knows I have enough of them—I am not so evil *inclined* at least as he is!"

"Time settles all accounts," my good friend, "is an old saying and a true one. I always prefer seeing how a man acts, to hearing what he says. But from the specimen which you have just given, I should not be disposed to expect much. However I have no right to judge: God only can see what is the real nature of those determinations which we may come to on any subject: but especially on that relating to Him and his gospel. And He may perceive in the most unseemly soil, a spot where to plant the seed of His grace, altogether overlooked, or perhaps despised by men. It often occurs to me, that did those who drive God from their thoughts, know even in the least degree, *anything* of that attribute which they so much trespass against, they would not—they could not, dare to presume on that long-suffering which spares the soul, even while it spurns from itself the hand of mercy! But no more speaking for the present—you know you are enjoined silence."

Days passed on, and his health made slow advances towards recovery. One day having been later than usual in my visit, I found a young man, whom I had long known to have had no very fixed principles in religious matters, sitting by his bed-side; and I believe I looked rather annoyed, as I apprehended that he had been conversing with my sick friend. Mr. B—— perceiving that I suspected him of transgressing my orders, blushed, and said in a tone and manner not the most convincing:—

"Indeed, Doctor, I have not been speaking. My friend here has been merely sitting with me for a short time to keep me company; you know a person cannot be always thinking; and you know as you forbid me to speak—there can be no harm in a friend speaking *to me*. How soon, Doctor, will you allow me my liberty again?"

"Will you answer me first one question, before I reply to yours? What is the first use which you would make of your liberty?"

"Ha!" said he, "Doctor, I see what you are at. Now I can tell you, *that* would have been the last idea that would have entered my head. No! I will do that in the proper way—I will get my father to return thanks publicly in church, and then I think that ———"

"I think that you are perfectly right, B——," said his friend, "there is no use in making one's self miserable for nothing. Indeed if you would take my advice, you would stop teasing yourself about these things at all. I cannot see any use whatever in it."

Neither B—— or I made any reply to this observation, and of

course the subject was dropped, and soon after his friend rose and left the room.

My patient's recovery was now hastening towards its consummation; and the subject of his soul's welfare became gradually and almost imperceptibly one of less and less interest to him. At first he denied any alterations in his former resolutions, and seemed rather too vehement in the expression of the firmness and steadiness of his mind; but the conversation was gradually less frequently introduced—received with more silence—and at length was scarcely ever adverted to, except with evident apathy. I could not help observing how completely my anticipations were fulfilled. How the hardness of the human heart can resist the strongest convictions of conscience; and those impressions produced by terror, be so easily removed by a deliverance from the apparent danger! However I had a remaining duty, which I viewed as imperative on me to fulfil. We were soon about to part. He was ere long to enter again into that world—to wander among those snares and temptations, and to mingle again with those friends, which had all been to him the source of so much evil, and nearly so great ruin. Perhaps we should never meet again, until we met before that bar where all expostulation, and all advice would be silenced, and every resolution, and all determinations would have found their end. I had still some opportunities left—could I not use them?

* * * * *

Entering his room one morning rather early, I found him in high spirits at the continued improvement of his health, and the prospect of being soon again his own master.

"Well, Doctor, I do not know how I can thank you sufficiently for your kindness! I am afraid you have found me a very forward patient; but the fact is, you know, Doctor, a man is not himself when he is sick."

"As far as regards your conduct towards me, my friend, I have no cause to accuse you; but I must confess that there is one thing in your conduct latterly which grieves me very much;—where are those resolutions which you formed so strongly in the early part of your illness? What has become of all your determinations? Have you given up those happy prospects of future advancement in the knowledge of God, and in the faith of Jesus Christ? Oh, my dear friend, if gratitude to the Giver of all good things, for restoration to life and health, does not induce you to seek after him, and to make him your friend and your God; at least remember the love which He has shown to you in the gift of that Saviour, about whom we have so frequently conversed. Be assured that He will require an account of all the talents committed to your trust, and that of your future life is not the least."

"I think you are going too far, Doctor; I never intended giving up my resolutions—quite the contrary. But the fact is, we see things in such a different light when we are sick, and when we are well. There is such a gloom cast over every thing in a sick chamber; besides I doubt vastly whether our faculties are as clear and as

strong then as at other times. But I do assure you I intend to lead quite a new life."

"There may be a gloom, as you call it, my dear friend, cast over every thing of a worldly character, in a sick bed, for their real nature, and the atmosphere in which such pursuits live, are dark and gloomy—and it is at such a time that they are brought down to their proper standard. But tell me, what do you think—do they wear a more gloomy aspect on the bed of sickness, than they will on the bed of death?—the one but leads to the other. Be careful that as you approach the dark valley, its shadow may not give them a still more gloomy aspect!"

We soon after parted. Years passed by, and no account ever reached me of the pursuits and habits of this young man. Some rumours, indeed, I heard, that he had gone to the south of France; others, that he had entered the army; but not one ever made my heart glad, with the happy sounds of his having enrolled himself among the followers of the meek and lowly Jesus. At length, I almost ceased to think of him, and seldom did his image flit across my memory, except when a revision of those "days gone by," of which we must all give an account, might call up a cursory recollection of him in connexion with talents and opportunities committed to my trust.

Necessity required my presence in another part of the country than where the above mentioned occurrence took place. Having taken up my residence for the night in the best inn which the town in which I stopped afforded, I made my arrangements for starting as soon as I could, after the fulfilment of my various duties the next day. I had scarcely completed my toilet the following morning, and was about to proceed down stairs, when a knock was given at my room door, and on permission being given to enter, who should appear but my friend J. B. He stood, looking at me, for more than a minute, as if half afraid to enter; while astonishment, and almost a feeling of annoyance, kept me silent. We were not long, however, in renewing our acquaintance; and a cheerful conversation ensued. He appeared much altered in his manner and appearance—a degree of quietness and reserve having assumed the place of that boldness and volubility which always distinguished him in the presence of such as could not control him. He told me of many occurrences which had taken place in his family circle, as well as in his private affairs, since we had separated. He told me of some vicissitudes of fortune, and of many trying scenes, through which he had passed: but whenever the subject, concerning which I was most anxious to know his opinions, was started, he became hesitating and embarrassed. The time was passing hastily, and I was soon to be separated again from him, to meet again, He only knew when and where, who brought us together for his own wise purposes. I could not leave him without one more parting entreaty to him that he would seek to know and follow Him, whom to know is life eternal, and whose ways and whose paths are peace. I was considering how I could best introduce the subject, when with an agitation of manner that appeared excessive, he said,

“Have you ever thought of me since we parted?”

This question, put in such a manner, almost at first startled me; and I was not very quick at discovering his meaning. Before I had time to either reply, or inquire into the nature of his question, he continued—

“But why should I expect it? I gave you no reason to think of me with pleasure, and what right had I to expect that you could have wasted your thoughts on me? Do you remember the last conversation which we had, a few days before I left ——; when lying on that bed that had so nearly been my death-bed, I did every thing but reject and ridicule those truths, which, in the early part of my illness, I heard with such anxiety! Oh! my dear Sir, that day—that hour—that bed—and that conversation, have never left my memory to this moment. How often they have acted as a restraint on my irregular passions—as an incentive to the least good action, and as a warning voice to me in my hours of idleness and solitude, I could not tell you. Neither can I tell you how or why—but so they did. I have NEVER forgotten them!”

It may easily be supposed how I felt at hearing this declaration: at first I was so incredulous, as almost to doubt the truth of the whole statement: but the earnestness of his manner, and the impressive way in which he spoke, brought conviction with them, and left me too much agitated, and, at the same time, delighted, to permit me to speak for some time. The whole chain of circumstances passed through my mind in a moment's space, and filled me with wonder and amazement at the love of that God who had dealt so bountifully. He had, like myself, arrived (as it would be termed in the usual phraseology) *accidentally*, at the same inn, on the same night, to fulfil a work of which neither he nor I had the least previous expectation. Could he not have gone his life's journey, and reached the eternal resting-place appointed for all the children of God, without any necessity for my being made acquainted with his state? But God is a God who delights in the happiness of his creatures; and if he gave to each of us an additional cause to pray, and another object to pray for—oh! was it not benevolence? Was it not love—free, unmerited love!! Such circumstances just give us a glimpse of that benevolence of the Supreme Being, which in *all its fulness* sheds itself abroad among the inhabitants of his glorious presence.

It is needless to enter into the minutiae of the conversation which now took place. My object is, to prove the utility of speaking the truth at all times, and not to produce excitement by any well-drawn tale. Suffice it to say, that he fully confessed himself to be a follower of the Lord Jesus Christ. His cause, and his word, were subjects uppermost in his mind, and in his heart; and for —— long years, since we last parted, he *now* confessed that mercy and goodness had followed him, and

“The grace which called him to this day,
Had never let him go.”

How different now was his whole bearing! Instead of dissimu-

lation, there was candour and honesty stamped on his character, and made still more conspicuous by that natural boldness of disposition for which he was remarkable. Instead of assumed gentleness, there was the meekness of Christ; instead of a capacity of intellect prostituted to the folly of this world, there was a mind filled with the wisdom that cometh from above, and enriched and adorned with the knowledge of God and his Son Jesus Christ. Well, indeed, might the apostle say, "Behold, *all* things are become new."

I saw him once again—three years afterwards—poor fellow! He was on his way to the south of France. The disease which had so fearfully ravaged his family, was now about to lay low his head, beside six of his brethren; and to prove that by his *only* apparent conversion and happiness at the last hour, that there is no hope, no comfort, no peace, except in the blood of the Lord Jesus Christ.

I will never forget our separation for the last time! Far advanced towards death, and sensible of its approach, he could not part from the friend he held as his best on earth, to see him again no more for ever,—without some evidence of feeling; and however upborne above earthly trials by his principles and his faith, nature still had an influence over his affections, and he was almost choked with agitation before he could pronounce his last prayer for my happiness and our future re-union. He lifted up his poor withered hands, and his eyes, still brilliant, through a flood of tears, as he with much difficulty uttered,

"Oh, may that God, whose never-failing grace, and whose never-weary patience and love has presided over my destiny, and made you the instrument of bringing the vilest sinner to the knowledge of his salvation—may his unbounded and unmeasured love—his abiding, sustaining, directing, and consoling presence, and the bright shining of his countenance, be your portion here, and the earnest of eternal glory hereafter. Oh, may you ——."

Here he could not go on; his heart was nearly bursting with agitation; and while he covered his face with his hands, I took the opportunity of leaving the room, and saw him again no more.

He died six months afterwards, at Nice, steadfast in the faith of the Lord Jesus Christ. Θ

ON THE RETURN OF THE JEWS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I can offer no apology for being so tardy in attempting to reply to the observations of your valuable correspondent, T. K. on the interesting subject of the return of the ancient people of God to their own land, but the fact, that the six last numbers of your Examiner only reached me a few days ago; and I regret to find but one reply to his letters—and that one, to me at least, very unsatisfying.

In giving a brief statement of the grounds upon which I am led to believe, that a literal restoration to the land of their fathers is yet in reserve for the Jewish nation, and secured to them by the free promise of the Lord their God, I must be excused if I pass by, without observation, the remarks of T. K. on the arguments which he alleges have been adduced by the advocates for their restoration. I do not recollect to have seen these arguments—at least in the shape in which T. K. has introduced them—and consequently I do not deem myself responsible for either their soundness or unsoundness.

I venture also to assert, that I might willingly concede to T. K. his two *positive* objections to the return of the Jews to their own land, contained in your number for May last, without, in the slightest degree, abating the force of those proofs, which, to my mind, at least, have carried strong conviction that the Scriptures warrant our expectation of the event of their return. For instance, I might agree with T. K. that “the covenant, in virtue of which the descendants of Abraham were put into possession of the land of Canaan, was conditional and temporary,” *quoad* the period during which they were permitted to retain it, without, as I apprehend, coming to the conclusion, that no future restoration was in store for them; and precisely in the same way, I might concede to him (though I am not prepared to concede either points) that *at present*, the new covenant upholds no distinction between Jew or Gentile; and yet I might feel persuaded that the Scriptures clearly recognized a future distinction, and that a prominent feature of that distinction consisted in a literal restoration to the land of their fathers.

I cordially, however, agree with T. K. in his reply to your correspondent F. G. in your October number, in believing that “the day will come, when they shall no longer read Moses with a vail upon their hearts. They shall turn to the Lord, and the vail shall be taken away. They have indeed been ‘broken off’ from the olive; but the time will come, when they shall no more abide in unbelief—then shall they be grafted in, ‘for God is able to graft them in.’” Here may I be permitted to ask T. K. why, in quoting from the eleventh chapter of Romans, he omitted the word “*own*,” adduced by St. Paul, in the twenty fourth verse? “their own olive,” or why in quoting the twenty third verse, he omitted the word “*again*?” “for God is able to graft them in *again*.” The omission of these words, in my view, seriously affects the Apostle’s reasoning in this and latter part of the preceding chapter; and indeed I cannot conceive for what purpose T. K. should have passed by such very impressive words, except on the presumption that he quoted from memory, or that his mind is imbued with the notion that the Jews are to be incorporated into the Christian church, at what time the Lord their God, who still loves them for the fathers’ sake, purposes “to take away the veil from their hearts.” Such a view appears to me to be quite out of the question, unless it be first proved, that the Christian church is their *own* olive, into which they are to be grafted in *again*—while this last word, *again*, will lay the further onus probandi upon the shoulders of the maintainer of such

an opinion, that the Jews were once grafted into the Christian church—were subsequently broken off from it—and shall finally, according to the word of prophecy, be grafted in again. He who will undertake to prove this in the face of facts, and in the teeth of St. Paul, will have a herculean task to perform.

To my apprehension, it seems very plain what the apostle had in view, in the eleventh chapter of Romans. The eleventh verse assures me he had his eye on the promises made to that nation by Jehovah, through the mouth of his servant Moses, in the book of Deuteronomy; while the twenty-sixth and twenty-seventh verses direct my attention to the prophesies contained in 59th and 60th chapters of Isaiah's prophesy. I confess, I cannot anticipate any objection to this, from T. K. I cannot allow myself to imagine that he will maintain that the Jews have as yet been "moved to jealousy," in the sense contained in Deuteronomy xxxii. 21; or that the 43d verse of the same chapter, "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to *his land* and to his people," has yet received its accomplishment; or that the glowing language of Isaiah, in his 59th and 60th chapters can be referred to the restoration of the Jews from Babylon, in the face of Paul's application of them to events yet future—and therefore I do sincerely hope, that T. K. whom I feel proud to call my friend, will retract his assertion, in your October number, viz; "that there is not a passage in the writings of the Prophets, relating to captivity, dispersion, and restoration, which does not, so far as the literal sense is in question, admit of being interpreted in reference to the seventy years' captivity, and the deliverance which took place at the termination of it,"—for clearly St. Paul had events yet future concerning his nation's restoration present to his mind, when he quoted Moses and Isaiah to prove "that if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Now the Jews were never cast away from the privileges of a preached gospel—nor are they yet cast away from them. They did indeed reject that gospel, which was preached to them with the Holy Ghost sent down from heaven; and for this sin, "wrath came upon them to the uttermost;" they were cast *out of their land*, and dispersed to the four corners of the earth. I put it then to T. K. if they were *cast out* of their land for this sin, can he for a moment conclude that the *receiving them again*, means any thing more or less than a receiving them into their own land again?

This I think will be rendered still more manifest, by a few remarks on the prophesies of Moses and Isaiah, to which I have already adverted. And first I would direct T. K's attention to Deuteronomy, 30th chapter. The first verse speaks of their dispersion among all nations: the second of their returning to the Lord: the third, fourth and fifth, of the results of that return. They are these: "They shall be gathered from all nations and from thence be fetched."—"They shall be brought into the land which their fathers possessed, and they shall possess it—and the Lord their God will do

them good, and multiply them above their fathers." I do not deem it necessary to make any remarks upon these declarations, further than to say, that if I held the opinion with T. K., that, "the consequence of their rejecting the Messiah, was, their *final* expulsion from the land of promise," I should irresistibly be led to the conclusion that they were given up to *final* obduracy—that they were not beloved for the fathers' sake—that the veil would never be taken away from their hearts—that the Deliverer would never come out of Sion and turn away ungodliness from Jacob, and finally that the Holy One of Israel would suffer his truth to fail; for the word of truth has inseparably connected the possession of their own land, with the enjoyment of spiritual blessings to this people, nationally considered.

If we examine the 59th and 60th chapters of Isaiah, we shall arrive at the same conclusion. The former part of the 59th chapter describes in melancholy but vivid colours the present dispersed state of the people of God. But will it be always thus? No! "The Redeemer shall come to Sion, and unto them that turn from transgression in Jacob, saith the Lord;" and then follows, in the last verse, the covenant, yet future, referred to by St. Paul, in Romans xi. 27, and in Hebrews viii. 8—13; while the 60th chapter sets before us the future glory and supremacy of that nation—*carefully distinguished from the Gentiles*—and now greatly multiplied above their fathers, "where their sons shall come from far, and their daughters be nursed at their side; when the sons of strangers shall build up their walls, and kings shall minister unto them; when the nation and kingdom that shall not serve them, shall perish; when violence shall no more be heard *in their land*, wasting nor destruction within their borders, but they shall call their walls salvation, and their gates praise."

Apologizing for trespassing so much on your pages,

I am sir, &c.

A. N.

A QUERY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I feel fully satisfied in my mind, because I conceive it to be plainly written on the pages of Scripture, that the believer, though he may fall very low, cannot finally fall away; that the soul once united unto Jesus, by a living faith in his name, cannot be separated from him; that the sheep, once embraced within the everlasting arms of the good Shepherd, cannot be plucked out of those arms. There is, however, one passage, which, with these views, I cannot very satisfactorily explain. It is Hebrews vi. 3–6.

The only exposition I have yet met, which, even for a moment, recommended itself to my mind, would represent the passage as one of those warnings which the Lord employs, as means to keep his people close to him. But with this I am not now satisfied: and as

many of your readers, no doubt, concur with me in opinion, as to the final perseverance of the saints, I shall consider it a favour to myself, and a public good, if some of them holding this opinion, will give a clear elucidation of these words of St. Paul.

Could I think that the believer might fall away, all difficulty is at once removed.

I am, yours, &c.

P. J. W.

THE CASTAWAY.

"And what is the Gospel to *ME*," muttered Henry Wilson to himself, as he paced up and down his room—"why should it thus flit before me like a phantom, and drop poison into my cup of joy? Tush! I marvel that I am such a silly superstitious fool! Yet once—oh, *ONCE*!—"

Henry Wilson was *ONCE*—and still continued to *BE*—a fair and flourishing professor of "the truth as it is in Jesus." He was yet but a young man, and in the eyes of the world appeared an active enterprising fellow—a "good Christian"—and he enjoyed the esteem and confidence of many of those who "walk by the faith of the Son of God." *ONCE*, his soul had really breathed in the very element of piety—once, his root seemed, even to himself, to have shot its fibres far and firmly into the soil—once he seemed to be putting forth goodly boughs, and bearing an hundred fold—once he had a ready tongue to every good word, and a swift hand and foot to every good work, and he still had a heart to feel for the miseries of his fellow-man—*NOW*, that root was becoming as rottenness, for a canker-worm had been gnawing it—and his blossoms were ready to "go up as dust." Wherefore? *IN HEART* he had forsaken the Lord, and had "despised the Law of the Holy One of Israel."

Henry held a note in his hand, and read it repeatedly as he walked up and down. "Shall I go or not? I feel a strong attraction drawing me *there*—yet—yet what? I hate these qualms and fears! I am but *half* a man!" His foot caught hold of the carpet, and he staggered a few steps—an oath rose to his lips. "Is it come indeed to this, that I who once was fearful of uttering a word in jest, lest it might be 'out of season,' should now be ready to curse and blaspheme!" He put the note into the fire, took down his Bible from the book-case, opened it, shut it violently, walked to and fro, and again sat down, and turned the leaves of the New Testament slowly and deliberately over, as if he were counting them, for the purpose of cooling his fevered brain. At last he came to the Epistle to the Hebrews—he felt uneasy—and as if by a kind of instinct he let his eye light upon a passage familiar to him—but a passage which had never "pierced his soul and spirit" with the lightning power which it did at that moment.

"For it is impossible for those who were once enlightened, and

have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Henry groaned, and hid his face in his hands. "Am I then a CASTAWAY! Why should I be? What a dreadful disclosure will be made, when the secrets of all hearts shall be revealed, and the darkest deeds of sin stand out in their loathsome nakedness, as the bright burning light of God's countenance falls full upon them!" He paused for a few moments, and then added, "But what then? If I *am* a reprobate, can I help it? Who can resist the decrees of God?" He seized his hat, and rushed down stairs.

When he was out in the street, he debated with himself which way he would turn. He recollected the note, and walked a few paces in the direction which it invited him to go; but he suddenly wheeled round, and in a short time was standing opposite a house, and gazing up anxiously to the windows, as if he had some interest *there*. It was the residence of a sober and pious family, one that "walked in all the ordinances and commandments of the Lord blameless."

"Henry, Henry, here is Henry!" exclaimed a little boy, who sprung to meet him as he entered, "you have been absent a thousand years—where were you?"

"Do you call a week a thousand years, William? But I forget that you have become a famous arithmetician."

"Indeed, Henry," said Mrs. H. "your week is now become ten days. And you were not at church last Sunday, nor the Sunday before—I can tell you that much."

"Were *you* there, Julia?" said Henry to a young lady whose hand he shook very affectionately.

"Yes—but where were you?"

"Why, I had to go to—to the country."

Assuredly, when piety and good sense meet in the female character, they bring us back in imagination to the paradisaical age. They give to the matron an air of seemly gravity, which sheds a lustre around her; and as she smiles upon her children, as they gambol about the room, and promotes their mirth and hilarity, there is a glorious music in her voice, richer than the chimes which come from yon tower, and are wafted across the waters on a summer's eve—her voice is the voice of nature modulated by grace, and those children whom God hath given unto her are dearer to her soul than "orient pearls," or all the gems of the east; she sees in each of them an immortal committed to her care; and while she would not for the world frown upon their joy, yet even in the very midst of their mirth and noisy play, her spirit flies up to the throne of God, imploring that the Light of Life would fan the spark of divinity within them into a flame—that the oil of Truth might feed the sacred fire—and that in the Temple of renovated Existence they may shine for evermore. And when such a matron sees her daughter rising into womanhood, inheriting all her own piety and

good sense, what hallowed pleasure must gladden her heart? Ah! there is a refined delicacy about a truly pious, sensible woman, which you may in vain look for amongst men, however pious and however good. Men mingle too much in the selfish bustling world, and come too much in contact with all that depraves feeling and lowers intellect, to show, and far less to preserve, that ethereal hue which throws around the female character the lustre and the light of heaven.

"Julia," said Henry, "I want to ask you a question. Do you firmly believe in **THE PERSEVERANCE OF THE SAINTS**?"

"Undoubtedly I do. It is one of those sure and unfailing promises of Him who is Yea and Amen, on which my soul rests its everlasting security. Why do you ask? Do *you* doubt it?"

"Why, I cannot say I doubt it—yet——"

"Yet what, dear Henry? Surely *you* know your Bible better. Can any man pluck them out of His hand? Will death, or life, or angels, or principalities, or powers? No! He who hath begun a good work in any heart, will carry it on to complete and final triumph."

"And what do you make of that passage in Hebrews, which speaks of some falling away? It intimates the possibility of believers being lost irrecoverably."

"Have you forgot the explanation which we heard at church not long ago?"

"Really I do forget. My attention was distracted at the time?"

"Now, Henry, I must and will rebuke you. You are not so lively, so warm-hearted as you used to be—at least I think so. You have often excuses for absenting yourself from means of grace which you never thought of before—you——"

"Come, come, my little Pharisee, let me alone to-night, and just proceed with your interpretation."

"Well. 'World to come,' is interpreted, not of the future state of existence, but of the Gospel age or dispensation. As the Jewish dispensation was the age or world that was to pass away, so the Gospel dispensation is the age, or 'world to come,' of which Immanuel is the Prince—the 'Father of the everlasting age.' Now, those who 'taste the powers of the world to come,' are those who receive the Gospel gladly—like the seed sown in stony ground—and who enjoy a portion of the consolations of the truth. If any such, in the Apostle's time, fell back to Judaism or heathenism, in so doing they crucified to themselves the Son of God afresh, and put him to an open shame—they repudiated the only way by which a sinner can be just before God—and therefore it was impossible to renew them again to repentance, because they turned away from the only means by which they could be so renewed—there remained **NO OTHER** sacrifice for sin—nothing but a certain fearful looking for of judgment and fiery indignation."

"And do you think it possible that such apostates may be again brought back to Christianity?"

"God be thanked, I do! Even in these modern days, were a professing Christian to become a Gibbon or a Hume, I would have

hope while he lived—but ah! how few escape from the meshes of that net which Satan spreads for their souls!”

“But what is the meaning of ‘partaking of the Holy Ghost?’”

“Just the same as ‘tasting the powers of the world to come.’ The blessed Spirit is the peculiar gift of the new dispensation—the ‘world to come’—and one may run far in the Christian race, and yet fail of the grace of God.”

“Why, what do you make of those professing Christians who deny Christ in practice, but not in word?”

“There are peculiar warnings addressed to them. The faithless servant whom his Lord found off his post—the Demases whom the love of the world led aside—the seed which was sown among thorns, those who trimmed not their lamps, who wearied in well-doing, the fearful and faint-hearted—all speak in alarming sounds to the drowsy Christian.”

“But do you think that any of the ELECT will apostatize unto perdition?”

“Henry, I am surprised at that question from you. It is a contradiction in terms. Do you not recollect silencing Mr. —, when he was sneering at what he called the absurdities of religionists? You told him that you were content to take the Bible just as it addressed itself to you—that it spoke to you as a rational creature, capable of willing, choosing, and refusing; and that you were, for the same reason, content to leave to God himself the reconciliation of all apparent contradictions in the plan of salvation. Your mind was *then* made up; is it shaken *now*?”

“I just want to be convinced that it is *impossible* for any of the elect finally to fall away.”

“Ah! that is the *abuse* of the doctrine, not the *use* of it.”

At this moment, Mr. —, the gentleman just alluded to, was announced. He was related to the family, and was received with all the kindness and warmth which relationship warranted; but as he was not, nor pretended to be, a religious character, he could not be a familiar and a bosom friend in a pious household. After the first salutations were over, addressing himself to Henry, he said, “If I am not mistaken, Sir, I saw you in the dress boxes in the theatre the other night.”

A sudden emotion ran through the family, as if a flash of light had illumined the apartment, and Henry’s cheek was tinged with a slight blush. He simply replied, “You did, Sir.”

“He did!” Julia ejaculated mentally. An exquisitely painful feeling agitated her heart—she could not think him a hypocrite—no, no!—but was her worst suspicions realized?—had a deceived heart turned him aside, and had he forsaken the Great and Living Fountain of Waters, to hew out for himself broken cisterns that can hold no water! He, who bore such a Christian character—who had sounded the depths of spirituality—who appeared crucified to the world, and seemed satisfied to count its vain enjoyments vile, that he might win Christ, and be found in him—who evidently knew the joys and sorrows of the divine life, the hopes, the fears, the fightings of the Christian race—he, turn his back upon Zion,

and prefer the seen and temporal to the unseen and eternal things ! And then she thought that the Lord, whose name is Jealous, was about to smite her earthly gourd ; and she sighed lest that human affection should have supplanted that supreme and holy love which was due to her Saviour God, and that he was about to humble her pride of heart, and tear her idol from its throne.

"Kean was very effective indeed in the last scene," continued Mr. —. "His personation of the character was to me the very *beau ideal* of the histrionic art."

Henry was silent.

"Did you stop to see the farce, Sir ? It was extremely amusing."

"Were you really at the theatre, Henry ?" inquired Mrs. H. in an incredulous tone.

"I was."

"And do you consider you were right in so doing ?"

"Well now," interrupted Mr. —, "I cannot, for the life of me, discover any reason for the aversion of religious folks to the theatre. If a young man of spirit dares to touch any thing on which the *coterie* have set their stamp of reprobation, he immediately loses *caste*, and is driven, like a poor Indian pariah, into the woods and amongst the wild beasts of this grievously naughty world !"

"Mr. —," inquired Julia's father, "were *you* not surprised to see *him* there ?"

"Certainly, I was a little surprised, and perhaps a little amused, to see his anti-theatric countenance in the gay circle in which he sat. But you know *that* arose from the frequent arguments we have had about the theatre. I suppose he had been studying the work of that great bear of a puritan—Jeremy Collyer, or whatever his name was who wrote against the stage—and his edge was keen. But I congratulate him on his acquiring more liberal and manly ideas."

"No, Sir," said Henry, "I do not approve of the theatre as it is at present constituted."

"And how would you constitute it, Henry ?" asked Mr. H. "Would you give scenic exhibitions of the passion of our blessed Lord, as was done of old, and mimic heaven and hell ? I see your mind revolts from the idea."

"And do you think, my dear uncle, that the sponge of religious bigotry will ever wipe out the productions of our immortal Shakespeare ? No ! while the English language lives—and it is spreading round the globe—and while there is a soul endued with taste and feeling, so long will the Bard of Avon be read, admired, and *acted* !"

"I agree in some measure with Mr. —," rejoined Henry ; "we cannot suppress the effusions of genius."

"And I believe," said Mr. H. also kindling into enthusiasm, "that all the productions of unsanctified genius, which have not for their end and aim the glory of God and the good of man, will fade like the morning mists before the sun—ay, these 'cloud-capt towers and gorgeous palaces' will be utterly destroyed as the light of the Gospel brightens upon the world."

"Is there no morality in——"

"Henry, Henry," eagerly interrupted Julia, "I will not permit you to shelter yourself under the old silly sophistries which you so often and so ably have overturned."

The debate was likely to grow warm. Mr. —— averted it, by suddenly asking, "What agreeable young lady was it who sat beside you, and with whom you chatted all the evening?"

"One of the party," Henry replied, confusedly.

Either thoughtlessly or maliciously, Mr. —— added, "Miss Julia, take care—there's a snake in the grass!" She blushed, and then became pale and nearly motionless, but rallied, without attracting attention, except from her mother—the conversation, however was not resumed. Mr. —— soon took leave, and Henry was glad to escape along with him. As he was going out at the door, Mr. H. whispered slowly into his ear—

"Let us therefore fear, lest a promise being left of entering into rest, any of you should seem to come short of it."

With these words ringing in his mind, he arrived at home, and threw himself on his bed in agony of spirit. His slumbers were broken and disturbed—he thought that he was wandering in some dreary and lonely wilderness, where night and day seemed mingled together, overshadowing the place with unearthly gloom. Neither light of sun, moon, or stars appeared—life itself was extinct in that region of horrors, for strewn all around were bones, wasted, bleached, and bare. Here and there a blackened corpse appeared, and birds of prey screamed and croaked over their hideous repast. Long, long, he wandered in this wilderness of death, and the dead bodies increased in number as he went, and the limbs of many were still quivering! A voice broke in upon the stillness and horror of the scene, and it uttered awful words—"With whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." Upon this he awoke, trembling and shaking; but he had not long composed himself to sleep, ere his troubled fancy was again on the wing. He found himself in a vast cavern, where he beheld a multitude such as no man could number, and every one was stretched upon his bier. They were not living, neither were they dead. From every one there came sighs and moans so doleful, as if each sigh and moan cleft in sunder the hearts from which they came; and as they moved and tossed upon their beds, they seemed like the billows of the Atlantic lashed into foam. Round the walls were sculptured characters of fire, which he read with a throbbing heart. "If thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.—It is a fearful thing to fall into the hands of the living God.—Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsay-

ing of Core.—These be they who SEPARATE themselves, SENSUAL, having not the Spirit.—Wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever!" Suddenly all disappeared, and he was standing on the brink of a dark and impetuous river, whose waters swept past with a sullen roar. Far away across the waters there appeared an oasis of glorious and celestial hue—the sky above was light and fair, and the carpet spread by nature on the ground below seemed of the richest green. "Would I were there!" he thought, and he bared his arm to dash into the stream. Its cold waters chilled his heart, and he shrunk back—again he ventured, and again he shrunk back—and as he paused, and meditated of returning, a voice awoke him saying, "Be thou faithful unto death, and I will give thee a crown of life!"

Nearly all the rest of that night he lay awake, and memory brought up before him the happy days he once had spent, and contrasted them with the life he was leading now. "Ah! these reflections spoil my peace," he murmured—"I but *half* enjoy the world, and scarcely *half* enjoy religion. Why do I thus fluctuate between two opinions? Poor, miserable creature that I am, let me be decided one way or another!" Then he thought of Julia, of her who loved him with all the delicate ardour which woman's love chastened by pure religion can inspire, and he cursed himself for daring to entertain so vile a thought as that of deserting her. Desert her who was entwined about every recollection of his life! The two families had long been intimate; and *she* had grown up with him from infancy, and had ripened into loveliness beneath his eye. All her little life she had been the same sweet, smiling, pensive creature: she boasted no great personal charms; yet in her lustrous eye there was a radiance not of earth but heaven; and her light and elegant form enshrined a mind which was adorned by the gems of intellect and taste, and crowned with the coronet of piety. Their affection had been reciprocal; and not long before he would have laughed to scorn the thought that he would prefer another to her. But who knoweth the heart, and the subtlety thereof? Who knoweth its dark and manifold changes, its wondrous power of adapting and accommodating opinion and feeling to wish and desire? The DOUBLE-MINDED man may alone tell the casuistries that are there resolved, the sophistries, the cunning tricks, the legal lies, the paltry evasions, that spring up there, that run like menials at our will, when the soul wants to deceive itself. Such it was with Henry. As far as depraved man deserves the title of "*manly*," he was a manly fellow, and scorned the pettifogging jesuitry of a hypocrite: but every man is more or less a hypocrite; nay, to a certain extent, a hypocrite he *must* be, for were every secret of every heart to be freely given out, a flood of iniquity would be rolled upon the world, sufficient to beat down the mounds of social order.

When Henry arose in the morning, his mind was alarmed and agitated; and taking up his prayer-book, he opened it almost involuntarily at the general confession and prayer for remission of

sins. "Yes," he said, "Almighty and most merciful Father, I have erred and strayed from thy ways like a lost sheep: I have followed too much the devices and desires of mine own heart! Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he should turn from his way and live—Oh, enable me to lead a new life, to return to holiness and peace!" So moved was he at the moment, that he intended to go to Julia, confess his meditated crime, entreat her forgiveness, and forsake the fatal company which was leading him astray. He remained in the same state of mind all day—towards evening a note was handed to him—a glance at the superscription told him from whence it came—he read it, and his resolutions were given to the winds!

Decision of character! how many are fearfully and fatally undone by the want of that precious element of a consistent mind! There are such powerful temptations for ever floating around a young man who wishes to stand well with every body, to be "all things to all men," that it will go hard with him that he does not get a fall which will, as it were, bruise every bone in his body. Pure and holy God! may the ardent and young, who promise fair in the religious world, be enabled to "keep their garments unspotted from the world!"

Henry was soon at the place of enchantment—it was but a few streets away from the house in which he had spent the previous evening—yet in this wonderful and mysterious world, so mixed are the good and evil, that the company in one apartment may assist in ripening us for heaven, and in the adjoining one we may have fellowship and communion with those who are preparing themselves for hell. "The beginnings of sin are as the letting out of a flood"—the streamlet becomes a torrent, and dashes furiously along. Yet when a delicately-conscientious mind shrinks from the society of the world, he is called—a bigot!

"Oh! here is our friend Wilson—glad, positively glad to see you," said a fashionably attired young man, ushering Henry into a splendid apartment.

"And I am so very glad indeed," added a lady, rising, and at the same time laying an arch and significant emphasis on the pronoun. She was young, handsome, and beautiful.

"But tell me, Harry, were you at prayers this morning? You are mighty grave."

"I am a little depressed in spirits, I must confess," he replied.

"Come, chase away the vapours! I was a shopping to-day, and who should I come in contact with, but those screech-owl saints, the Misses —. Such a couple of old, pragmatic, whimsical Gospellers never attempted to cheat a poor tradesman of his money. 'Pon my honour, they told the shopman (though I knew, you know, the falsity of the thing,) that an article for which he charged three pounds, they could get for thirty shillings in another place. Well, to be sure, he told them that he would rather sell at a loss as lose their patronage; and the dextrous fellow almost immediately substituted an inferior article in its place, and the two

crones went away, chuckling and blowing as if they had won a prize. Ha! ha!"

"Now, my dear, you must not abuse these ladies. To my certain knowledge, they visit the poor in the most unostentatious manner, and with a small income do great things. Perhaps at this moment an orphan or a widow is receiving the savings of the bargain of to-day."

"Well, well, I did not know these sisters of charity were favourites of yours, and for your sake I'll abuse them no more. But do you know what—my maid lived some time with these same charitable ladies, and others of your evangelicals, and what with psalm-singing and fasting, the poor creature was a skeleton when she came to me!"

And this was the gibberish which Henry was content to endure, instead of those heavenly communings of intellect, of affection, and of feeling, which once he enjoyed with the first object of his love! What was the cause? "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The family with whom he was thus familiar, consisted of the mother, who though old and widowed, had not ceased to be vain and foolish, two brothers, and the daughter. Though proud, imperious, and crafty, their manners were highly polished and agreeable—the young lady in particular was a very fascinating woman to those who are satisfied with external show. The brothers carried on a respectable business left by the father; but wild extravagance had brought them to the verge of bankruptcy. Henry possessed a few hundred pounds—report trebled the sum—he had a rich uncle, and report said he would inherit his property—and what could be more desirable to these needy, greedy, extravagant, and unprincipled men, than that he should marry their sister, and become a partner in their concern? Henry himself leaped at the idea of investing his money in a lucrative business, where the fictitious statement that was shown him seemed to promise a return of his capital in a very short time—and CUPIDITY threw its veil over his eyes. No pains were spared to decoy him into the net—alas! little pains were needed. His conscience did indeed make him wince and writhe—but Julia's dower was an affectionate and loving heart, and her family was not splendidly connected! To please his new friends, Henry let himself down, as it were, inch by inch, until he dropt from the platform of Christianity, and lost the heat and life and light of abiding faith. Then he would ask himself, Where is *that* world which the Gospel requires us to be separate from? What line of demarcation marks it? What are its boundaries, its distinctions? I will no longer indulge in that petty pharisaical spirit which refuses to participate in the amusements, the diversions, the enjoyments of my fellows, neither will I say to them, Stand back, I am holier than thou! He forgot that, though

in the present mixed and artificial state of society, it is difficult to preserve the true temper and tone of Christian feeling while *in* the world, yet as long as the Christian keeps near to God, there is a nice, quick, sensitive, moral taste and perception which shrinks from contact with what is unholy—and that the more a man becomes assimilated in spirit and practice with the worldly-minded and ungodly, it dies away, until, like the rose-bud plucked from its stalk, it utterly wastes and withers. And when the professing Christian, who formerly took a high station in the temple, arrives at such a state of torpor, how easy, how exceedingly easy is it, to pass him beyond the camp-lines—to bring him lower than a merely moral man would sink—to send him reeling from spiritual-mindedness to sensuality—to make him run to the opposite extreme, and in feverish bravado to outdo in sinning the sinners who are leading him astray!

“From all hardness of heart—from all contempt of thy word and commandments, good Lord, deliver us!”

To those who know any thing of the nature of the society into which Henry was now introduced, it will not appear surprising that his morals should become so completely vitiated. At first he was scrupulous, and refused to take a hand at cards or dice, and would sit and *look on* during the dancing. Not that I would, by any means, represent these things as in themselves sinful—no, no! The great test by which to know the moral value of an amusement, is—in what company does it find you, and in what spirit does it leave you? People tease themselves, saying, What is the harm of this, or of that? or, How far may I go in participating of an amusement? when a single glance at the thermometer—the spirit of the thing—will tell them. Religious people appear to have shut out these things from them, because they do not find that they have a beneficial effect on the mind—they do not bring them onward nearer heaven—they do not nourish that faith which is only kept alive by communion with the blessed God. Henry committed the mistake of transferring the guilt of an amusement from the spirit with which it is entered on and pursued, to the thing itself; and no marvel that he began to say to himself, Surely there is no great harm in a hand at cards—for a short time! or in a little dancing—it improves the health, and raises the spirits! and it is, therefore, just as little marvel that the great Christian rule, “Be not conformed to this world,” was quickly obliterated from his memory. Then—but not till then—he began to see very clearly the faults, and follies, and knaveries of religious folks, though it used to be a favourite maxim with him, when these topics were introduced, “Man, mind thyself!” Poor Henry! he forgot in his intoxication all that he had learned of honour, of truth, and of purity, during his short Christian probation!

When the tidings were sealed and made sure to Julia, that Henry, her own Henry, was to be married to another—she wept. And who would begrudge her a tear? It was a woman’s weakness—no! it was a woman’s feelings. He, whose Christian honour and truth she had rested on, as on the rock, had violated plighted

faith—he, around whom her affections, her hopes, her wishes, her desires, as to this world, had long been twined, ivy-like, was now tearing the tendrils away with a rude and violent hand. In that cruel hour her dreams of earthly happiness passed away, as a troubled vision of the night—and she wept. Yet no passionate, no vindictive feelings arose in her meek and uncomplaining bosom. Quiet and gentle naturally she was, and if her temper at any time was ruffled, it passed away, like the ripple raised on a calm summer's sea—and she had also learned a little of the spirit of the MASTER, when he prayed, "Father, forgive them!" "Mother," she said, "he *has* forsaken me!" and mother and daughter wept as children would weep, for the iron had entered both their souls. Yet did they pray that God in his mercy would never permit his heart to be torn by a tithe of the anguish which he had inflicted—that he might never know what it was to have his hopes buried alive—that he might never be forsaken by a trusted friend—that the reed on which he leaned might never run like a thorn into his hand. "May the Saviour heal his backslidings—may the peace of mind which passeth all understanding be given unto him—and may we at last meet in that holy place, where they neither marry, nor are given in marriage, but are as the angels of God!"

* * * * *

About three years afterwards, Mr. —, the gentleman alluded to before, called in at the residence of Mr. H. The moment he entered, he exclaimed, "Oh, aunt, uncle, Julia, do you know what has happened that wretch Wilson? The company have become bankrupt, and they say a more disgraceful bankruptcy has not occurred for many years—a regular swindling, fraudulent affair—they won't pay a shilling in the pound!"

You might have heard Julia's heart beating.

"I don't wonder now why his wife run off the other week—she saw a storm approaching!"

The tears were fast gushing down Julia's cheek.

"I met them at a party some months ago—and such a proud, imperious, conceited creature as his wife I never met in my life—and she treated him with the most marked and undisguised contempt. Poor wretch! I daresay he felt more than he was willing to evince—yet he affected not to know me! I have seen him once or twice since, and he looked miserably ill."

Another visitor entered, and added to the intelligence, that the one brother had been absent, under the pretence of travelling for the company, the other had absconded, and Wilson was in prison!

Julia became giddy and sick, and was obliged to retire. When she recovered, she thought of him whom she had never ceased to love, and her heart glowed with tenderness as his image passed before her eyes, deserted, desolate, disgraced, and forsaken. She drew near to God, and implored him, for Christ's sake, to have mercy on the CASTAWAY.

Again, a few days afterwards, a servant whom she sent privately to inquire, told her he looked wretchedly bad. "Did he know from whom you came—who it was that sent you?" she inquired.

"No, ma'am, you bid me keep that to myself—but I think his sickness is in his heart—sure, I felt vexed to see such a gay, proud, smart young fellow brought so low!—but there's no saying what a man may come to, that takes up with bad company; and maybe, its a judgment upon him for the way he treated the family!"

"My dear Redeemer," she said, and raised her eyes to heaven, "ill would I have learned what manner of spirit thou art of, did such a thought harbour in *my* mind! Rather would I think that the time is come when the wanderer shall be restored to the flock—but, oh, it is a fearful thing to trifle with the grace of Almighty God! Mother," she added, "I must see him—yes—he is now sick and in prison, and I will visit him." Her mother urged the impropriety of the step, and her own delicate health—but in vain. "Mother, now that he is deserted even by her that vowed before God to share his sorrow and his joy, perhaps he is thinking about me, and I just want to tell him, that I have long, long since forgiven him!" Her importunity could not be resisted, and it was settled that next day mother and daughter should go to see him.

The night was spent by Julia in an anxious and restless state, and when she did enjoy a little repose, imagination carried her back to the time when *his* presence used to gladden her heart—she heard his clear musical voice reading the Bible—and starting, the vision fled. "I loved him more than I did Thee, and Thou hast dealt righteously with me!" Morning came, and she prepared for the visit.

When they arrived, they found that, not being suspected to be very ill, he was neglected, and, unknown to any one, had died during the night. No sigh, no throb, betrayed Julia's emotion. He was laid out on a little table in his room—and she came near, and uncovered the face—kissed the cold marble lips, and then her heart swelled as if it would burst, and tears gushed warm and fast down upon the inanimate, wan, and wasted countenance of him who was once the light and desire of her eyes. "Henry, I am come to see you now—now—I never was angry with you, never, never—oh, he is dead—he cannot speak to me! Did no one see thee die—oh, that I had watched by thy side, and received thy last sigh, and moistened thy parched lips! Oh, his heart was dried within him—would to God that I had died for thee, that I had died for thee! Did no one see him die? Did no one hear him say that he was reconciled to his God, and that God had forgiven him? Is his soul safe—his precious immortal soul! Is it *lost*! Tell me, tell me, oh my God!"—she gave a convulsive scream, and fainted in her mother's arms.

F.

PREACHING IN STRANGE DIOCESES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Your correspondent "*Clericus Armachiensis*," appears highly indignant at your conduct. "Yea," he exclaims, "I attended unto you, and behold there was none of you that convinced the gainsayer V. A. or that answered his words." And so, after waiting patiently for nearly two years, (an astonishing proof of self-possession in a man of *Clericus Armachiensis*' warm temper,) he at last steps forth to correct "the misstatements of our canonical law!" "I do not think that error is ever so successfully combated, as by the simple exhibition of truth." And what is this simple exhibition of truth? Why exactly the same (though in different words) which I had stated in my first letter in the *Christian Examiner*, that "our ordination itself gives no man power to preach, till he becomes either a beneficed man, and allowed to be a preacher, or a curate licensed as a preacher. *No person whatever being allowed to preach in any Church, unless belonging to one or the other of these two classes.*" And any person whatever, that *Clericus Armachiensis* finds transgressing this wholesome law, either as principal or abettor he may, with my full consent and approbation, incarcerate them for the full space of three calendar months.

But after "*Clericus Armachiensis*'" full note of preparation, I find that it all ends in his merely beating the air, as the question at issue between us is not concerning those who are "disabled to preach any lecture or sermon," but those who have been licensed by a bishop to preach the words of eternal life.

What I then stated, I now repeat, and I challenge any civilian in Ireland to controvert it if he can—which is this: Should a licensed preacher be invited to preach an occasional sermon in any church in these kingdoms, (not being a cathedral, as permission there rests with the bishop,) all that is required by the canons is, that the consent of the local authorities should be obtained, and that the preacher's name be inserted in the book kept for that purpose, stating at the same time "the name of the bishop of whom he had license to preach." I now call upon "*Clericus Armachiensis*," to substantiate the charge he has made against me, of having "misstated our canonical law;" or else to retract it. And to beg of him for his own sake, to be more temperate in his expressions for the future, as the language he uses only tells against himself and the cause he has espoused.

D. A.

ON CHRISTIAN EXPERIENCE IN TRIBULATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—Permit me to call your attention to the unguarded language, if not the unscriptural statement put forward in the amusing and useful “City Scenes,” recorded by your *dualistic* correspondent, X. Q. in your last number. I allude to the passage in page 48, where one of the interlocuters giving an account of a victim of morbid insanity, introduces as one of the symptoms of the paroxysm, the following statement :—

“He told me in the course of his illness, which was severe, that God was glorifying himself, by the pains he inflicted on him, and that were he not able to thank him *FOR* his agonies, he would be ‘without God, and without hope in the world!’”

“This is a grievous delusion, my dear Q. and yet not a few entertain it. God commands us to be submissive *UNDER*, but never thankful *FOR*, pain and suffering. Can we conceive that the blessed Author of nature would make the perfection of the Gospel to consist in eradicating the feelings of nature? If so, then the dying Christian mother, as she clasps her youngest infant to her bosom, and feels that she could part with all things below, *NOT* for *that* child, commits a grievous sin; and those ‘who are chained in darkness,’ until the judgment of the great day, might hope of regaining God’s favour.”

Now, Mr. Editor, this appears to me to be either an inconsiderate statement, or, if not so, a direct contradiction to Christian experience. Is this language in accordance with the view of the apostle, who introduces the believer as “rejoicing in tribulation,” and marks as the results of that tribulation—“patience, experience, hope that maketh not ashamed?” If X. only means to say that mere physical pain is, in the abstract, not a thing to be desired, he would not have found even the fanatic an adversary, and has expressed himself incautiously :—if he mean to say that when tribulation is considered in its consequences, and as sent from God, it does not call for more than submission—for gratitude and thanksgiving—I must appeal from X. to the Christian experience of every believer, and to the direct statements of the Word of God. I need not quote passages from Scripture; any reader of the Bible, more particularly of the Psalms, where personal feeling and experience form a great portion of the inspired writers’ theme, must have many suggested to his memory: and there are few of the children of God, who have not cause to rejoice *IN* tribulation, and *AFTER* tribulation, that its fruits have been experienced by them. It is the privilege of the believer to feel that every thing comes from a Being who is good as well as wise and powerful, and that physical evils and distresses are the means used by him to detach us from the world which is at enmity with God, to cast the soul in more complete dependance upon him, and to convince men practically of the species of tenure by which they enjoy the things of this world. When such are the results, and

with the children of God, afflictions always tend to these results, they become, however disguised, but blessings; and the sufferer may well say, "in very love hast thou chastened me." I do not accuse the author of the paper in question, of denying or doubting of this Scriptural truth; but of expressing it in language so cold, as to lessen very much the believers' privilege, and of introducing as a characteristic of fanaticism, that which I feel convinced has been in some measure the feeling and the enjoyment of every regenerated child of God.

Z.

DID CHRIST DIE FOR ME?

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the last number of those very lively and interesting sketches, called "*City Scenes*," which have appeared in the *Examiner*, I am sorry to perceive remarks which appear objectionable in their tendency. Surely it could not be the object of the writer, to divorce the *affections* from religion, and render it a cold, lifeless speculation. And yet both the introductory remarks, and the story to which they are appended, would seem to leave such an impression on the readers' mind. Nay, a reliance upon the testimony of internal experience in regard to the regenerating and sanctifying influences of the Holy Spirit, is there looked upon as no very doubtful indication of approaching insanity. I allude principally to the following passage:—

"To think," he more than once exclaimed, "that the Saviour died for *ME!*—for *me!*—a poor worm of the dust—that *HE*, the Mighty God, should come from his throne of glory in the heavens, to suffer upon earth for *me!*—and what am I, and my father's house, that he should bestow such honour on *me!* *I now began to tremble for my friend.*"

That there is now much extravagance and much delusion abroad, under the name of Divine influence, is a fact deeply to be deplored by every Christian. But there is danger lest, in our eagerness to gather up the tares, we root out the wheat with them—lest we should involve truth itself in the censure and ridicule intended only for its perversion. When our moral sensibilities are shocked at the distorted pictures presented by fanaticism, let us beware that, while we start away in disgust, we do not overlook Truth altogether, and embrace a form which offends not, certainly, by excess of feeling, because it is entirely destitute of *life*.

"Did Christ die for me?"—It appears evident to me, that we cannot look upon ourselves as members of the regenerated Church of Christ, nor cherish any rational hope of salvation, till we can answer this question in the affirmative. I am persuaded that a thorough conviction of the fact which it implies, enters into the very essence of saving faith. Without stopping to touch upon the controversy of universal and particular redemption, we may assume

it as a fact, conceded on all hands, that Christ died *for* his peculiar people—for his sheep—for those whom the Father hath given him out of the world; by which we mean that the *design* of his death is accomplished in them, at least so far as their call—their faith—their justification and sanctification are concerned. And to those who do not adopt their creed, before they study the Scriptures, it will also be manifest, that the *end* of their faith, even the final salvation of their souls, cannot be frustrated—that they shall never perish. For whom God calls, justifies, and sanctifies, he also glorifies. (Romans viii.) Nothing can separate them from their mighty Redeemer, being kept by the power of God, through faith unto salvation. (1 Pet. i. 5.)

The question then resolves itself into this: am I a genuine member of Christ's church? or in other words: am I converted?—If so, it is certain that Christ died for me; for this great change is the fruit of his death. It springs from the personal application of his blood to a soul hitherto dead in sin, and which is thus quickened through the medium of faith inspired by the Holy Spirit, and wrought through the instrumentality of the Divine Word. Hence the point at issue, is the existence, or non-existence of a *fact*, namely the conversion or regeneration of the individual. I have heard it stated by a reverend friend, to whose opinions I am accustomed to yield the utmost deference, that *assurance* is only a high degree of hope. From this, however, I am compelled to dissent. Hope has properly reference only to the future. It will, it is true, be bright in proportion to the stability of the foundation on which it rests, and hence it is easy to confound it with the belief or assurance of that stability. Nevertheless, the assurance of facts already passed, and the hope of future blessings resulting therefrom, as their immediate consequence, are things in themselves totally distinct, whether viewed philosophically or scripturally.

Now the foundation on which our hope of final salvation *immediately* rests, is the personal application of the work of Christ to the soul, or, which is the same thing, our *conversion*. If there is any means of establishing this fact, *assurance* must follow inevitably. But if it be asked, "How can a man know that he is converted?" I reply that he can know it as well as he knows any other fact connected with the operations of his own mind. If we cannot accurately trace the nature and causes of the soul's experiences, then the Christian religion must be a delusion. We cannot, it is true, bring the evidence of the *senses* to bear upon the fact of conversion, except so far as the fruits of this change may be manifested in the conduct; because it results from the secret influence of the Holy Spirit upon the soul, and falls exclusively under the cognizance of that principle within us, called *consciousness*. But those who are at all acquainted with the philosophy of mind, well know how much we are indebted to this principle in all our researches after truth. The mind must be conscious of the ideas impressed upon it, and of the fact, that these ideas are the faithful representatives, in order to our making any certain advances in knowledge. This remark applies to mathematical proof; for, un

less we are *conscious* that the previous steps of the demonstration were rightly conducted, we cannot be satisfied with the conclusion.

This branch of moral reasoning has been fully appreciated by modern philosophy. Hence the phenomena of conscience have been carefully attended to, and its testimony has been admitted as evidence the most decisive. "The faith which it inspires," says Dugald Stuart,* "has been considered as the most irresistible of all, insomuch that we never doubt this species of evidence." We are daily conscious of changes in our principles—in our feelings—and in our conduct, arising from various circumstances which act upon the mind. Of the nature—the causes—and the effects of impressions thus received, we are seldom ignorant; if we attend at all to what passes within us. No force of reasoning can weaken a man's reliance upon what he feels in his own bosom. Whether he hates or loves—is sad or joyful; whether he is convinced by an argument or the reverse, if you attempt to persuade him that the fact is contrary to his convictions, he will only smile at your folly.

If then the testimony of internal experience be so important and decisive in the regulation of our every day conduct, I would ask why is it to be discarded in religion? Would not such a principle, like a baleful blast, rushing from the caverns of hell, wither the Christian's hopes and joys, and dash to the ground the cup of holy consolation, which the ransomed—pardoned—sanctified believer is permitted to enjoy? Are the inward changes produced by the Gospel, less real—less perceptible—less strongly marked, than other inward changes, concerning which no man feels any doubt? There can be no other season either in feeling or conduct, where the influencing cause is sufficiently important to account for, and justify the effect. And never was this the case more eminently, than in reference to the subjects brought before the sinner in the Bible. If believed, it is impossible that they should not make strong impressions, and that these impressions should not produce a change of principles and conduct.

The man who feels himself regenerate, is conscious of certain operations that have been going on in his own mind; some passage of Scripture, some fact or circumstance, which, perhaps, never before arrested attention, is unaccountably brought home with power upon his conscience, producing a sense of uneasiness, from which he cannot escape. He is led to examine the Word of God, and that two-edged sword, like the sacrificing knife that divided the spinal joints and marrow of the victim, lays open and naked the thoughts and intents of his heart. He sees himself depraved, guilty and ruined, and the discovery renders him miserable. These impressions result from his faith in the Scripture statements,

* Sketches of Moral Philosophy—See an able essay on this important subject, by M. Jouffroy, as an introduction to his French translation of the work just named.

which so vividly paint his character, and so justly denounce God's anger against him. Will any one for a moment deny that the discovery and terrible threatenings of the divine law are calculated to produce a sense of self-loathing, and of danger the most thrilling and agonising that the soul can experience? Yes, they will produce in the heart an anguish, deep-settled, and abiding, which lies beneath those passing emotions of earthly joy and grief that play, as it were, upon the surface of the heart, engendering, perhaps violent, but always transient excitement of the animal feelings.

While the law performs its work of convicting of guilt, and condemning to punishment, the still voice of the Gospel is heard whispering peace. The converted sinner hears of the love of God, the obedience and sacrifice of Jesus; and while he meditates upon the joyful tidings, they are graciously brought home to his soul by the Holy Spirit. He *believes* the testimony concerning Jesus; accepts the invitations of mercy, as offered to himself personally, and firmly trusting therein, he feels himself as a rebel pardoned, as a convict respited, as one that was dead and is alive again. Being justified by faith, he has *peace* with God. In answer to prayer, he feels the sanctifying presence of the heavenly Comforter, willingly yields to the mortifying power of grace, and fixing his eyes upon the great but tenderly sympathising High Priest, who has passed into the heavens, he approaches boldly the throne of grace, feels the love of a reconciled God shed abroad in his heart, receives strong consolation, and rejoices with joy unspeakable, and full of glory.

If the Scriptures be true, there is nothing unaccountable, there is nothing irrational in all this. When the captive liberated from his dungeon, no longer hears the chains clanking about his feet, nor feels the iron sinking into his soul, will he not salute the light of heaven with the wildest tumults of rapture?

Mark the convulsions of overpowering joy that agitate the frame of the respited malefactor, when the words of pardon sound in his ears. This is admitted to be natural. But is not the justified sinner freed from a bondage incomparably more debasing and wretched—is he not snatched from a doom infinitely more fearful, even from eternal torment in the fiery lake, which is the second death? Is he then a fanatic, because he feels strongly and speaks warmly on subjects which are fitted to cause the stoutest heart to shudder, and to light up a flame of love in the coldest bosom?

Surely the mind cannot be exercised with subjects like these, and yet remain utterly uncertain as to the internal operations connected therewith. Can a man believe the Gospel, and yet not *know* that he believes it? But if he knows that he believes it, and is conscious of the *effects* of his faith, must he not know equally well, that Christ died for *him*, since the former fact is necessarily dependant upon the latter? If this reasoning be not valid, what are our churches, but conventicles of fanatics—what is our popular preaching, but the ranting of weak-minded men, who know not whereof they affirm? Wherefore do preachers appeal so earnestly and confidently to the experience of their hearers, if this experience is, from the nature of the case, uncertain and often danger-

ously delusive. Truly, if the principle for which I am contending be denied, the Trinitarian and Evangelical must leave the field to their more rational and consistent neighbours, the Socinian and the Sandemanian.

I shall trespass on your space only by alluding to a very few passages of Scripture, out of the many that might be adduced. "Jesus Christ," says the apostle, "gave himself *for us*, that he might redeem us from all iniquity." Titus ii. 14. "God has not appointed *us* to wrath; but to obtain salvation by our Lord Jesus Christ, who died *for us*. *Wherefore comfort yourselves,*" &c. 1 Thess. v. 9, 11. "Christ also hath loved us, and hath given himself *for us*." Eph. v. 2.—1 Pet. i. 3—6. The doctrine is incontrovertibly contained in these passages. But there are certain unreasonable persons that will believe nothing, unless you can state the doctrine in the very words of Scripture. Happily this can be done in the present instance:—"The life which I now live in the flesh, I live by the faith of the Son of God, who loved *me*, and gave himself *for me*." Gal. ii. 20.

If it be objected, that the experience of an apostle, in reference to the work of grace in his own heart, should not be a precedent to us who cannot boast of the extraordinary influence of the Spirit, I answer, that the objector must be ignorant of the first principles of the Gospel, and is therefore not to be reasoned with.

The fact that we may know whether we are justified or not, seems to be every where taken for granted in the New Testament. On what other principle does the Spirit of Truth rest such passages as the following, which are to be met almost in every chapter: "Examine yourselves whether ye be in the faith." "We know that we are of God." "The Spirit itself beareth witness with our spirit, that we are the children of God." "He hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." "Ye were sealed with the Holy Spirit of promise, which is the **EARNEST** of your inheritance." "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the *earnest* of the Spirit. *Therefore we are always confident.*"*

Do not the following passages teach the doctrine of assurance in express words? "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." "Being knit together in love, and unto all riches of the full assurance of understanding." "Our Gospel came unto you not in word only, but also in power, and in the Holy Ghost, and in much assurance." "And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end." "Let us draw near with a true heart, in *full assurance of faith*." "Hereby we *know* that we are of the truth, and shall *assure* our hearts before him."† &c. &c.

* 1 John v. 19. 2 Cor. xiii. 5. Rom. viii. 16. Gal. iv. 6. Eph. i. 13. 2 Cor. i. 22—25.

† Isaiah xxxii. 17. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11.—x. 22. 1 John iii. 19.

If we admit not the principle I am contending for, how can we go *boldly* to the throne of grace? Where is the Christian's hope, his joy, his strong consolation? He cannot know whether he has fled to Christ for refuge, or not—whether he stands at the foot of Sinai or Calvary—whether Jehovah frowns as the angry avenger of his violated law, or gives the smile of reconciliation through a dying intercessor—whether the Spirit of Christ, or Satan rules his heart—whether, in fine, he is ripening for heaven or hell! His soul hangs in doubt before him every moment, like one suspended over an awful gulf, and knowing not the instant he shall be precipitated into its unseen depths. Is this then the state of peace, of filial confidence, of joy unspeakable, which results to believers, from the covenant love of God in Christ? Is there a reader of the Bible that will not answer, No!

That this most precious and cheering doctrine has been abused in every age of the church is certain; but shall we therefore reject it as a chimera? Shall we fling our money into the Liffey, because multitudes make it subservient to the indulgence of their evil passions? Owing to the infirmity of human nature, the devices of the enemy, and the deceitfulness of the human heart, many persons have deceived themselves upon this subject, supposing themselves children of God, when they were really children of Satan. But surely this is not a rational ground for decrying a doctrine revealed in Scripture, and firmly believed by the best and wisest of men. Everything really excellent has had its counterfeit. If we happen to meet a few of these counterfeits, is it wise to come at once to the conclusion, that there is nothing sterling—nothing genuine? Certainly not.

The influence of the blessed Spirit upon the heart is a subject the most sacred that can occupy the mind of man. We should not approach it without reverential awe upon our spirits; and it should pain every Christian heart to see it treated with levity, as it has been in the newspaper attacks upon the pretensions of Mr. Irving. When I remember the blaspheming ridicule in which I, myself, once indulged upon this awful subject, I tremble even now! Well may I therefore solemnly adopt the sentiment which has called forth this letter, and exclaim, (I am not ashamed to do so,) Oh to think the Lord of Glory died for *me*!—for me, guilty, and vile, and rebellious as I was; to think that I should be adopted into God's family—become the heir of God, and joint heir of Christ, and should receive the immutable promise of an eternal inheritance. What am I and my father's house, that the Redeemer should confer such honour on *me*?

I am, Sir, &c.

Μαθητης.

A RETROSPECTIVE AND PROSPECTIVE GLANCE AT IRISH EDUCATION AND CHARACTER.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Having seen the newspaper reports of the great meeting held in Dublin on the 10th inst. to protest against the new system about to be introduced by Government, for the education of the Irish people, I, who have been a country curate until years have made me grey, desire to offer a few remarks, as my humble testimony at this great crisis—remarks which may perhaps prove acceptable, as being of a more practical nature than those which the very eloquent and pious men uttered on that spirit-stirring occasion.

I have never been in any company either in England or Scotland, where the state of Ireland was the subject of conversation, that there was not a lamentation uttered over the ignorance and total WANT OF EDUCATION of the Irish. Educate the people, Educate the people, was the reiterated cry—this was the cure for every evil, the healing balsam for the ulcerated wounds of the country. I always did my utmost to assure those that *would listen*, that the Irish were NOT the ignorant, uninstructed people they were assumed to be—that compared with the French, or indeed any other continental peasantry among whom Popery prevailed, they were as well informed on general subjects, as inquisitive, and as apt; and that not only in the acquisition of reading, writing, and arithmetic, they were more generally supplied than the English people, but were superior to them as well in the desire for, as in the attainment of, general knowledge. The fact is, that, except in those districts where the Irish tongue is exclusively used, few of the Irish under thirty years of age are incapable of reading and writing, and many of them are expert in casting up sums in commercial arithmetic; and this information is even more extended in our remote and country parts, than in the towns—perhaps the youth of Dublin are less subjected to the process of education than those of any other quarter of Ireland. It is not then the *quantity*, but the *quality* of the education which forms the evil. The ferocious populace of Tipperary or Kilkenny can almost to a man read or write—and is it not therefore ridiculous for the English press to echo the interested statements of Irish priests, and attribute our disturbances and outrages to want of instruction, and still keep the delusion afloat in the minds of the British public, that the Irish are brutal *because* they know not the elements of knowledge; that they are depraved *because* they are ignorant of the mere symbols by which truth or purity can be impressed through the eye upon the heart—away with such miserable sophistry! The Irish people are NOT so ignorant: but their knowledge has been drank, and drank greedily too, unfiltered through the word of God; instruction they have had: but that instruction taught them to think, but not to submit to control; and the light which has illumined their heads, instead of showing

them the darkness of their hearts, has only directed them more clearly in the pathway of blood and destruction. Yes, the passions of my countrymen have been suffered to run riot: the tree of knowledge they have plucked, but the fruit of the tree of life has scarcely ever reached their lips: the schoolmaster, selected and controlled by the priest, has been sent abroad, but the moral influence of the truth, the controlling, purifying, life-giving power of the Gospel has not reached their minds. Time has been given to make a fair experiment upon as acute and intellectual a people as the earth can boast; and during the whole reign of the house of Hanover, the priesthood have had the supplies in their own hands, but when the people demanded a fish, they gave them a serpent! Yet it is to *this* priesthood that our Government would immediately consign this not untought but mistaught race—a priesthood whose “being’s end and aim” must be, for their life and being depend upon it, to keep off Protestantism by keeping off the Bible, and who would, provided they can exclude the dreaded book, still allow the people to follow “all uncleanness with greediness,” and as of old, to acquire all knowledge within their reach, but the knowledge of that true philosophy which teaches men to think for themselves, to fear their God, to love their neighbours, to respect the laws, and to “lead a quiet and peaceable life in all godliness and honesty.”*

The Popish priests say that former persecution or present poverty is the cause of the demoralization of the Irish peasantry. Persecution never superinduced moral abandonment; it has always rather elevated than degraded a people. It did not degrade the early Christians, nor the Waldenses, nor the French Protestants, who for a longer period were submitted to the operation of grinding penal laws, enforced to the letter, infinitely more dreadful than ever the Roman Catholics of Ireland suffered under. But these sufferers passed through their fiery trials with the rod and staff of the word

* In corroboration of my view, that the Irish have acquired a degree of knowledge that is only conducive to increase their disposition to mischief, I think it well to quote the remarks of a Roman Catholic barrister, (P. Molloy, Esq.) who, in one of the ablest pamphlets that ever has been written on the state of this country, entitled “On Popular Discontent in Ireland,” thus speaks, (p. 12.) “Of late, the people have acquired a degree of knowledge which is totally at variance and inconsistent with their state of poverty.” And “they must continue in this incongruous position, destitute and intelligent, and therefore doubly dangerous, unless another system shall be adopted.”

James Butler Bryan, Esq. (Barrister at Law) in his recently published “Practical View of Ireland,” also says, “It is a most gratifying fact, and one which perhaps may not easily find a parallel amongst an equal number of adult paupers in the more advanced population of the sister Island, that out of 1400 adult mendicants in Dublin, who were examined for that purpose, 800 were found capable of reading, and that distinctly. To so large a number of persons so qualified, it was indeed a task of pleasure, as well as duty, to afford the means of acquiring such knowledge as might promote both their earthly and eternal welfare.—Vide Dublin Mendicity Report, 1829.

“I think it is now manifest to all reflecting persons, that the Irish people have received an education quite sufficient to discover the errors of the present system of government, and to appreciate the value of co-operation. The Irish do not want so much an education in letters, as one in industrious habits, which never can exist as long as oppression prevails, and capital is drained out of the country.” p. 194.

of God for their support: while the Irish papist was excluded from all that might give his mind the true tone and temper of a martyr for conscience sake. He was found to be a slave, and he was degraded; finding himself degraded, he became more degraded still; laid himself prostrate under the feet of his master, who permitted him to gratify his passions here, and yet taught him to look for heaven hereafter; and thus the slave, the *persecuted* slave, presents the spectacle of an intelligent yet prostrate creature, the rays of civilization radiating round him, yet ferocious in heart still, and the energies of his mind concentrated upon evil only. If poverty degrades the Irish, then before that reason can be shown to be effectual, it must be proved that it has excluded them from ALL information, expenditure, exertion—from every thing of which they so loudly boast—and then their submissiveness to their clergy, who vaunt that they are the teachers of the people's own choice, must be a shadow, their allegiance to the church must be neutralized, and four thousand priests and friars, instead of battenning into sleek plumpness upon the produce of a soil which *they* do not cultivate, must be living, chameleon-like, upon the thin air; it must have withheld the funds that have reared large mass houses in every parish;* and last, but not least, it must have withheld the hands that were stretched out to pay the Catholic rent and the O'Connell tribute. If persecution and poverty *have* been the only causes of the degradation of the Irish people, how widely must they differ from all the persecuted and impoverished people that have ever suffered on the face of the earth!

But what has been the real state of the case? The priests, the schoolmasters, and the chapel clerks who are generally the submissive creatures of the priests, instead of instilling into the minds of the people true self-denying, passion-reining, God-fearing, law-respecting, morality, have not only inculcated but set the example of the practice of political animosities and heart-burning jealousies. Sermons have been made instruments of excitement, instead of homilies of patience; sacraments, not means of grace, but tools for promoting political partialities, or punishing real or suspected refractoriness; and what they term the altars of the living God, have been desecrated into platforms for the display of oratory, which, instead of pouring forth the oil of charity on the turbulence of human passion, lashed into surf and fury, like an eastern *typhoon*, the eddying wave of the public mind, until the storm has burst the wall of the Constitution, and now threatens to sweep every thing before it. These statements I am prepared to make good by proofs, which would require more room for their development than I can here claim. But I hold myself prepared to prove, that under a priesthood professedly Christian, and who claim for their church unhesitating obedience, and for themselves a personal influence

* Not long ago, when on a visit to Cambridge, I found there a Popish architect taking the dimensions and making drawings of King's chapel there, preparatory, as he said, to the erection of a similar Catholic chapel in Dundalk. Many of my readers may be aware of the size, the beauty, and expensive architecture of this magnificent structure.

which calls upon all to confess that they are as "gods," a people capable of reading and writing have been allowed to grow into manhood, to whom atrocities are familiar which come little short of those we read of as perpetrated by South Sea savages, and who, saving and except that they do not eat the bodies and pickle the heads of their victims, fully come up to the ferocity of their antipodes—the New Zealanders.

But it may be objected that there are outbreaks of crime in England altogether as great as those in Ireland. Undoubtedly—instances there are of revolting, heart-sickening depravity. Yet mark the distinction. The evil in England is confined to the perpetrators, and does not extend beyond those whose avarice, anger, or intemperance urge them on to their accursed deeds. In avenging the violated laws, the whole community are willing to take a part, and the uplifted arm of justice is nerved and directed by the moral sense of the people. Not so in unhappy Ireland. Here murder forms a part of a social compact: blood cries from the ground, yet no avenger stands forth—no burst of execration follows the deed. Perjury is even counted meritorious, when it is committed to shield the manslayer, the blood-bespotted offender against God and his country. A whole district may be apprised of the intended slaughter of a marked individual; the assassin walks up to his victim, and in the presence of spectators and in the light of day, sends a bullet through his brain; he walks off coolly, as if he had performed a meritorious deed; no hand arrests him, or smites him to the earth; nay, as in the case of Mr. Baker of Tipperary, the infernal yell of exultation echoes over the hills and valleys of a whole barony! Such is the moral state of our population—a population able to *read and write*—a population among whom the life of God's rational and immortal creatures is held so cheap, that a person may be *HIREN* to assassinate his neighbour for a few shillings! Two men were lately hired to murder Mr. Milo Burke, a perfectly inoffensive Roman Catholic gentleman, resident near Templemore, in the county of Tipperary. What was his crime? His life was in a lease, and its termination was desirable by certain individuals; the murder was committed, and these individuals procured the lands!! There is not a going judge of assize who is not perfectly aware of the unblushing perjury of the witnesses that come before him: indeed it is scarcely safe to trust any witness, unless his evidence is borne out by strong circumstantial corroboration. Party feuds frustrate the ends of public justice; and to such an extent is this recklessness of truth and bloodshed carried, that, if there were no Protestants in the land, upon whom the aborigines might wreak their bloody propensities, they would still do as they have done since the days of St. Patrick, and ever since history told her disgusting story—cut each others throats.*

* Peter Walsh, a Franciscan friar, in his *Prospect of Ireland*, allows that the priests have done little for the people. "You may perceive," says he, "that the Christian religion [but it was the attempt to teach Christianity without the Bible,] wrought so little on the people towards the abatement of their mortal feuds, that

Thus it has been for centuries, and thus it is at this hour. At fairs, markets, or hurling grounds, the Darrigs and the Cummins, the Blackfeet and the Whitefeet, waylay each other, with murderous intention : the most trivial provocation will generate a **FACTION** whose feuds continue on with an animosity as indescribable as it is unmeaning. Because the hen of one peasant pecks his neighbour's pet magpie, a quarrel arises, that ripens into a local warfare ; and so the Black Hens and Magpies once disgraced a large county with their abominable riots, until O'Connell, finding *this* agitation interfering with his own, condescended to attempt the appeasing of what he could not altogether put down. And along with this blood-thirsty disposition, there is an almost total want of common and conventional honesty among the people. The property of others, and especially that of the Protestant gentry, is never counted safe ; even the ploughshare that superstition had thrown her strong guard around is now no longer sacred ; on the distinction of mortal and venial sins, taught by their "Christian Doctrine," the peasantry make this comment, that there is no harm in appropriating the property of a rich man, because he can afford to lose it, or in applying their employers' goods to their own use, because it will not be missed. I have known, in many parts of Ireland, farmers holding many acres of land, and who might be considered as quite above such meanness, go by night, with horses and cars, to cut down the timber of neighbouring gentlemen ; and when the property was detected in their possession, instead of falling in the good opinion of the people, they were regarded as engaged in a common cause : in fact, the laws are taken advantage of, to show dexterity in evading them, and are held of no value, except when they give power to inflict an injury on an enemy. Appeal is made to every gentleman who has undertaken commercial or agricultural speculation in Ireland, whether he has not had to deplore this common want of trustworthiness, and the eternal combinations and conspiracies that were hatched against his plans and property ; and whether in most instances his best contrived and most promising speculations have not turned out losing concerns, in spite of cheap land, favourable mill sites, convenient markets, or nominally cheap labour.*

under it their princes were much more fatally engaged in pursuing each other with fire and sword, and horrid slaughter, than their pagan predecessors had been. Not even the great holiness of some of their priests has exempted them from the fatality of the genius of putting their controversies to the bloody decision of battles, though they foresaw that the deaths of many thousands must follow." What an island of saints !

* One of the most extensive English capitalists that ever ventured on an Irish speculation, often deplored to me this mass of combination, falsehood, and dishonesty, that weighed down with a pressure he could not shake off, his great and promising speculations ; for years did he struggle with a perseverance most surprising ; and he sunk to an untimely grave, with broken fortunes, the victim of the basest and most unwarrantable ingratitude, from those on whom he had lavished his means. Not many days ago, I received a letter from a friend in Munster, who mentioned that having had occasion some time ago to leave his farm, he gave some of his labourers a piece of task-work, which, when they had finished, the other persons in his employment levelled in one night ; they not choosing that task-work should be undertaken by any one. Who would venture to farm land in such a country ? or as my friend observed, What a people to have to do with, whom kindness cannot warm, or laws restrain !

This may be considered by many as an overdrawn picture; and travellers who come to Ireland with Whig spectacles and latitudinarian preconceptions may think my statements discoloured or distorted. But I have seen not a little of Ireland; and have not been an indifferent observer of the character of its inhabitants or the condition of the country. Let me, however, confirm this part of my letter by an extract from the last pastoral of Dr. Doyle; a production as significant as it is deep-meaning. Addressing his own flock, the Doctor says, "What have you done, cowardly, base, wicked, and ungrateful men, what have you done? You have commenced by an unlawful and impious oath, in which you called the God of holiness to witness your crime. You enlarged your combinations by force and violence; you confirmed it by drunkenness, and the violation of the Lord's day. As you advanced, you made war, like the savage of the desert, upon your next neighbour, if not on your own tribe; you polluted the fair and market-place by a savage warfare, or, like Cain, you went into the field to spill the blood of your defenceless and unsuspecting brother! You plundered the house where you could meet with no resistance; you fled from him whom you most hated and feared; you wreaked your vengeance on the industrious man who supplied you with bread, and fed the poor out of his substance; and if you found a man straying in the fields, or travelling on the highway, and defenceless, him did you murder or ASSASSINATE—these are your deeds."!!

Such are the Doctor's "fine peasantry;" and we may reasonably inquire of O'Connell, that, as he assigns as a reason for quarrelling with Lord Cloncurry, his lordship's presuming to call the Irish papists "assassins," why he does not turn upon the man whom he has so lately termed "an anointed priest of the most high God?" Not long ago, the chapel bells were rung across the county of Kilkenny, from the banks of the Nore to the Suir, to gather the people to the slaughter of the Police!—and these are NOT the doings of assassins! A Schoolmaster headed the crusade, and under his conduct the victims were decoyed into an ambuscade, and at the throwing down of his *Red Scarf* the deed of blood was done!—yet these are the people who want ONLY the mere elements of common education to make them "holy and just and good!" Why, here were scholars and a schoolmaster exhibiting how instruction may be perverted, so as to become a work of the devil, and manifesting how powerful for mischief a bad education may become. Ah! Popery is the blighting shade, the manchineal tree of Ireland—an unscriptural education the bitter root of the country's degradation; and as Sheridan was confident that with that mighty engine, A FREE Press, he could overturn all the machinations of a corrupt and profligate minister, even with an obsequious house of commons at his beck; and as Dr. Chalmers was willing to give to Roman Catholics a place in both houses of parliament, a seat at the royal council-board, nay, the right ear of majesty itself, being confident that with that mighty engine, a free and unfettered Bible, the edifice of Antichrist would be laid prostrate in

the dust : so, the Roman Catholic hierarchy of Ireland, having secured an ascendancy in the legislature, are willing to unite even with Protestants in the work of education, that with that mighty engine, a restrained, an imprisoned, if not a perverted Scripture, they may sweep before them all that the friends of scriptural instruction have done, and rear upon the ruins of the Reformed Faith, the gloomy pile of bigotry and of superstition !

But if the lower orders are mischievously and immorally educated, the middling and somewhat superior classes are not much more usefully instructed. It has been the bane of Ireland for more than two centuries, to be pestered with unemployed people assuming the name and privileges of gentility, and who, at the same time, are the most ungentle of the human race. Our country towns are like those of Spain, beset by a swarm of Dons, who, idle as the Hidalgo, are yet unlike him in being busy about something—and that is, speechifying up those beneath them into political discontent and hatred of existing institutions.* The country idlers are not much better, though generally of a Protestant stamp. From this latter class, a class quite distinct from the town pests, arose the jobbing magistrate, juryman, land pirate, and roadmaker, who, under the significant name of *squireens*, still encumber the counties of Ireland, and even in their very idleness do immense injury to the agriculture of the country, by hunting and riding recklessly over the tillage and fences of farmers. These men, in many instances, have been known to sacrifice their Brunswick principles to their popularity, while enabled to hunt over the grounds of a Popish farmer ; and have bowed before O'Connell's agitation, and voted for priests and demagogues, lest their game should be destroyed and their dogs poisoned by the people. Such men are like those yellow weeds which flaunt so gay amongst the corn which they only starve and deteriorate ; and their pernicious influence has been long ago observed, and the remedy pointed out. The father of Brinsley Sheridan wrote a treatise about sixty years ago on the subject, and Mr. Secretary Orde, in his famous speech on the education of the Irish, in the year 1787, submitted, as part of his system, a specified plan for the better education of the middle and higher ranks. Scotland has also furnished points of contrast and comparison, not only in giving parish schools to the poor, but in furnishing cheap grammar schools for the middling classes, and in maintaining four universities for the education of her gentry and professional men : while Ireland, with her seven millions of inhabitants and her richer soil, has but ONE university, and that one, though possessing revenues amounting to thirty thousand per annum, not much more than sufficient to supply the wants of the Established Church and the Bar. Our literary institutions, our endowed and diocesan schools,† every thing calculated to improve

* There were, (says Dr. O'Connor, 2d vol. of Columbanus, p. 313) at this time (nearly before the rebellion of 1641) in Ireland a great number of young, idle, active fellows, the second sons of the Ulster and Connaught chieftains, who were unprovided with any livelihood, eager for confusion, and capable of any enterprise the most rash and daring, whenever opportunity should occur.

† Secretary Orde, speaking of these schools, in 1787, says, "It is a matter of certainty, that the statutes for their establishment, although still in force, have not

us, were, until very lately, permitted to fall into absolute neglect; and even the private schools were formerly, especially in a religious point of view, any thing but what they ought to be. The gentry of Ireland are, consequently, the least reading, the least book-buying, the worst informed gentry, perhaps of any in Europe; and how can men who are badly educated themselves, both for this world and the next, be expected to give a prompt and decided support to the gratuitous religious education of the people? Had the Protestant gentry been firm, united, clear-sighted and zealous, in supporting the cause of **SCRIPTURAL EDUCATION**, the Kildare-Place Schools would ere this have had the full support of the people; because seeing their good effects, and encouraged by ALL their landlords, they would have backed each other in braving the vain terrors of excommunication, and the leaven of truth might have pervaded the nation. But no! satisfied with the name of Protestant, the gentry too generally indulged in the political violence, the personal spleen, the carelessness, the intemperance of party; our "table has become a snare, and a trap, and a recompense unto us;" the opportunities of the last twenty years have been suffered to pass away; and the British Government now prostrates itself at the feet of the Popish priests of Ireland!

The evil will not stop here. The people CAN read; they have not been permitted or encouraged to read the word of God, and the vile, heartless, and abominable productions of dulness and impurity have been the only literature of the lower orders. Now these are superseded, because the Journals of the radical, the infidel, and the Popish press are entering every village, and pouring their poison into every heart. I know that many priests have already complained, that the reading of newspapers has excluded the reading of the Mass book and the Christian Doctrine: so, when the tithes are abolished, and the Church put down, the people will then turn upon their own spiritual guides, and demand the reason of *their* exactions. The priest finds that his interests and the people's passions must now coincide; he may ride buoyant on the popular wave, but to stand in the bed of the torrent, and dam it up, that he dare not do; to evoke their hatred, to let slip and halloo on the dogs of war, *that* he may do, but to call them off from their too eager pursuit, *that* he will not be able to do! No! to drive the hot hound from his prey, when his tongue pants to lap the blood of the slain, the priests DARE not do, lest the infuriated beast should turn about and rend them. And this explains to me the apparent contradictions that appear in those productions called Pastorals, addressed to our unhappy people, wherein we find exasperating topics mixed up with very good advice.* The deep-mean-

been observed with a *liberal* execution; and we have therefore, not only to lament that the houses are in ruins, and the grounds which have been annexed to them are now hardly to be retraced, but that too often the master has become an exile, and the disciples are nowhere to be found."

* I desire to direct the reader's attention to the following just and eloquent observations of a writer who signs himself Junius, in a new provincial paper, called the *Carlisle Standard*.

ing pastor says, Here is indeed what ought to set you on fire; but I pray you, be cool, my brethren! or, as some one has well parodied the *apostolical* epistle I allude to—

“ Good Catholics, do not be fierce,
Your oppressors have ground you to dust,
Your wrongs the hard granite would pierce,
But, *Christians*, be patient and just!

’Tis true, that the cruel and base
Have trod on you all by the lump;
But still, my below’d ones, have grace,
And don’t nail their ears to the pump!”

The priests know their position—they know that they are omnipotent for agitation, but impotent for restraining the passions of the people; and seeing this, they are straining their utmost to preserve their ascendancy. Education the people WILL have; the Education Societies know that many of them braved anathema and excommunication to receive it; the priests say to each other, Let us humour them, let us soothe them, let us give them education, but that education MUST be under OUR control; Government plays into their hands, and succumbs to all their designs; and if any sharp-sighted man will tell me that he sees in all this the light of independence dawning on the minds of the people, and that the priests are compelled to shape their course accordingly, I reply, that I rather see in it an ardent but misguided and mistaught people excluded from the only education which can control the passions, an exclusion effected by the men who play with these passions for the accomplishment of their own ends; I see them trained to “speak evil of dignities,” to despise all law, all peace, all subordination, but subordination to their spiritual guides, until, like the caged beast of the forest which has been fed on blood and at last turns upon its keeper, they burst every bond and every restraint,

“ Mark what it is to tamper, for political purposes, with the passions of a people, who have, upon your own showing, neither moral principle nor religion. If they oppose tithes, is it not in obedience to the voice of their bishop? If they employ ‘all the resources of their wit and talent’ against them, by whose advice do they act? What do the words mean, Dr. Doyle? If tithes be a legal impost, what resources can wit and talent adopt, in order to evade a legal impost, that must not be in themselves illegal? I said that you know the people; I repeat that assertion, and ask you, when you hold out to men of ferocious habits and character, a command to oppose tithes, do you think that where there is neither principle nor religion, they will obey that part of your injunction which enjoins them to respect the laws, rather than their own passions—the cunning of their wit, and the ingenuity of their talent in violating them. What, in fact, is every outrage against the laws, but an exercise of their wit and talent? Do they perpetrate their crimes under any other view, than a hope of escaping detection, in the first place? No Sir, not a man among them, but thinks for the time being, that he is perpetrating his crime with impunity; but thinks he is obeying your “Pastoral,” in employing the resources of his wit and talent in evading the statutes which you so wholesomely place before his eyes as cruel imposts; and for that reason, according to the impressions of the people, more honoured in the breach than the observance.”

* My readers doubtless know the story here alluded to—where a cruelty was suggested under the pretence of forbidding it.

fling to the winds of heaven the superstitious fears which bound them, and the dark coming chaos of revolutionary horrors but dimly show our constitution and our country to be "without form and void!"*

But is not the new Board of Education calculated to bring to bear upon the people the blessings of a good Education? No! for it is not based upon the word of God. It is not to be objected to because selections merely are to be given from the Bible, for no Christian could possibly object to such a thing, in itself so innocuous: it is silly to represent *that* the objection; it lies in conceding the awful principle that the whole Bible is a dangerous book to read. Yet if Mr. Stanley, in devising his scheme, reckoned upon the Protestants being as latitudinarian as the Romanists are unyielding and strict, I venture to foretell that he will soon know his mistake. A feeling has been roused, which I trust will not be speedily put down; and he may find, to the cost of his experiment, that as the money for the support of his scheme must be drawn from the pockets of the Protestants of Britain, so they will not quietly suffer *their* principles to be sacrificed to the principles of Romanism. The two principles are totally incompatible. The one says that *all* Scripture is inspired of God, and that from childhood we should know what is able to make us wise unto salvation, through faith which is in Christ Jesus: the other says, that *all* Scripture is given into the keeping of the Church, and that from childhood we should *not* know what is not able to make us wise unto Popery, through faith which is in the priest; the one would furnish the man of God to all good works, but the other is fearful lest the man of Rome be furnished with what will destroy the power of Antichrist. How can these two be reconciled? The members of the Board may meet together at the pleasure of Government, but their deliberations, like the legs of the lame, will be unequal. I know too well the Romish members, and I think too well of the Protestant, to fancy for one instant that they will continue in harmony. Dr. Whately and Dr. Sadlier—two clever book-wrights, but withal inexperienced opinionative men—for college

* The influence of the priest over the people, and the people over the priest, act and re-act in keeping up the play of mischief; the priest now, if he pleases to live, must live to please; and therefore he must, even against his will, continue to fan the fire he originally kindled, even though it rages so as to threaten his own tenement. The following extract from the *Waterford Chronicle*, shows that the clergy must go on.

"CAUTION TO THE CLERGY.—We understand that a Roman Catholic clergyman, not a hundred miles from Clogheen, exhorted his flock on a late occasion to pay tithes *claimed* by the Protestant Incumbent of the parish; whether the people followed his advice or not, we are not competent to say, but on the Sunday following, the collection of his own Christmas dues was to be made; and not one shilling was given by way of offering—the people justifying themselves by saying, that the priest who handed them over to the parson, could have no claims upon them." A person on whom I can rely, informs me that when a priest in the diocese of Clonfert, some time ago, attempted to read a pastoral Letter from the Archbishop of Tuam, from his altar to the assembled people, one of the Terry Alts, as spokesman of the multitude, desired him to mind his mass, and as for his pastorals, 'twould be the best of his play to go home and light his pipe with them!

tutors are ever great OPINIATORS—they, together with Mr. Carlisle, who is also an OPINIATOR, and has got some crotchet in his head about education, which he expects to evolve; they may be all very honest, very well intentioned, and most truly anxious to serve Ireland; and Dr. Whately out of gratitude, Dr. Sadlier out of facility of disposition, and Mr. Carlisle out of *liberality*, may, with simple sincerity of purpose, and perhaps singleness of aim, have lent themselves to the behests of government, and with untired energy and at the same time honesty, may buckle to the task: but by and bye, when they, having to do with the spirits of Machiavel and Loyola, find their integrity overmatched by policy—then will the star called Wormwood fall into their waters of debate, and make them bitter, and our syncretic and conciliating doctors must withdraw from a coalition, which Popish priests will not patronise one hour longer than while carrying into operation their determination to educate the youth of Ireland in rank and rigid Popery.

Doctors Whately, Sadlier, and Mr. Carlisle, *must already* perceive that it is intended to make use of them but to render palatable to the Protestants of the empire a great concession to Popery. They surely are too sensible not to see, that the hierarchy of Rome will only take advantage of them and their Board, as far as they chime in with their views and principles. Dr. Doyle in his Circular, bearing date the 26th of December last, declares this, when he says, "Should *bad* men succeed the present Commissioners, and attempt to corrupt our youth, we are not dumb dogs, who know not how to bark. We can guard our flocks, and do so easily, by excluding the Commissioners, and their books and agents, from our schools."

Will then our Protestant Commissioners continue to give their countenance to this Bible mutilating scheme? Will they be like the false mother, whom the wise man detected, when she said, "let the child be neither mine or thine, but divide it." No; sure I am, they will not consent to the cutting asunder the living word, but, like the true parent, and with no small portion of her feeling, say unto the king, "Oh, my Lord, give *them* the living word, and in no wise slay it." I repeat it then, and I stake the experience that grey hairs are witness to, that the Archbishop of Dublin, together with Dr. Sadlier, and Mr. Carlisle, are almost heartily sorry for having to do with this government job, of shaking into mixture oil and vinegar, and will soon withdraw from the conclave, and leave the Board to expire under the contempt with which Protestant opinion will smother it. I cannot consider this new plan of education in any other light than as an underhand method of consigning the people of Ireland to Popery; and that—as far as weak men can design—without redemption. A method which forms but part of a comprehensive scheme for making Protestant property available to the wants and purposes of priests: the establishment of poor laws, under Dr. Doyle's plan, I conceive to be another limb of the same conspiracy, whereby Popish farmers, shop-keepers, and *employés* of priests, can levy what sums they please out of Protestant pockets. And where the jury laws are altered, so as to place a majority of Romanists on the sheriffs' pannel, who shall be called

on alphabetically to try all questions involving property or life; and when by the reformed Parliament, the corn-laws are repealed, all these changes will have such effect on the property of the land, that in a very few years the Act of Settlement will be virtually repealed.

What then are Protestants and Christian patriots to do in the present crisis? Why, from all parts of the island pour in petitions, praying that the present Board of Education may be abolished, and *all*—yes, *ALL* and *every* grant for national or local instruction, withheld. Is not the system of bounties for the encouragement of any thing, now held to be contrary to all sound positions in political economy? Why then grant bounties to Maynooth, or any other college, university, or school? The Protestant institutions are all disfavoured—not a penny more are they to get. So be it; we will not complain, so you do not lavish bounties—do not enact a tariff in favour of Popery. I confess, that as far as my information, and as far as my experience goes, I never saw Parliamentary aid extended to any educational institution, that it did not injure its proper and substantive virtue of working. It injured the Charter-schools, and paralyzed their usefulness: sure I am it did not serve the Kildare-place Society; which, cramped and muffled as it was, with *all its funds*, did not so much Christian good in the land, as its unassisted and poorer, but uncompromising fellow-worker, the Hibernian School Society. Let then, the priests and laity of the Romish communion—and they are well able to afford it—let them put their hands in their *own* pockets, and let Protestant Societies, and the Protestant clergymen and laymen take equal ground, and let all, respecting the existing laws, have fair play. I repeat it then, that the Sunday, the Kildare Place, the Hibernian, the Baptist, the Association schools, have occupied, and will, under God, continue to occupy, an extensive field of usefulness; and if the Protestants of the empire would, by voluntary subscription, convey into the hands of these Societies, what Government would raise from them in taxes for their present Popish purpose, I am sure, in spite of priests, Scriptural education would prevail, and God's blessed and un mutilated word would have free course, and be magnified through the land. The great desideratum of Ireland is a good system of school instruction; pious, and, at the same time, intelligent, well-instructed men are greatly wanting, capable of explaining and impressing the constraining doctrines, and high moral sanctions of the word of God, and who, in their lives and conversation, are sufficient to exemplify the great truths they would inculcate, but also having considerable attainments in those branches of knowledge and science, which can be brought to bear upon the arts and uses of common life. If masters could be found, who would really, and not nominally, teach practical geometry, in all its branches, of navigation, mensuration, gauging, surveying, and engineering, &c.—if in this way a field was opened for Irishmen, in those industrious walks of life in which they are now so lamentably deficient—if hereby a facility was afforded of bringing into market, handicraft and not merely *brute* labourers: then, indeed, in

spite of the priests, would the Roman Catholic youth of Ireland flock to Scriptural schools, where such good mental food was provided, and thereby the instruction which makes wise unto salvation could be at the same time imparted, and public opinion would set in against priestly excommunication, so as to render it as *brutum a fulmen* as that which now issues from a Protestant Bishop's court. Let, then, funds be raised, and set apart for establishing such training schools in different parts of Ireland. If such men as Messrs. Daly, Gordon, Stuart, &c. were to undertake deputations through England, Scotland, and America, ample means would be provided, and Scriptural Christianity would yet work a great work in Ireland.*

Mr. Secretary Orde, about fifty years ago, made a proposition in the Irish Parliament, for a system of education which would embrace three classes of society—the lowest, the middle, and the higher classes; and which was somewhat like the arrangement of French education under Bonaparte, when he established the Primary, the Normal, and Polytechnic schools. I do not recollect why it was that his plan failed, which was strictly Protestant, and which committed the superintendence of the schools entirely to the clergy of the Established Church.† But certainly, good education, and

* Mr. Molloy, whose work on Popular Discontent I have already referred to, though a Roman Catholic, has the following beautiful and just remarks on Scriptural Education. It seems that a man can be a consistent Romanist, and contradict Mr. Stanley's statement, that it is contrary to the principles of the Roman Catholic faith, to commit the reading of the Bible to the youth of Ireland.

"Of all the instruments of education, the most canvassed has been the use of the Bible in schools; and looking at the Bible apart from its sacred character, in its objects upon social man, it seems that the use of the Bible generally in a community, confers advantages in sobriety of mind, severity of morals, and caution of action. Abstracted from the sublime truths which it teaches, its difficulties, its obscurity, its variety and extent, discipline the understanding, exercise the judgment and fortify the will. It is, therefore, conducive to the forming of minds capable of taking a just estimate even of political measures—of seeing through, and rejecting, fantastical or ill adapted projects of detecting the fallacy of declamatory arguments and anticipating the consequences of ill-considered enterprise; and when the learner shall be placed, as he must be placed, when he reasons wisely and justly, in circumstances calculated for a much greater development of his powers, the same habits of thinking will highly contribute to his success—to the control of appetite, and the endurance of voluntary privation. In its varied and voluminous pages, he finds lessons either in express or suggestive for every situation. The use of it by the school-boy, has no real tendency to beget irreverend familiarity. Its sublimity and indistinctness are as inconsistent with that feeling, as is the immensity of the ocean, or the splendour of the firmament: and as these, although they are seen from childhood, are ever awful; so will not any degree of early acquaintance with the contents of the sacred volume, diminish its impressiveness, nor prevent its passages as they meet the eye, or rise to the memory with happy applicability, from striking with reverential emotion on the heart."

† Secretary Orde's plan embraced the means for giving the lower classes, the middle and the higher classes, education suitable to their respective condition. "In all cases, (says this secretary under our good old Protestant king, George the Third—sacred be his memory,) I have no scruple to avow my decided opinion that we have no reasonable discretion or means for the creation of such institutions upon any MIXED PRINCIPLE, or indeed, upon any other regular foundation for a claim of present support from the public purse, than upon that of the religion of the state." If any foundation in the way of national school or schools, was to be established at

at the same time, such as is enjoyed in every Scotch town, ought to be procured for the middle classes, and for the inferior gentry. It is a melancholy subject of consideration, to reflect how much mischief is done in schools where religion is not looked after, and where the minds of youth are not well watched and trained. This evil extends beyond the hunting, duel-fighting squireens of Ireland—it has gone forth also, from England's universities and great public schools, and from thence, as from centres of mischief, has spread as a moral cholera, over our senate, and the whole mass of superior society. Hence, the revolutionary changes that are now threatening to upset our ancient constitution—hence the latitudinarian scorn that is cast upon the Established Church, and which the *movement* party would repudiate from being part and parcel of the commonwealth.

But having gone too far, I may as well conclude by asserting, that it is as absurd for unregenerate men to contrive plans for educating nations, as to suppose that nations can be happy and reformed, when the individuals composing them are unrenewed in heart and life.

O.

REVIEW.

Remarks on the Revival of Miraculous Powers in the Church. By the Hon. and Rev. Baptist W. Noel. London, 1831.

Modern Fanaticism Unveiled. London, 1831.

Miracles and Spiritual Gifts. By the Rev. Hugh M'Neile, A.M. Rector of Albury, Surrey. London, 1832.

We fear that the *Christian Examiner* will be regarded as a very old-fashioned publication, and its editors as insensible to the progress of improvement and the march of intellect. They have been uniformly opposed to all the ingenious discoveries and speculative researches of modern days; and whether it be the humanity of Christ, or the personal reign, the nature of faith or universal pardon, or whatever subject it may be, in which modern ingenuity has detected ancient error and sought to amend ancient symbols, on all these subjects the *Christian Examiner* is found obstinate, and instead of fostering modern improvement, pertinaciously adhering to old-fashioned dogmas and opinions. Nay, say our censurers, we would wager that

all in the present day, I should only desire one in each province or county, on the plan of that contemplated in Secretary Orde's Fourth proposition, "Resolved—that it is the opinion of the Committee, that it is expedient to reconstitute and support by degrees, at the public expense, one provincial school or hospital in each province within the kingdom, for the gratuitous maintenance and education of children in such branches of learning and science as may tend to qualify them with superior advantage for the future exercise of various occupations in husbandry, manufactures, trade, commerce and arts."—*Seward's Collectanea Politica*, vol. 2, p. 164t.

these sluggish editors are not stirred into excitement even by the revival of miracles in the church, are unmoved by the outpouring of the Spirit in Regent square, and would sceptically be asking for evidence, while Mr. Irving, and Mr. Armstrong, and Mr. Boys are returning thanks. We cannot deny that this accusation has much of truth: we confess ourselves unfriendly to *soi-disant* improvement, when we find its only claim to the name is to be discovered in *innovation*; we cannot deny that we are inclined to regard with suspicion whatever professes to be *discovery* in religion; and are troubled with a belief that the faith of Augustin and Ambrose, of Cranmer and Hooker, of Hall and Beveredge, had sounded all the depths of scriptural inquiry, whence could be drawn an answer to the question, "What shall I do to be saved?" We are inclined to think, as Churchmen, that our liturgy, and articles, and homilies contain a form of sound words, and exhibit in their proper relief all that need to be taught to the soul's comfort; and yet we cannot find there any of the dogmas that occupy certain minds, and fill the pages of certain periodicals; and though we would not stigmatize these opinions, like the reformers of Edward's days, as "*Judaica deliramenta*," yet we can neither adopt them for ourselves as "part and parcel" of the faith, nor propound them to others as terms of Christian communion. High authority has stated that "imagination is essential to the interpretation of prophecy:" we willingly confess our deficiency, and make no higher pretensions than to a little sobriety of mind, which does not embrace novelty because it is new, nor cling to opinions merely because they are old; which conceives proof more cogent than feeling, and would not deem it beneath our intellectual dignity to examine evidence,* when there is matter for evidence, and to bring opinion and practice to the test of scriptural authority.

We do not fear contradiction when we assert, that miracles admit of such a test; that, if genuine, they are peculiarly susceptible of proof, and that there is, in such a time of excitement and profession, danger of receiving these assumptions on evidence more slight than the importance of the subject will admit, and that to the detriment of pure and sober religion, to the admitting of every species of fanaticism and delusion. We are aware of the denunciations that are levelled against all who think that a little inquiry is not inconsistent with the humility that belongs to the Christian, and who would pointedly apply the apostle's direction of "trying the spirits." We are aware that the crime of blasphemy against the Holy Ghost is very liberally awarded against those who hesitate at admitting all that Mr. Irving's neophytes assume, or the boldness with which the Antistes has declared, "I wish not for evidence, I want not evidence." But we are willing to

* We have heard of an eminent and pious minister who attended one of Mr. Irving's prayer meetings. with, as we understand, a conviction of the delusion of the pretensions to miracles. That very evening he preached in defence of the pretensions, and denounced in his boldest style all who entertained the opinions he had himself avowed a few hours before!!

venture even upon this danger, apprehending, as we do, the peril which awaits our excitable people in Ireland, and convinced that reason is rejected by none that do not find reason against them. If the phenomenon in Regent-street Chapel be genuine, then it must have the character of Scripture miracles, and be submitted to the laws by which Omnipotence has been pleased to govern its own operations. A miracle is an appeal to human sense and human perception; and it is only by such a test, that delusion and error can be guarded against; and a miracle can prove nothing that is opposed to the Scriptures, though it may testify to truth additional to revealed, or, as in the early ages of Christianity, indicate the truths that may be contained within them. And hence, if an act purporting to be miraculous, be either such that it is not obvious to the senses, or that it be made to prove what is clearly contrary to the word of God, we must be justified in rejecting its evidence—nay, if it be adduced as evidence for what the ordinary exercise of understanding could have discovered in the Scriptures, the necessity for a miracle being thus diminished, our inquiry into its evidence, though its possibility cannot be denied, should be proportionally more severe.

It cannot be denied, that during an interval of many centuries, distinguished only by the lamentable impostures of the Church of Rome, and the occasional explosions of deranged fanaticism, the power of working miracles has not been claimed by the Christian Church. The most sober, the most pious, of Protestant divines have, for themselves and the Church, disavowed the assumption of this power, and have pointed to its appearance in the Church of Rome as one of the marks of that system which was to come "with all signs and lying wonders." Such, it can scarcely be denied, has been the state of the Christian world, at least since Constantine elevated the cross upon the throne of the Cæsars; Protestants agree in believing that the object for which miracles had been given had ceased, and that the dispensation of the Spirit, acting in and by the Scriptures of God, was the agency of the Most High, both on the heart and on the understanding of believers. Such was assuredly the general conviction upon the subject; and we well remember with what a general shout of ridicule, equally from Protestants and Roman Catholics, the paltry juggling of Prince Hohenlohe was received, not merely because the artifices by which weak and feminine nerves were affected were so obvious, but because the impression of the unscriptural character of miracles at the present day seemed to be universally conceded. Yet now, but a very few years afterwards, and the very same church that was forward in rebuking these blasphemous delusions, is exhibiting manifestations of a spirit similarly, as we believe, erroneous, though we certainly do not think arising from the same source—we are inclined to make the difference between Mr. Irving and Dr. Doyle—between self-deceit and imposture. Assuredly, every feeling of reverence for the truth of Scripture miracles, one of the pillars of our faith, should induce us to examine with strictness and with candour the claims that come in so suspicious a form, that come connected

with doctrines against which the sober part of the community has protested, that come accompanied with the very circumstances that imposture might be supposed to possess.

Now, on the very threshold of the discussion, there is a distinction which we must insist on. Our inquiry is not whether events which may be termed miraculous do not occur; whether effects to which no adequate cause can be assigned by us, or may perhaps exist, may be discovered. On this subject we have no controversy, and the Christian Church, we have no doubt, has been made the object of such miraculous care since the time of the apostles. We have such instances multiplied around us: the preservation of the Scriptures, and the preservation and present state of the Jews, are obvious and plain examples. Again, in the case of an answer to prayer, as in diseases that seem to mock human skill or power to remove, contrary to human foresight or human expectation, an individual is restored. Here, then, there may be a miracle, and we doubt not frequently: that is, an effect produced either beyond the power of second causes, or contrary to their usual mode of operation. The Lord may give his attestation to the faith of his servants, and the event may be miraculous; but it is in general so connected with the use of second means, that it is impossible frequently to separate human exertion blessed by the Lord, from the immediate exertion of divine power; and hence, it is difficult to say what is a miracle in this sense, or rather, the events want that which is to us an essential quality of a miracle, and is clearly out of the reach of unassisted human agency. Believing, as we do, in a particular and superintending providence, and believing, as we do, in the power of divine grace, we would shrink from denying the existence, nay, perhaps the frequency, of such events; but they are clearly excepted from the present question, which has reference to the habitual exercise of miraculous power among men, to the habitual possession of the power of acting, by suspending or controlling the ordinary laws of nature.

The distinction we have just mentioned, although remarked by Mr. Irving himself, in some one of his numerous publications, has escaped the notice of the greater part of his followers, who also confound together the evidence for the existence of miracles in general, and that for the specific instances of them in Regent street chapel; or having satisfied themselves that miracles are to be expected, jump at once to the conclusion, that the tongues said to be spoken in the Caledonian chapel must be the very miracles promised by the Holy Spirit. Now, obviously, these are very different things. It may be that there is a promise of miracles in the visible Church, and yet those of Regent square may be delusions; it may be that there is a specific promise that at a certain time in the progress of events miracles shall be recovered, but this may be true, and yet the exhibition of Miss Cardil and Mr. Taplin may be delusion or imposture. If there be no promise to the successive church, no distinct promise to the church at any specified period, then the probability of these exhibitions being miraculous is exceedingly diminished; and even if there be distinct promises, either

of a continuance or of a renewal of miracles, still each event that claims to be a fulfilment of the promise must be dependant upon its own peculiar evidence. Our first inquiry must be as to the intimations in Scripture that would justify a miraculous interference.

Now it must be conceded, that analogy and experience are in the first place decidedly opposed to this expectation. It cannot be denied that after the completion of the Jewish canon of Scripture, miracles and prophecy and immediate inspiration in the Jewish Church did certainly cease, and the long period between Malachi and John Baptist was unmarked by a single person or event that can be clearly traced to the same power that had so wisely, yet so prodigally, scattered abroad until this former period, the wonders of omnipotence. It would seem that the canon being completed, the nation were left to rest in its sacred promises, and the ordinary means of divine grace until the rising of the Sun of Righteousness. Nor can it be said that there was a failure of faith in the Jewish Church during all that period. The Book of Maccabees clearly proves the reverse, and the testimony of the Apostle to the Hebrews is generally thought to bear on the pious fortitude manifested by the descendants of Jacob in the persecution of Epiphanes. Now, if this be conceded, we have we think a full analogy to bear upon the question. We have authentic testimony of the continuance of miracles in the Christian Church, until the completion of the sacred canon of the New Testament; and we are inclined to think that no authenticated instance of miraculous power can be produced at a period subsequent to the removal of St. John, which synchronises with the period we have mentioned, and the Christian, like the Jewish Church, seems to have been left to the ordinary influence of the Spirit applying the truths of the Sacred Scriptures; while faith in its highest sense, as the medium of union with the Saviour, as the transforming instrument of divine grace, was certainly granted to the Church, and manifested in degree, in all succeeding ages. We are aware of the reply; the Church had the gift, but knew it not, or at least exercised it not, and though it possessed saving faith, did not possess that other distinct species of faith that is connected with the working of miracles, a species that is clearly distinguished from the faith "which is the evidence of things not seen." Now, granting the distinction here mentioned, it must be allowed, that the circumstances which are conceded to have taken place, are rather opposed to the claim. The Church was in possession of what is acknowledged to be the highest species of faith; the Church is acknowledged to have had the book of God, containing his promises in their full developments, and yet was not moved to ask for the accomplishment of these promises. Is not this a clear declaration that this gift was withdrawn, when the faith connected with it was withheld; and clear-sighted as the Church was on scriptural points, this was hidden from her eyes. In truth, to say this power of working miracles was in abeyance for fifteen centuries, and that for that period the Church possessed, without knowing it, this power, is simply to say that God never

deprived himself of this power, a declaration although certainly true, not much calculated to throw light upon the inquiry.*

We then may assume, that so far as analogy is applicable to the case in point, we have no presumption that a continuance or a revival of miracles under the present dispensation is to be looked for, nay, that the mere fact of the Church having existed without them for fifteen centuries, is a strong presumption against the power being continued in the Church. We willingly concede that analogy is not a conclusive argument, and that if any promises or intimations were to be found in Scripture bearing upon the subject, our views of analogy must be at once dispensed with. But while we willingly admit that no reasonings of the kind we allude to can for a moment be valid, if opposed to Scripture; we would remind our opponents that the Scriptural evidence must be distinct and clear; and that no mere presumptions, no assertions that "the arm of the Lord is not shortened," or that we may expect him to reveal himself as well now as at any previous age, can be admissible as argument. We concede the truth, but we deny the inference; we deny that such passages are at all applicable, when we seek for a distinct and well-grounded expectation deduced from Scripture, of a revival of miracles, whether that revival be a manifestation of a continued power, or a restored one. The principal passages that have been quoted on the subject are on the promise in the Gospel, Mark xvi. 17, 18, and the prophecy in Joel, to which Mr. McNeil adds 1 Cor. xii. 10. We shall request the attention of our readers to the brief consideration of each of these passages:—

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi. 16, 17.

Now in the consideration of this passage, it must immediately occur that the distinction urged between the different sorts of faith is absolutely nugatory, that the word "believe" in the 17th verse, must have reference to the same species of faith with the word used in the 16th, and that must be not the faith that works miracles, but saving faith. If this be so, how stands the argument? Either all that have possessed this faith must have worked miracles in every age, or some of those who believed in every age, or all believers in the apostolic age, or else the chosen heralds sent forth with apostolic commission at that period to preach the Gospel.

* The Editors of the Morning Watch have found another, and certainly a more ingenious mode of meeting this difficulty, simply by asserting, that the Church was not only in possession of, but actually exercised this power; and in proof of this extraordinary assertion, they have with much praiseworthy diligence searched into all the thaumaturgic annals of the Church of Rome, raked up all the fabulous annals of superstition and folly, and have hence deduced a succession of miracles quite sufficient to prove that Mr. Irving's fair friends at Port Glasgow and Regent Square, are the legitimate successors of St. Anthony and St. Dominick, the Abbe Paris, and the French Prophets; and this in the nineteenth century, and from Protestants, *par-excellence!*

We have no doubt, by comparing the context, that this is the real interpretation, and for this simple reason, that while it fully answers the truth of the declaration; it is the only one that is consistent with fact;—all believers even in the apostolic age did not work miracles, and few, with the exception of the Morning Watch, will assert that there has been in fact a succession of miraculous exhibitions since that period. It would seem to infer, if the other view of the question be taken, that there has not been a believer since the days of the Apostles, if the monkish thanmaturgists of the dark ages, and the friends and allies of Prince Hohenlohe be excepted, a conclusion to which we do not think our friends will willingly assent.

But we are told, that the prophecy of Joel ii. 28—32, is clear upon this point, that it has never been completely fulfilled, and that it can only be so, by a more general manifestation of miracles, than the day of Pentecost afforded.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Now, in the first place, we would remark that this prophecy is expressly said to have received its fulfilment at a particular time, Acts ii. 16; and the apostle who declares this, does not intimate that it is to receive a further accomplishment. Such a further accomplishment is not indeed negatived by the silence of the apostle: but certainly the statement of St. Peter looks rather obliquely upon the expectation. Again, we would remark that the accomplishment is unconditional; it does not limit itself to the faithful or believers, or to the faith of working miracles—nay, not even to Christians themselves. "I will pour out—upon *all* flesh—*shall* prophesy;" if the words of the prophecy are to be interpreted of a continuance of this power, then every individual believer must have been its subject, nay the great mass of mankind in all ages must have received miraculous gifts. Now it is obvious that such has not been the fact, and therefore some restriction must be necessary; and as Mr. Noel remarks, "if limited to some in all ages, it may as well to some in one age; the words admit one restriction as well as the other."—p. 11. We confess that our own view of the prophecy, is the same with that advanced by Mr. Noel. He thinks that the first clause speaks of the outpouring of the Holy Spirit generally, without reference to gifts; and the latter to the same miraculous gifts of the apostle's days; at all events restriction

is necessary, for the unlimited interpretation is contradicted equally by analogy and experience.

We do not think it necessary to examine other passages that have been urged, such as Isaiah viii. 18, Psalms lxxviii. 18, Rev. vii. 1—4, because we can scarcely believe that the persons who urge them, really intend to ground their theory upon them. It is not so with 1 Cor. xii. 8—10, which Mr. M'Neile thinks justifies us in the expectation of such gifts, and therefore in earnest prayer for them. Let him speak for himself:—

“ They maintain that the *manifestations* of the Spirit enumerated in 1 Cor. xii. are as truly the inheritance of the church, as the *characteristics* of the Spirit described in 1 Cor. xiii. or Gal. v. They say, there can be no church without the Holy Ghost dwelling in it: the Holy Ghost is one Spirit, and cannot be divided; and it is as unreasonable as it is unscriptural, to claim his presence in the church for the production of fruits of holiness, and deny his presence for the performance of works of power.”

Now to this statement and reasoning, which is certainly of a different class from the foregoing, we would reply, that *all* the gifts spoken of here are miraculous; and that it seems to be the intention of the apostle to have enumerated only those that are so; that we can conceive many things essential in the infancy of the Christian church, which became unnecessary as the church advanced in maturity; that we can assign a place to miraculous manifestation at an early period, which at a more advanced period are occupied by the ordinary course of God's dealings; and finally, that although the Spirit be undivided, there is no more reason for his effects, as such, being always united, than for his operations on an individual. Holiness is separated from miraculous gifts in many of God's children, and why it should not be so in the church, if miracles be not essential, we certainly do not perceive. Miracles have been for centuries separated actually from the fruits of the Spirit, except Mr. M'Neile will deny that since the age of authenticated miracles, which will not lead us further from the apostles than the middle of the second century, the Christian church has been without the results of holiness. Nor can he say, that they might have had miracles, had they prayed for them, for this is the very point at issue. Faith must have an object on which to operate, and that is *testimony*; the question, and the only question is, whether that testimony is to be found in the Scriptures, and it is assuming that very point at issue, to assert that the absence of miracles is to be ascribed to the want of belief, except the thing to be believed be clearly pointed out. Mr. M'Neile will not deny that there has been faith since the days of the apostles, and faith that would receive whatever it could find in the word of God; yet he will not say that such faith has discovered in it the ground for confident and prayerful expectation, and though not deficient in fruits, it has not manifested miraculous powers.

But it may be said that the permanence of these gifts is proved by the apostolic direction “to desire spiritual gifts;” we are told that no age of the Church required such manifestations more than

the present, and we are warned that there is no passage in the Scriptures forbidding us to anticipate at any given period of the Christian world, a miraculous outpouring. Now we fearlessly confess that we can assign no cause either from Scripture, or from reason, why the Lord should not manifest his power at any given period of the Church; the utmost extent of our reasoning, merely went to prove that we had no ground for expectation either of a continuance, or a revival of miracles, and that as there was no express promise, so prayer for such an outpouring, would seem to be a presumptuous act of self-delusion. We did not mean to infer that the Lord had limited himself in any way, and therefore no *a priori* argument was contemplated against the occurrence of miracles. The circumstances of the Apostles' days, and the peculiar nature of the instructions offered, fully justify us in limiting the admonition of desiring the gifts; and while we admit that there is very serious error in their interpretation who would limit the Epistles to the local circumstances of the primitive Christians, we apprehend that there is also danger of extending too far the instructions intended to meet their peculiar case. Not that we would be thought to say such passages are useless, for spiritual instruction may be derived from passages the most alien from our usual habits, but that in their direct and literal signification, they are addressed to circumstances which have since altogether ceased to exist. We grant that there is no passage declaring that miracles are to cease at any definite period; like the operations of divine power whether physically or morally excited, the different gradations of existence gradually melted into each other, as daylight, twilight and darkness commingle, and the growing Church was left to a gradual and imperceptible trial of its own strength. The apostles themselves could by the laying on of hands communicate the spiritual gifts, but those who received could not communicate them; a fact which would bring us to a period not long subsequent to the death of the Apostle John, the completion of the canon, and the maturity of the Church. While then we willingly confess, that we have no arguments to prove that miracles may not take place in the present year or any succeeding one of the 19th century, we are equally at a loss to find any that would justify such expectation, and we will add in addition to the imperfect view we have given from analogy and Scripture, reasons why we deem such an expectation peculiarly unreasonable.

We cannot lose sight of the fact, that miraculous gifts are for the purpose of authenticating some great and important truth, lending the sanction of God to some distinct revelation of his will—do we anticipate any such? has not the canon of the Scriptures embraced all that we may reasonably expect, and in the manifestation of the Son of God, has not the Godhead displayed of power, of wonder, mercy, all not of its inherent treasures, but all that it has been pleased to reveal? We are aware that modern writers speak of a new, another dispensation. We find it not in Scripture. We think it did not furnish any part of God's revelation to St. Paul, and until we are put in possession of the *new state* that is promised, we are not led to expect any new or enlarged de-

velopment of its nature. To us we confess it bears the aspect of presumption to anticipate miracles, while a confessedly perfect revelation is in our hands, adequate under the divine teaching to lead us into all truth, to put us in possession of "all things belonging to life and godliness." That God may communicate an additional revelation, we dare not deny; that he will do so, he has nowhere told us, and that if he do not, we have no ground to expect miraculous interference, we think equally undeniable. Nor can it be said that the millenarian state, with the personal reign, as held by many being a new dispensation, authorises the expectation of miracles, for even though we were to grant the probability of the personal and premillennial advent, still judging from analogy, this must precede the manifestation of miracles, which therefore need not be expected, until that awful event takes place. In fine, when we find our blessed Lord referring the people to Moses and the prophets, as a more cogent authority than if one rose from the dead; when we consider the nature of miracles, which may excite attention but never convert the heart—when we remember that all the truths to which they could bear testimony, have been the prayerful study of the people of God, and have been brought home to their understanding and their heart with power, and that by the secret influence of divine grace, without the manifestation of miracles, we certainly see many objections to the expectation of their revival or continuance in the Church; we think such an expectation not based on Scripture, not supported by reason, not congruous with analogy, and this we say, without in the slightest degree limiting the power or the will of the Most High, or denying that he in whose hands are the times of men, may at any given period, so manifest himself, as he has formerly done. We have only to do with the *sober* basis for correct hope and expectation, the revelation of God's will and God's promises, and hence we see nothing to authorise such anticipations. But we are called to consider another part of our subject, the present exhibition of miracles in Port Glasgow and Regent Square; a discussion which we approach with great reluctance, and to which nothing but a sense of duty could engage our attention.

(To be continued.)

NOTICES OF BOOKS.

A Practical View of Ireland, from the period of the Union, &c. By James Butler Bryan, Barrister at Law. Dublin, W.F. Wakeman. 1831.

Old men, as editors are always supposed to be, we confess we like what is practical, and are inclined to consider one fact worth a world of theories. Now, having read this work of Mr. Bryan's, we are ready to acknowledge that it abounds in facts—that he has shown great industry and judgment in his collection and allocation of materials; and that perhaps, there are few works lately published on the state of Ireland, that are calculated to afford more information as to its real state, its wants, its capabilities, and its evils, than this *Practical View* now before us: to the reader however, who trusts to the Reviewer's judgment, (and in this instance we do not desire him to do that, but rather to take to the reading of the work itself, which will amply repay him,) we say that Mr. Bryan is not merely a collector of facts; yet we do not feel satisfied in asserting, that he is one, who from long experience, matured judgment, and happy opportunity, is justified in calling himself a practical man—far from it. He evidently is young, a barrister at law, and of course, a graduate of Trinity College, Dublin. But who does not know that young barristers at law are about as self-sufficient a set of gentlemen as any of the king's illegals, and who therefore can do more resist settling up their own theories, and building them on high, than a child with a pack of gambler's tools before it, can withstand the construction of card edifices. We then as we have done for ourselves, so recommend to our readers to accept his facts and information with thankfulness, and ponder his theories well, before they are taken as of sterling worth. His great object is to prove, that all the evils of Ireland are owing to bad landlords, and that the only real remedy is the substitution of poor laws. Now, though we are free to allow with him, that our landlords have by their neglect, permitted great wants to grow up; and that poor laws, if they could be rightly and justly administered, would prove of great and last-

ing benefit: yet cannot but consider that there are worse evils than landlords, and better remedies than poor laws. And Popery we hold to be that greater evil, and religious education that happier remedy. Bad landlords cannot surely be the GREAT radical evil of Ireland; for there are alas, bad landlords in the province of Ulster as well as in Connaught and Munster. The counties of Down, Antrim and Armagh, have as many absentee proprietors, as Galway, Tipperary or Limerick. The same system of laws prevail in the former as in the latter; the same subdivision of property; as high rent, and yet a poorer soil. And Mr. Bryan himself acknowledges, that "religious feuds never did exist in the south or west of Ireland, so as to interfere with the peace of these districts," and yet landed property sells in the one district for double the price it does in the other: in the one we hear little of insurgents, pauperism, or misery; the markets are peaceful—the fairs without a riot—the jails empty;—while, on the contrary, in the southern district, there is the outcry of a starving population, and the out-breakings of crime, that set all law and all religion at defiance. And what is the cause of this great difference? Is it a difference of landlords? No; but a difference of religion—the one district is covered with a Protestant, the other with a Popish population. Mr. Bryan, we hold them, is too severe on the landlords; he draws a caricature, and not a just portrait of their conduct towards their tenantry. If we are to believe him, "the landed proprietors of Ireland are determined not to make the slightest exertion to alleviate the miseries of the people, or concede to them the enjoyment of the rights of nature." And that "they exercise an arbitrary power of taxing through exorbitant rents the industry of the peasant." Now might not a stranger to Ireland suppose from such sweeping statements as these, that there were no leases at all in Ireland, but that the tenant was so much submitted to the will of his landlord, as that every year he could *ad libitum*, extract what rent he pleased from the wretched tiller of

the ground, so as, let what will be his produce, to leave him nothing but the potato for his sustenance. Let us ask any one acquainted with Ireland, is this generally the case? or rather, is it *not* the case, that most lands are held on leases longer in duration than those of English farms? Are not the laws protecting the tenant in Ireland more favourable to him than in England? Is not the land cheaper as to rent—taking into account the difference between English and Irish measurement? Is it not better in its quality—is not the occupier less tithed and taxed—wherefore then is our author justified in asserting that the tyranny of the landlord is almost incredible? Why? because they possess the power of immediately distraining for high rents: and pray, Mr. Bryan, has not the English landlord the same power, and does he not exercise it, or would any English landlord, from the Land's-end to the Tweed, permit his tenants to run in arrear in the easy, improvident, and mischievously indulgent way that Irish landlords have done? And we think it would be well worth Mr. Bryan's while, in a new edition of his valuable work, to give a comparative statement of the reductions that have been made in England and Ireland by landlords to their tenantry, in consequence of depreciation in the price of agricultural produce, subsequent to the return to cash payments. There may no doubt, be high rents exacted in many places in Ireland; and the conacre system may tend to great extortion, in consequence of great competition: but when it appears as an ascertained fact, that Ireland, containing upwards of eighteen millions of statute acres, has not a higher rental than fifteen millions, it cannot be said that her comparatively untaxed, untithed, unpoor-rated tenantry, cultivating a soil greatly superior in natural fertility, are worse off than the English and Scotch landholder. The fact is, that the Irish tenant has a manifest indisposition to pay rent, as well as a manifest want of energy in making it up; and every rent-receiver and agent in Ireland, is well aware that the money arising from the sale of farming produce, is too apt to be diverted from its proper direction by priestly

extortion, and *extraordinary* expenditure, which a British farmer knows nothing about, and if he knew, he would not submit to. The Irish landlords are undoubtedly responsible to God and their country; but it is not so much for what they have done, as for what they have *not* done for their tenantry. The Irish landlords, by an improvident expenditure, ran into during the war, when paper credit was ample, and paper money rife, have been reduced to great difficulties in consequence of the return to cash payments; on which occasion they were obliged to abate to their tenants, while not one penny would their creditors abate to them, who lent in a depreciated currency, and must have payment in one raised to its full value. We say that the creditors of the landed proprietary of Ireland, are more to be blamed for absenteeism and rackrents, and pressure upon tenantry, than the nominal owners of mismanaged estates. Moreover, the unholy and agitating influence which the priests have exerted over the tenantry of Ireland—their interposition between the owner and the occupier of the soil—their cutting asunder the mutual ties that formerly bound the one to the other, in a reciprocation of deference on the one hand, and forbearance on the other—the open, unblushing disrespect which the priest induces the tenant in arrear to show to his landlord's wishes and political interests, has given rise to acrimony, injury, and retaliation. All this, coupled with the want of a paternal, watchful interest which the gentry should have exhibited towards the lower orders, and which estrangement the priest was a great instrument in superinducing, lest the natural influence acquired by the landlord, should be directed towards educating the tenant in the principles of the Bible, and so estranging him from his submissiveness to the Church of Rome—all these considerations may be offered in extenuation, if not in exculpation of the landlords of Ireland.

Mr. Bryan's great remedy for all Ireland's evils, is the introduction of poor laws; and we are ready to concede to him, that it is a remedy that ought to be applied—nay, that must be resorted to. But while aware that a well-administered provision for the

poor would have most beneficial effects—we cannot be induced to consider that even, if well administered, it will prove such a panacea as our author pronounces it to be: and with respect to its administration, unless the plan is contrived with more wisdom, and committed to hands cleaner and more disinterested than Ireland has yet exhibited, we much fear that there will arise more bickerings, more agitation, and more unworthy and partial jobbing, than were ever before witnessed in our unhappy island. We confess we dread the everlasting collisions that are likely to take place between the minister and parish priest; the eternal scheming that will be carried on to possess and misapply entrusted funds; and well aware as we are how vigorous and unceasing were the attempts made by certain influential individuals in the west of Ireland to appropriate (to suit their own purposes) the noble gifts that England's charity bestowed, we fear that poor laws will prove but a means of increasing the ascendancy of Popish priests, and of enabling them to diminish the property and influence of Protestants. But still, let us not be misunderstood; we do not desire to be considered as unfavourable to the introduction of a provision for the imbecile poor, and of a means of employment for the idle but able paupers. But we wish to raise our warning voice, in order to summon all wisdom, prudence, industry, to devise such guards as will protect the proposed system from the abuses that may grow out of it.

Mr. Bryan, we think, shows most satisfactorily, that Ireland never can compete with England or any other country, in manufacturing industry or commercial prosperity, without a legal provision for its poor; and he also proves that Ireland now pays more in proportion to her wealth and capabilities, in support of a vicious disgusting mendicancy than England does to maintain her poor law system.

For, if the present disgusting, demoralizing, infection-conveying mendicancy of Ireland, costs near two millions; and this statement is not only corroborated by the eminently intelligent and practical Mr. Nimmo, but also made evident some years ago by the intelligent author

of the "Letters from the Irish Highlands:" and if the English poor system only costs seven millions, surely a drain of two is greater from poor Ireland, than of seven millions from rich England. Mr. Bryan shows great research and judgment in bringing so satisfactorily as he does, the poor laws of all nations, ancient as well as modern—Asiatic and American—as well as European, to bear upon the case of Ireland. He also has adduced many useful statistical statements, and sundry facts and illustrations, which will render his work a valuable manual to be turned to with profit by the political economist and statesman.

Though evidently a LIBERAL in the new sense of the word, he is not so silly or so dishonestly malignant, to propose as a proper or efficient fund for the support of the poor, the confiscated property of the Established Church. He knows as well as we do, that if the half million of income belonging to the parochial Protestant clergy of Ireland was divided to-morrow, it would not add one farthing per day to the expenditure or comforts of the people; and that to bring them up nearly to the livelihood and sufficiency of food, raiment and lodging, which their fellow subjects of Great Britain now enjoy, would require an addition to their income, not of half a million, but of fifty millions annually.

We must now conclude our remarks upon this truly practical work, which without hesitation we recommend; and sincerely hope that it will not meet with neglect, because it has not only been written but printed and published in Ireland. We think it worth bales of the superficial, prejudiced stuff that teems from the London press, as purporting to give information concerning Ireland. At the same time, when speaking thus of the subject of our review, we expressly desire to have it understood that we do not agree with its author in many of his statements; and deem it necessary to repeat, that when giving a practical view of Ireland, its evils and its remedies, and leaving out of sight its Popery, he has committed as great an omission as if in giving a view of the bay of Dublin, he had left out of his sketch the Hill of Howth. This, we almost

fear, was an intentional mistake as that of the country manager, who, by particular desire, left out the part of Othello in the acting of Shakspeare's drama of the Moor of Venice. He who has, with such industry, looked over the institutions of Switzerland, Saxony, Norway, Sweden, Iceland, and seen how the element of Protestantism has diffused its sterling blessings through the civil policy of these respective states, under most trying and adverse circumstances; and when again looking over Spain, Portugal, Italy, Hungary, &c. he has seen—in despite of sun, soil, and sundry other advantages and capabilities—that the curse of indolence, degradation and beggary is on them, who he cannot have overlooked Europe. But Mr. Bryan is a liberal; and it is the glory of gentlemen of his school to blink and wink at the real evil, in order that they may with the less opposition and more chance of success, grapple with difficulties more accessible, and more open to their immediate intention of attack.

This notice of so important a treatise on the state of Ireland, is, we feel, too brief to do justice to the merits of the work, which ought to be possessed and read by all who desire to obtain useful and convenient information concerning Ireland.

The Christian Examiner Examined; being a Reply to the Slanderous Attack published in that Periodical. By the Rev. George Montgomery West, A. M. ||—Liverpool—1831.

We feel bound in candour and fair dealing to notice this pamphlet, just in order to apprise our readers, that such a production is in existence, and that we only wait for information expected from the other side of the Atlantic, in order to evince that we have not slandered this extraordinary Bishop, and extraordinary Master of Arts of the West.

British Reformers, Vol. XII. Fox, Bala, and Coverdale. London—Religious Tract Society—1831.

We have to call the attention of our readers to the completion of this very interesting collection; one which we hope to see universally circulated in our land, as one from which, generally speaking, the genuine and unalloyed streams of divine teaching may be drawn. It is good that every

protracted system, should be occasionally forced to fall back upon first principles; and this observation applies peculiarly to the Church of England, and the present times. We run the risk at present of forgetting those principles; and amidst a spurious liberality, human philosophy, political expediency, and revolutionary excitement, of forgetting what our Reformers never to have forgotten—the separated and sanctified character of the church, and the banner she holds of despotism and of practice. We trust this volume, and its predecessors will assist in bringing about this good end; and if so, our Reformers will have accomplished a double work, in bringing the church from the abominations of Babylon, and now, from the self-delusion of indifference.

This volume is not inferior to its contemporaries in execution or interest: and it contains works but little comparatively known, though peculiarly valuable from their connection with the great doctrine of justification. We rejoice to think the excellent Society that has published them, has placed within the reach of almost every clergyman in the land, such a valuable collection of truly scriptural and genuine English divinity.

Pilgrims' Progress. London—Religious Tract Society—1831.

This neat little volume is not intended to compete with the splendid edition conferred by the Laureat, upon the fascinating allegory of the wandering tinker. It is however a very attractive edition, from the neatness of the typography and the beauty of the wood engravings. It is true we miss what we could well spare, the splendid copperplates of Mr. Southey's edition; but we miss what we really regret, a preface and life in the style of those prefixed to the British Reformers. We have here the two genuine parts, but not preceded by a single line of biographical, critical, or doctrinal comment. We regret it, for we know this Society could make such a notice interesting; and Bunyan furnished excellent matter for a valuable view of the religion of his day, and its application to that of our own. As it stands, however, it is a very pleasing reprint of an universal favourite.

Heaven Opened; or a Brief and Plain Discovery of the Realm of God's Covenant of Grace. By Rev. Richard Alluln, D. D. 1665. London—Religious Tract Society—1831.

The Rare Jewel of Christian Contentment. By Jeremiah Burroughs, A. D. 1645. London—Religious Tract Society—1831.

The Sincere Convert; whereunto is added, the Saint's Jewel. By Thomas Sheppard, of Emanuel College. London—Religious Tract Society—1831.

These three reprints of valuable tracts, published by the primitive writers whose names are annexed, are among the last favours conferred on the Christian public by the Tract Society of London. We could have wished that biographical notices of their authors had been prefixed, with such intimations of their other works as might have enabled those who are pleased with these, to have extended their acquaintance with them. To all who value practical divinity, the application of the Gospel to the searching and the purifying of the heart, these and such writers are peculiarly valuable; and we would rejoice to hear of their superseding the less solid theology of the present day.

The Hour of Danger, the Means of Safety, and the Way of Holiness; being the Substance of Three Sermons, preached on the public Fast Days in 1757. By the Rev. James Harvey. London—Religious Tract Society—1831.

In former times, it was thought to be a privilege and a duty to fly to God in times of actual or apprehended danger, and by *national* repentance and *national* supplication, to acknowledge the supremacy of God, and the sins of the people. Whatever our rulers may think of such proceedings we are happy to perceive that it has not become obsolete with many of our fellow-subjects; and the Religious Tract Society has republished this little volume, as presenting matter for meditation and ground for hope. We trust it will be widely circulated and blessed.

Thoughts in Affliction. By the Rev. A. S. Thelwall, A. M. London—Seely—1831.

This small volume is an extension of a brief publication issued by the Tract Society. We think it an useful and Scriptural collection. It consists of texts of Scripture, with devotional remarks, and occasional hymns, the product of a pious and disciplined mind; and we think peculiarly useful as bringing before us what we regard as a great Scriptural truth, though the author fears it may be thought

too much pressed, that "sin is the cause of suffering," whether that suffering be punitive or for discipline. We can recommend this little volume to our readers.

A Synopsis of the Scripture Proofs of the Trinity, with a Reply to the Objections against that doctrine; contained in Sermons lately published by the Rev. John Mitchel of Newry. By the Rev. Daniel Bagot, A. B. Chaplain of St. Patrick's Church in Newry. Dublin—1831.

We are glad to find that Mr. Bagot has lost neither the talent nor the zeal that he exhibited in his controversy with Dr. Drummond, by being removed into the colder regions of the north. The little volume before us, is a reply to some sermons preached some time since by a Dissenting Minister, who had but recently avowed the withering doctrines of Socinianism, having been for years regarded as orthodox. Mr. Bagot treats him with a mildness highly honourable to the cause of truth, and with a fairness and candour well deserving of imitation. He gives under the head of *objections*, Mr. Mitchel's own arguments in his own words, and subjoins his reply point by point; the method which was adopted by such giants in polemics as Chillingworth and Jewell. Mr. Bagot's reply is a favourable specimen of his Christian knowledge; and we trust has been made useful in the town which is the scene of his ministerial labours.

Devotional Melodies, Selected from the Works of the best Composers. Dublin—W. Curry, Jun. and Co.—1831.

Amidst the many discouragements of the present day, it is gratifying to think that real evangelical religion has for many years past been regularly progressing throughout our land. A more convincing proof that such is the case, could not well be brought forward, than is apparent in the manner in which the praises of the Most High are now engaged in by the congregations meeting for worship in the churches and various places of religious resort. There are few of our readers, we should suppose, who cannot recollect the time, when this delightful part of public worship was left to the clerk and poor children of the parish; the congregation meanwhile either amusing themselves in friendly inquiries, or at best sitting with listless indifference, examining the dresses or appearance of their neighbours. But

we have to thank God that, generally speaking, a change much for the better has taken place in this respect; and that now, at least in very many of our churches, when the congregations are called upon to "sing to the praise of God," the call is responded to by the full diapason of the assembled multitude. Still, however, it is much to be regretted, that in many instances the singing is by no means of the description which it should be; there being but little harmony or concord apparent.

In our opinion, much of this deficiency in public psalmody, may be charged to the error of which Christian parents are guilty in the training up of their children. It is on all hands admitted, that there cannot be a more delightful or a more rational amusement, than that afforded by music; yet we feel assured, that Christian parents are not sufficiently careful to avail themselves of the advantage thus afforded them of engaging the minds of their children in the contemplation of heavenly objects, and by having them instructed in sacred melody of attuning their youthful voices to the praises of their Creator. Therefore it is, that even while some of the most difficult pieces of profane music can not only be attempted but accomplished, the plainest pieces of sacred music appear difficult and hard of execution. There is no doubt, however, that while this may in a great degree account for the deficiency complained of, much of it may be traced to "the idea that the science of music is so abstruse, as to acquire long and anxious study, before a moderate degree of proficiency in it can be attained." This is altogether a false idea; and we therefore conceive the individual merits the approving sanction of society, who endeavours to elucidate or simplify its general principles, and to reduce the science to such a system as will enable those who can devote to it but a limited portion of time, to share in its delights.

The inhabitants of this country possess, in an eminent degree, the materials for good singing; and if once brought to pursue a proper system, with a few good rules, would decidedly attain to a great degree of perfection in the science.

We have been led to these remarks

by looking over the valuable little work, whose title stands at the head of our observations; a new edition of which, containing 230 tunes and pieces of music, harmonized for three voices, and arranged with chords for the piano-forte or organ, has just issued from the Dublin press. We are informed by the compilers, that it "was undertaken with the view of providing a collection of tunes, sufficiently copious to suit the various metres now used in Public Worship, and which might yet be sold at so moderate a price, as to be easily obtained by persons of all classes. By the kindness of some musical friends the proprietors have been enabled to bring within the compass of one small volume, not only a sufficient variety of the best popular tunes, but many airs of extreme beauty, which are scarcely known in this country."

We have carefully examined the work, and as far as we are able to judge, think it well calculated to promote the object intended. The introductory observations are extremely simple, and yet so comprehensive, that the learner, with a slight degree of instruction, may be able in a short time to make himself master of the science. We would therefore heartily recommend it to the attention of all who would wish to promote an improvement in the psalmody of our churches, as well as in the more private circle of domestic life.

Hebrew Testament. London. Bagster. 1831.

We notice this beautiful specimen of printing, from the press of the publisher of the Comprehensive Bible, not only to recommend it as an improvement upon the translation issued by the London Society for the Conversion of the Jews, but also to express our unfeigned regret that the church of God has been deprived of the learning, talents, and purity of its lamented editor, Mr. William Greenfield, who has been removed from the cares and anxieties of life, at the early age of thirty-two years. Whether we consider the extent of this young man's literary acquirements, the energy of mind he displayed in their acquisition, or the manner in which he dedicated them to the service of the tabernacle, we must equally express our respect for the memory of the man, and our deep regret that his death should have been, if not hastened, yet embittered by the virulent and unjust accusations brought

against his religious character, by some pious, but certainly misguided individual. Our readers are aware of what we allude to:—of the clamour raised against the Comprehensive Bible, of which Mr. G. was editor, and of the flippant manner in which that eminently useful work was convicted of neology. Against this sentence Mr. G. appealed, and his character—his consistent Christian walk—the testimonials of the Rev. Dr. Waugh his pastor might have been sufficient to vindicate him in the minds of any who had not determined to prove their hatred to neology, by inventing in order to prevent it; or who had not predetermined that the superintendent of the British and Foreign Bible Society must be unsound in his religion. This reiterated calumny falling upon a sensitive mind, and a constitution worn out with mental labour, proved too much for his strength, and he expired of a brain fever on the 6th of December, 1831, exclaiming in his delirium, that “*he was falsely accused—that he was not a neologist.*” We know nothing of the individual, but as an editor, and a persecuted man, and we feel grateful that the record of our

opinion in his favour, displayed our sentiments before his untimely death. He, we trust, has gone to his eternal rest, and he has left to his literary and religious persecutors, a useful lesson of temperance and charity.

Mr. Greenfield had been early deprived of his father, but by the care of Dr. Waugh, had been bound apprentice to a bookbinder, in whose workshop were laid the foundation of Mr. Greenfield's subsequent progress in Hebrew, Chaldee, and other oriental languages, besides the Greek, Latin, and modern languages, of which his knowledge, equally extensive and accurate, was evinced by his Biblical publications. To the student in humble life, Greenfield has added another example worthy to be placed beside that of professor Lee and others, who have raised themselves to eminence, and has left a lesson of the importance of correct, and pious, and persevering habits in early life. We regret to say that his wife and family of five children, have little to depend on but the benevolence of the public, in advancing whose best interests, their husband and father perished.

VIEW OF PUBLIC AFFAIRS.

This last month has been unmarked by any peculiar or influential event connected with our foreign relations. The French ministry have made a desperate and so far rather a successful rally about the shattered remains of the monarchy, which seems to be tottering to their fall, while some late disclosures of a private nature connected with the death and testamentary bequeathments of the late duke of Bourbon, have lowered the royal family very much in public estimation, although the truth to the full extent of the rumour has not been ascertained. War between Belgium and Holland, in its consequences drawing on a general system of warfare, still hangs in doubt, and there is every probability that the three Northern powers will take up the cause of Holland against France, England and Belgium;—we would deeply regret any circumstance that would involve England in war with the Dutch, above all when arrayed on the same side with infidel France and ultra-papish Belgium. The same doubts hang over the delineation of our own domestic affairs, it seems very certain that the conservative party in the House of Lords is too strong to be beaten down by the friends of ministers and too firm to be wheedled or terrified into support of reform. A creation of peers would seem to be the obvious, but certainly a

most dangerous mode of meeting this deficiency, and to this are opposed, not merely the unconstitutional character of the expedient, for neither the ministry, nor their adherents seem to be sensible of this, but the sturdy objection of some of the peers themselves, who think with justice that such a measure would inflict a deep wound upon their order; this and objections it is said from both the king and other members of the royal family, may probably award the same fate for the revolutionary bill of 1832, as for that of its predecessors. Our reliance under God is in the firmness of the lay and ecclesiastical peers, who will either neutralize or reject the measure, and who have manifested sufficiently their principle to call for the confidence of the public. The progress of this unpleasant business has been made still more unpleasant by the rumoured disagreement existing in the royal family, and the incautious manner it is said the premier has acted. Attachment to reform or to office must have been strong to lead a peer to forget what is due to one not more conspicuous for her station than for the feminine virtues that reflect dignity on that station. The Irish Reform Bill has been introduced by Mr. Stanley, and contains full reason to distrust the view taken by the administration of the affairs of Protestantism in Ireland. With

every inclination to think favourably of their measures, and every conviction of the difficulty of their situation, we cannot think it a sufficient reason for making a material difference between the rights of English and Irish freemen, *that the latter are Protestants* in a generally Popish country; yet such are the practical reasons assigned by our Secretary for the treatment they are to receive. We very willingly concede, that our ancestors governed Ireland too much by a party, and when they might have done it, neglected to conciliate the affections of the people, but our present rulers in obedience to abstract theories, and perfectly unacquainted with the state in which Ireland at present stands, are urging matters to the opposite extreme. They forget that at this moment, Protestantism forms the only bond between England and Ireland, that Protestants have, by whatever means, inherited certain rights, by which they have been enabled to counterbalance the numerical pressure of the adverse numbers; and that while the Roman Catholic priest and demagogue are too wily and too ambitious to be contented by any thing short of supremacy and separation, and the Roman Catholic population too ignorant and too demoralized to be restrained by gratitude, the half alienated affections of the Protestant population see in the practical but hasty enforcement of theory, nothing but injury added to insult and spoliation. We would warn, if we could our rulers, that these measures cannot be wise in practice, however fair they may seem in theory, which degrade influential adherents, to give power to a furious and untouchable mass who will make every fresh concession a cause of triumph, and an argument of weakness, and that at this moment Ireland requires not a popularized representation, but a strong and firm government, that refuses to afford to any party a triumph, by insulting or plundering the other. But theory seems to be the characteristic of our ministry; hence they apply to Ireland the laws and systems that would suit Middlesex or Berkshire—hence they leave the Protestant clergy to the operation of the pastorals of J. K. L. and hence they persist in forcing upon Protestants and Roman Catholics a system of national education offensive to both. Of that system we have already spoken, and we refer our readers to two articles in this number; it shall again engage our attention, and we trust before another number of our Magazine issues from the press we shall find the tables of both houses of Parliament covered with addresses from the Protestant clergy and laity, deprecating the threatened legisla-

tive measure connected with a plan, not unsuitable to Ireland, but insulting to her national Church, and opposed to the plainest principles of Protestantism.—Deeply do we regret that such men as Dr. Whately, Dr. Sadlier and Mr. Carile, should be in any way mixed up with it; we impugn not their motives, and we are sure they joined the commission with most conscientious feelings; but we think they have tried the system and should retire; and while we deprecate the language in which some of our excited Protestants have spoken of these respected individuals, we could not wish for better proofs of the mischief of the system, and the danger of coming in contact with it, than by referring to the semi-popish letters of Dr. Sadlier, and the strange and inconsistent epistle of Mr. Carile. We rejoice to find Protestant Ireland has felt the danger, that the meeting in Dublin has been responded to in every part of Ireland, and that the Presbyterians of the North, reformers though they may be, have cast aside politics, to bear a testimony for the Bible and its religion. The spirited conduct of Derry will, we trust, be followed up by others, as we are informed that Dublin is to meet in a few days. Protestant meetings too, are being generally held, and the tone of Protestant feeling, though perhaps louder than we could desire in some instances, is justified by the occasion, and will we trust, produce its effect on Protestant England, and induce them at least to pause before the last bond be snapt that retains Ireland in its allegiance. In this moment of peril and excitement, when the worst passions are all afloat, and there is a danger that the best feelings may be made instrumental to evil, what is the Christian to do? Assuredly not to increase, the excitement, and if it be necessary, that he should take a part, that it be neither violent nor factious. Above all, let him look with a believer's eye on passing events, and make them the subject of a believer's prayer to God, that the coming pestilence and the threatened civil discord may be made instruments of chastening, not of destruction, that while the storm rages without, it may beat upon the ark harmless, for the Lord hath shut up his people within it.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

LADY HUNTINGDON'S MISSIONS IN IRELAND.

In the month of May 1829, the Trustees of the connexion of the late Countess of Huntingdon were led to turn their attention to the spiritual necessities of Ireland, and to feel the importance of making some effort as a body, for her spiritual welfare. For this purpose they proposed to appropriate a portion of their Home Mission Fund to the support of one or more Irish Readers, and requested Rev. W. H. Cooper, to become the almoner of their bounty, and their agent in the undertaking. With reference to the motives which led to their proposal, one of their number writes "I can truly affirm, that the Trustees are not influenced by any *Sectarian consideration* in what they propose to do, but are simply desirous of making common cause with other Societies and individuals against the common Enemy. May the Lord prosper the attempt, and enable us to be of one heart, and of one mind, in all that relates to it."

The following extracts from the correspondence, immediately entered into, for effecting their object, may serve to shew the necessity for such an undertaking, and the peculiar fitness of the means proposed to be employed.

A truly pious and excellent Barrister, then living in the County Meath, and since deceased, writes "A residence of five months amongst the people here, and mixing much with them during that time, have given me an opportunity, both of ascertaining the amount of their spiritual wants, and of forming a better judgment of the means likely to meet those wants. As to the former, nothing can to the mind of a Christian, be more awful or distressing. All is darkness, thick darkness. With regard to the latter, I candidly own to you, that *I am inclined to doubt the efficiency, if I may presume to say so, of even a gospel ministry in this neighbourhood.* The great mass of the people understanding English so very imperfectly, as to be scarcely able to hold a few minutes' conversation upon the most common subject, much less to comprehend reading or reasoning upon abstract subjects; it appears to me, that *a knowledge of the Irish language, so as to speak it like a native, is the very first, and sine qua non, essential of an Irish*

Missionary. If something could be procured in the way of an Irish reader in the lower class, who could live amongst the cabins, and who was a person of undoubted piety, and understood, and could read and speak the Irish, this is the character we want here."

Another correspondent residing in the County Mayo, speaking of the peasantry around him, says, "*they speak nothing but Irish, and would be inaccessible to any but an Irish preacher or reader.* So ignorant are they, even of the existence of the book of God, that when spoken to upon the subject, they often ask, what is the Bible? True religion is known to very few, compared with a vast population, and very, very few faithful shepherds; indeed none in this neighbourhood, I may say. I shall give you one instance of neglect. In the parish adjoining this, on the west side, containing 28,000 acres, there is not a Clergyman of any religious denomination, resident, or visiting, save one Roman Catholic Priest: neither has it a church, school, or reader."

The first step in the application of the proposed fund to the object in view, was, the employment of B. H. a veteran in the cause, and well known to many, as one of the first individuals who was ever engaged in Ireland, in the capacity of a Scripture reader. In the summer of 1829, he was appointed to a district, in the County Mayo, at the suggestion of Mr. J. F. that gentleman, undertaking his superintendence and giving him a cottage and a plot of ground, rent free. His labours have been persevering and successful. His first journal commences thus quaintly:—"B. H.'s journal for the quarter, beginning the first of June 1829, under the superintendence of that worthy gentleman, and made worthy member of Christ and child of God, J. F. Esq. county Mayo. Notwithstanding I was as busily employed in the Lord's service, during the month of June, as I was ever since, yet, I neglected keeping a journal, because, I was not inclined to stop in this wild country at first, excepting to try whether the Lord, the captain of my salvation, would bless me and use humble instrument in his banner, blow the gospel trumpet in recompense of his people, in this red to ell

there were any,) and so, through his mightypower accompanying the word, raise them from death unto life; this was my whole object at first, but finding Mr. F. to be a Christian indeed, and the people for the most part, very agreeable, and willing to hear the word of God, I stopped ever since."— This good old man has been blest as the instrument of bringing several to a knowledge of the Lord Jesus Christ, as the only Saviour; among others, a young man who has since been engaged as a reader, for Cunnemara. Among those who have been awakened, and seem seriously disposed, meetings have been established for prayer and conference on the Scriptures. Similar meetings are held occasionally, among the readers employed by different societies, in neighbouring districts, which are spoken of as seasons of peculiar refreshment. A small place of worship has been opened by the worthy friend, who superintends B. H.'s labours, in which missionaries visiting the neighbourhood (both Churchmen and dissenters,) have frequently officiated, one or two of them in Irish, and considerable numbers of Roman Catholics have been now and then attracted to hear. A little society has been formed, consisting of eight members, which meet on every sabbath day, for public worship, and have occasionally celebrated the ordinance of the Lord's supper, when ministers visiting the neighbourhood, have presided. These results are not all attributable to your reader's exertions; but through the divine blessing, he has aided in their accomplishment, and they have all taken place since the commencement of his labours, at this station.

The attention of the Trustees was next directed to the county Carlow, where a reader was engaged, under the superintendence of the Rev. W. K. B. of G. by whom he had been satisfactorily recommended. A wide circuit round the town of Carlow, was marked out as the track for his labours. He entered on those labours with every promise of success. An ardent attachment to the Irish language, and a great willingness to receive religious instruction, through this medium, were manifested by the peasantry. A very liberal grant of books was voted by the Irish society, for the purpose of furthering the object in view. Unhappily the reader was found unsuitable for this good work. After a short in-

terval, another was procured in his room, recommended by Rev. Mr. Winning, of Kingscourt, who still goes forward with various success. It was found impossible to occupy the extended district, originally marked out in such a way, as to secure the advantages of a minute, and vigilant superintendence. A line to the south of Carlow, stretching through a mountain district of Kilkenny, and occupied by an Irish speaking population, has been selected as the most suitable place, for the reader now employed. There is reason to hope, that in one or two instances, the reading of the word has been blest. The following is one:—"He visited" says his respected superintendent, "a sick child, about twelve years of age, and read and talked with him. The expression, 'thy faith hath saved thee,' caught his attention, and he was enabled to say before he died, 'my faith hath saved me.' The Saviour became his hope, and he triumphed in Him. One who had witnessed his death scene, remarked, 'he had no need of the priest—such a death I never saw—his faith in Christ saved him.'" Of this young lad, the reader stated, that when dying, he called for his Testament, which of late had been his constant companion, died with it in his hands, and requested to have it buried with him, in his coffin. The district which this reader traverses, has lately been much disturbed; his fears have been at times excited; he has received some ill usage, and been threatened with worse; while the hostility manifested against his superintendant as a clergyman, has been so great, as to prevent the exercise of that active and vigilant oversight, which the peculiar circumstances of the district render the more indispensable. In the midst of all, however, there is cause to hope, that a good work is going forward. Mr. B— furnishes the following instance, "A man up the mountains, who happens to be one of the few living there, who are acquainted with English, chanced to see the letter of Mr. M'Ghee, to Bishop Doyle, in the Register newspaper, and being struck with it, gave C. (the reader,) a shilling to purchase a testament for him. I sold him one, and C. informs me, he is reading it with great diligence. Who can tell but that some good may arise from it. I trust God will bless it!"

"This part of the country," continues Mr. B. "is in an unpleasant

state, neither altogether lawless, yet by no means peaceful. Though I have been reared from my earliest infancy, in this parish, and am acquainted with very many in it, yet I do not, I cannot now make free with the peasantry. So little are the deluded people aware of the sinfulness of their conduct, that a beck of a priest is enough to set them on the most ungodly acts, and should the priest find it his interest to withdraw from the responsibility within two days after, the poor creatures will readily swear they received no such command from him, though before, they openly pleaded his authority and command, as the cause of their doings. Alas! this is Popery!" In a subsequent letter he adds, 'a drunken fellow stopped at our door on Saturday night, and kindly informed us, that England was up, and Ireland would be up too, and the inmates of our house should feel their fury first."

An attempt was made, under the superintendence of another pious Clergyman, to assist in supplying the spiritual necessities of another district, part of the range originally contemplated for the Carlow reader, on the borders of the county Wicklow. Hither an English reader was sent, whose labours were exceedingly acceptable among the people. Unhappily he was led to express his views on some points of church discipline, so freely, as to render it impossible for his superintendent to continue identified in that capacity with him. He was of necessity withdrawn, but not without kind and honourable testimonies to his piety, on the part even of those who advised his withdrawal. He has since been removed to a better world, but no opportunity has occurred of sending another reader to the station.

The town of Carlow itself, has recently been furnished with a reader. T. K. a Convert from popery, of some years' standing and of approved steadiness, was strongly recommended, and was accordingly appointed to this station, where he is labouring with diligence, under the superintendence of the Presbyterian minister of the town.

The town of M. in the county Leitrim, is the sphere of labour, marked out for O. D. an Irish reader and convert from Popery, under the superintendence of B. N. Esq. a magistrate of the county. His journals give repeated proofs of the gross darkness which covers the minds

of many of the peasantry; of which did space permit, melancholy instances might be adduced. Though possessing much of the meekness and gentleness of his great Master, he has had to encounter at times, much and violent opposition. His labours have given rise to several discussions, public and private; one of which was reported in a provincial paper; on these occasions, he has conducted himself with much propriety and prudence, and though quite an unlettered man, has succeeded in silencing gainsayers, even of superior attainments. On one occasion, he has been deemed worthy of the anathemas of a popish bishop, to whom he wrote a mild and temperate letter of enquiry and expostulation, and from whom he received the following reply:—

"To O. D. M. in great haste. Ballymahon, June 16, 1830. Dr. H. herewith returns O. D. his letter of the 14th instant. It is a rare specimen of the honesty, good breeding, and erudition of its author. Dr. H——, has no doubt that a person of such extraordinary accomplishments, will shed much lustre on the orthodox body to which he belongs. However as O. D. is an apostate from the Catholic faith, and despite of all his biblical knowledge, considered by those who know him, rather an illiterate personage, Dr. H—— begs leave to decline any future correspondence with him. Let him enjoy the pension he receives, without insulting the Catholics of A——, by misrepresenting them or their bishop, as he has done in the enclosed letter, and Dr. H—— will leave him, his Protestant Bible, and his pension to be regulated by Providence.

N. B.—If O. D. present himself in the becoming attitude of a penitent, Dr. H—— will appoint some priest to instruct him, and receive him into the Church."

The enclosures and envelope cost the poor man 2s 4d, whereas the postage of a single letter would have been but 7d.

Notwithstanding such formidable opposition, O. D. has persevered successfully; he still gains access to the people, and meets with some encouraging circumstances, in the course of his labours.

Two Irish readers were placed in a mountainous part of the N. W. of Donegal, under the superintendence of a zealous Presbyterian Minister, by whom they had been recommended. Their labours served to eli

cit the darkness of this sequestered district, and to excite some degree of inquiry among its isolated inhabitants. Some circumstances however occurred, which shook the confidence of their superintendent, who felt himself compelled to recommend their suspension, at the same time vouching for the accuracy of their previous reports, respecting which he had made the most rigid inquiry. The trustees have not been able, subsequently, to resume either of these stations.

In the county of Fermanagh, on the borders of lough Erne, under the kind inspection of a pious clergyman, J. D. an English reader, pursues his useful labours. He sometimes visits the islands on the lake, and at other times, pushes his way into the neighbouring mountains. He encounters some measure of opposition, but *not* from Roman Catholics. Many efforts are made to entangle him in unprofitable controversy; very great ignorance of scripture truth prevails even among those from whom better things might be expected; yet in the midst of all, some cheering instances occur of the thankful reception of the word of God, on the part of some of the poor peasantry, whom he visits.

J. T. another English reader, is employed (an alternate fortnight in each), partly in the county Down, and partly in Armagh, under the oversight of a pious magistrate residing in the latter. He is active and diligent; his visits are evidently very extensive, and few families in the range of his district, seem to be passed by. Some refuse to hear him read, but he is in general well received among the people. There are Roman Catholic families who not only hear him thankfully, but unite with him in prayer, and were he excluded from *their* houses, the Protestant population is sufficient to occupy his services, and stands much in need of them.

J. G. an Irish reader, brought to the knowledge of the truth, through the instrumentality of B. H. about two years before, was most strongly recommended as possessing Scriptural knowledge, fervent piety, good sense and native talent, to a degree that seemed peculiarly to qualify him for such an office. After spending a few months with a pi-

ous Clergyman, at H. in the county Mayo, in order to prepare him the more fully for his subsequent labours, he was appointed to the important station of Cunnemara. The Clergyman referred to, deeply regretted his removal, and earnestly begged that he might be permitted to remain in a sphere, where his services were so much needed, and seemed so likely to be useful. In Cunnemara, J. G. has experienced a kind reception, his circuit has been extensive, and his journals contain some most interesting facts, which cannot now be inserted.

An Irish speaking population inhabits the secluded glens along the coast of Antrim, from Glenarm to the Giant's causeway. An early application was made by a pious clergyman, for a reader for this interesting district; at length one was obtained, who seemed every way suitable, and he was accordingly placed in the centre of this extensive district. The communications received from him, and corroborated by his esteemed superintendent are encouraging, and yet painful. The want and wretchedness, the ignorance and sin that prevail, are great in the extreme. Opposition has been given; the reader's wife has been so terrified by several threats, as to cause an illness, that had nearly proved fatal, while for his own life, he has been obliged to seek the protection of neighbouring magistrates. In the midst of all, a great and effectual door is opened, though there are many adversaries.

The above is a brief outline of the manner in which the small fund appropriated for this purpose, by the Trustees of lady Huntingdon's connexion, has been employed for the support of Scripture readers, in Ireland. It is proposed to furnish extracts from their journals, and particulars of their labours, in future publications. It is hoped this humble effort to do good, will meet encouragement from those who wish well to the cause of the Redeemer, in this long benighted land. Every effort that can be employed for its evangelization is loudly called for. There are yet fields white unto the harvest, and calling for the sickle. There are yet labourers who might be thrust forth into the vineyard. Surely all that *can* be done for Ireland, *ought* to be done for her, and *must be done without delay*.

Donations or annual subscriptions towards promoting the object of the missions will be received by H. F. Stroud, Esq. Chapel-house, Spafields, London; and in Dublin, by the Rev. W. H. Cooper, 31, Manor-street; W. C. Hogan, Esq. York-street; and by P. D. Hardy, Esq. 37, Stephen's-green, N.

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Vol. I.

NEW SYSTEM OF EDUCATION:

KILDARE-PLACE SOCIETY.

We have now before us the printed reports of the meetings upon the subject of Scriptural Education in Dublin, and Belfast, and Cork—the correspondence that has taken place between Dr. Sedlier, Mr. M'Ghee, and Mr. Seymour, on the part of the Church, and Mr. Carlile, and Dr. Cooke, on the part of the Presbyterians, with the memorial of the Dean and Chapter of St. Patrick's, the address of the Dublin clergy to the Archbishop of Dublin, and his Grace's reply to the former of these documents. One thing is clear from the perusal of these papers; and it is impossible that any man can close his eyes to the truth, however bigoted he may be to the cause of reform, however attached to the present administration, however disposed to yield for the purpose of conciliation, one thing he must admit, that the Protestant part of Ireland, the piety, the intelligence, the information of Ireland have rejected the plan, have repudiated the government offer, have taught our Protestant rulers a lesson that we regret any Protestants have had to learn in the nineteenth century; that we regard the Bible as the foundation of national education, and that to prevent such education being injurious, its spirit must breathe through the system, its principles inform the mass. Under this influence the clergy and laity of Dublin, first declared in the hearing of their rulers, their determination; Cork and Belfast have answered the call, and from the synod of Ulster to Exeter Hall, the same feeling has been re-echoed; and although Mr. Stanley's memorable letter was dated in October last, but *one clergyman of the Established Church has, we understand, applied for a school under the new system*, over whom old recollections, and hopes not as yet relinquished, would make us weep to think into what company he has voluntarily introduced himself.

Let us not be accused of harshness, in thus expressing ourselves; we accuse not that reverend gentleman or others who may differ from us, and from the mass of Protestants in general,

of insincerity, or religious dereliction, but we do accuse them of an inattention to the subject in general, and an ignorance of its bearings, which in a layman is scarcely to be tolerated, and in a clergyman is very near to culpability; we do charge them with sacrificing principle for the attainment of an object most important indeed, but which may be purchased too dearly, for even civil union is not worth the sacrifice of the Bible;—we do charge them with giving their countenance to a system that, however imperceptible to the Protestant members of the Board, has a tendency, and a decided one, to root out the small remains of Protestantism that exists in Ireland, and to substitute for it, the chill and quiet despotism of Popery. While yet this system is in its cradle, before it has been rooted into a maturity of mischief by the compliances of such men as we have mentioned, indifferent clergymen and liberal laics, we wish again to raise our voice against it, and to point out some of the evils yet untouched on, and to bring it into contrast with the system that has been accused of failure, and stigmatised as being unfit for Ireland.

The first circumstance that strikes us when, as Churchmen, we consider this new system of education, is the total disregard manifested in it, to the Church, as an establishment, or the clergy as its authorised functionaries; and we regret to say, that we think the same spirit, in a far less degree indeed pervades the very interesting and able reply of his Grace, the Archbishop, to the Chapter of St. Patrick's. We are inclined to think, that our claim to the character of high church, would scarcely be admitted, and yet we feel ourselves too much so, to look with complacency upon a system which regards the Establishment but as a sect among sects, which treats its claims to pre-eminence with as little respect as those of the handful of Socinians who are in Ireland, which introduces laymen, unrecognised by the Church to decide upon the books to be used in the religious education of the children of Protestants, and contemplates in the clergy of the Establishment, but the coequal coadjutors of the Roman Catholic priesthood. We are not yet reconciled to these things, nor have we yet learned to contemplate our Establishment shorn, not only of her revenues, but her dignities, and her connexion with the state—we have not yet learned to view her clergy so much lowered, as to cease to be the legitimate guardians of public national education, nor do we think so lowly of the learning and zeal of her clergy, as to place their public and private instruction, under the *surveillance* of a layman, however dignified by rank or talent. It remained for the present system to degrade the clergy of the Establishment, by subjecting them as religious teachers to the control of a layman appointed by, and removable at the pleasure of government; it remained for it to insult two ministers of the Establishment; one of them of most elevated rank in the Church; the other, long conspicuous for talent and virtue, by giving a lay commissioner co-ordinate authority with them in a matter so closely connected with the interests of the Established Church, as is the education of its people—it

remained for it to place the Protestant children, whose education is the duty and the privilege of the Archbishop of Dublin and his clergy, under two other individuals not recognised by the Church, not appointed by the Church, not removable by the Church, and who may therefore be said to be beyond ecclesiastical influence, even were they to be found opposing the wishes of the recognised head of this branch of the Established Church.

Nor is this the only anomaly. This system it is intended to render general; and under the protection of government and the influence of the Board, it is to penetrate into and spread through every diocese in the kingdom. Schools are every where to be formed, subject to the control of these Commissioners; and thus the control of the entire religious instruction of the people belonging to the Established Church, will be thrown into the hands of these individuals—estimable individuals, but far from possessing either the intelligence or rank that would entitle them thus to monopolize this sway. The Protestants of the Primate's diocese, must learn their creed, subject to the direction of his Grace of Leinster; and the Archbishop of Tuam cannot put the Homilies into the hands of his young people, if a Commissioner should hesitate about the correctness of its views. Now we would ask these excellent men who are the Commissioners, is this as it should be? Can the independent prelates who govern our dioceses, and their working clergy, who must answer to God for the souls of those committed to them; can they, or ought they to delegate this control they are called on to exercise—can they, or ought they to admit this motley Board into that portion of the vineyard that has been trusted to them, and submit to the necessity of not following their own consciences and their own views of duty, except these have been sanctioned by the Dublin Commissioners? It may be said that practically there can be no inconvenience—that the good sense of the Commissioners will prevent any collision of this kind, and prevent any interference with the rights of independent dioceses. We feel convinced that such would be the case; but this only proves, that no such power should have been given, and should be protested against; that the freedom of religious instruction and the connection of educational patronage are essentially concerned in the question; and that no prelate of the Established Church, and no minister ought to be subject to such a control, to tremble about every book that he puts into the hands of his children lest that Dr. Murray or Mr. Blake may object to it—to dread, lest his school-master, whom he has selected for his fidelity and his piety, may not be acceptable at Dublin Castle! and though uninterfered with, to live under the fear of interference. But we would add, that if honest men, the Board must interfere; they have a specific line of duty before them, and they are appointed for a specific purpose, and anything that interferes with this great object of conciliation must call for their interference. No instruction that can guard the youthful mind against the errors of Popery can be introduced, for it would be illiberal: no controversy in religious ob-

jects can be sanctioned, for it would appear an opposition to the dominant religion. No mention of atonement or sacrifice can occur in the books for united instruction, for the Socinian tendencies of a member of the Board would be offended—no sound views of Church government can be inculcated in the separate religious instruction, for it would be illiberal to our Presbyterian brethren; and thus education is deprived of every thing that hallows, and every thing that elevates, and the minister and his masters live in constant terror of *espionage*.

To us the whole system appears founded on the sheerest ignorance of the mode of inculcating religion that can be conceived to possess individuals who have ever had to do with scriptural schools. We can excuse Dr. Sadlier and the Duke of Leinster, and another commissioner, Mr. Holmes: but really we cannot account for the Archbishop of Dublin and Mr. Carlile, lending themselves to such a view. It implies that religion is to be acquired the same way that any abstract art or science may be learned; that an hour or a couple of hours once a week, is all that is necessary for its inculcation; and that having closed the book, or ceased to listen to the lecture, the remainder of the week may be passed in secular studies, and that the child will come again to its weekly task, with his impressions of religion unimpaired, and his faculties as active as ever. We cannot conceive a greater mistake. Religion is not to be learned mechanically, like writing, nor merely intellectually, like geometry or algebra.—In order to exert an influence, it must never be absent from the mind, it must be associated with every thing, it must be interwoven with the whole course of education—it shows an ignorance of its nature to seek to teach it at intervals of days or weeks; it shews an ignorance of the human mind, to suppose that it can be made religious by the same process that it can be rendered logical or geometrical. The process recommended by the Board, removes religion as religion from four of the seven days of the week; thereby unfits the child for receiving pastoral instruction on the other two, prevents the possibility of its importance becoming familiar to the youthful mind, and although it may be possible that during the interval of separate instruction, a greater mass of the information connected with the momentous subject of religion may be addressed to the understanding or the memory of the child, than under the former plan, it cannot produce the same effect, it cannot be interwoven as it were with the very texture of the mind; it may produce a plethora, but can scarcely admit of digestion or tend to form a healthful moral constitution. It has been said that the Protestant minister might devote a portion of each day to the inculcating of religious views, but such is said without a sufficient recollection of the duties of parish clergymen, or the extent of Irish parishes, and we feel convinced that no human constitution could give effective instruction in the different schools of a large parish, in the time alluded to. The schoolmaster is selected by the pastor to give preparatory instruction, in order that the teaching of the minister may be useful,

and when this is wanting the usefulness of the system is marred, and the labour of the minister rendered ineffectual.

Another evil connected with the plan is the separation of the schools from the local patrons, and withdrawing them altogether from their control. The mischief connected with this part of the subject can be best appreciated by those who have been engaged in any similar work, and who have been taught by experience, that as no stimulus is so great upon the individuals interested, as the possession of the control and management, so nothing tends more to unite in friendly feeling the different classes of society, nothing knits them together more closely than the anxiety manifested by the one, and the grateful acknowledgments experienced by the other ranks. Let but the Dublin Board interfere, appoint its masters, meddle with its books, become a Star Chamber to investigate abuses, and the interest felt by the patrons ceases, and the feeling connected with benefits received, disappears.* We have not adverted in what we have said to the hardship inflicted upon Protestant children in seeking to deprive them of religious instruction for so large a portion of the week, nor upon Roman Catholic children who now in hundreds and in thousands are reading the unmutilated word of God, and enjoying the blessings of a scriptural education ; nor have we pointed out how our rulers have sinned against them in projecting a plan by which they are to be separated from the Bible, and handed over to the Roman Catholic priesthood without a single effort being permitted for their information. In truth we know not which offence is most grievous, to deprive Protestants of food for four days in the week, or to take it from the Roman Catholic altogether, giving them the chance of some crumbs, concocted by Mr. Carlile, and to be approved of by the Board. But we must say a word on the subject of extracts, as we fear it is a topic connected with education exceedingly mistaken, and even by persons who are in the habit of thinking upon the subject. We do not join in the cry of mutilating the Bible, whenever extracts from it are put into the hands of children, nor do we think that in the remotest degree we affect its omnipotency, in advocating the use of such compilations, while on the other hand we regard it as false and unscriptural, to exclude *the whole Scriptures* from schools, or to assert that an adequate view of revelation can be presented to

* So strongly does the Protestant public feel upon this subject, that at this very moment, a most important charity is in danger of being injured owing to the precipitancy of the managing committee in putting the school under the new Board. We allude to the Dublin Mendicity Association, in which as the schools had been conducted for many years on a plan not very dissimilar from the new system, the committee thought that without any dereliction of principle, they might connect themselves with the Board. The Protestant public has differed from them ; many have in consequence withdrawn their subscription, and there is ground of apprehension that if some steps declaratory of the resolution of the committee not to delegate the control committed to them to any other body, this valuable institution may be seriously injured. We have noticed this fact to shew how feelingly alive upon this subject the Protestant mind now is.

the mind by extracts from a book which God has given as a whole. While every part of that book is good in its proper place and connexion, we may render even these very parts delirious by our mode of mixture and amalgamation—vital air is wholesome, but it is quite possible, by a separation of its constituent parts, to resolve it into poison.

We object then to extracts, if not presented as extracts, if they do not bear upon their front the fact that they are a part, and only a part, of Scripture, not given as a substitute, but merely an introduction to the sacred volume. In many instances, economy may advise the employment of a cheap volume of extracts, instead of a more expensive Bible, to be used as a common reading book; in many instances it may be useful to have a book to direct the schoolmaster, whose own judgment upon such subjects may be uninstructed: but in no instance should they be used as a substitute for *the whole Bible*; in no instance should they supersede its use. Again, we have remarked that our limited approbation of extracts depends very much on the nature of the extracts. While some of the more abstract parts of the Prophecies and Epistles might be deemed not well calculated to edify the mere child, we can easily conceive such a selection made from the didactic parts of Scripture as would tend to generate a spirit of self-righteousness and moral trust, most alien from the Gospel, only to be corrected by the humbling and trying doctrines of the cross. But in the name of common sense we would ask, what sort of extracts can we expect from the present Board? When one commissioner may strike out any thing tending to establish the divinity of Christ, another may object to the statements of his priesthood, and a third to the sufferings of his atonement. An Arminian divine will object to any passage susceptible of Calvinistic interpretation; a Presbyterian to every thing that borders on Episcopal authority; a Socinian to any thing that looks towards the Trinity; and a Papist carefully guards against condemnation of idolatry. Why, the extracts presented by the Board must resemble the coat in the Tale of a Tub, after the three brothers have had their pulls at it, or the head in *Æsop's fable*, after it had been stripped of black hairs and of gray hairs.

But the actual fact is still more extraordinary, and if the account we are going to give, be credited by the Irish public on our assertion, it is really as large a draft on their confidence in us as we could well make. Our readers are aware that there are differences in translation, naturally affecting vital doctrines, between the version partially sanctioned by the Church of Rome, and the authorized version. In the harmony of the Gospels, made at the suggestion of the Commissioners of Education in the year 1825,* passages containing such differences were carefully omitted, not to bring into strong light before the young

* It may not be uninteresting to know that the persons employed in making this selection, were Archdeacon Cotton, Dr. Elrington, Singer, Rev. Mr. Phelan, and Rev. George Hamilton.

mind the objects of controversy. In Mr. Carlile's selections, it is not only intended that such differences should not possibly escape notice, but the most singular compromise that ever has been attempted between truth and error, between light and darkness, has been agreed to. The Protestant translation is permitted to remain in the text, which yet is almost entirely taken from the Roman Catholic version, and the notes at the bottom of the page explain the Protestant opinion by a Roman Catholic note: thus truth is asserted in the text, and that truth is explained away in the margin. The Son of God is spoken of in the extracts, as the seed of the woman, while the Virgin Mary is in the note declared to be the instrument of bruising the serpent's head; and thus not only is the great Protestant principle, the Bible Society principle of reading without note or comment, sacrificed by the Secretary of the Bible Society, but the most objectional doctrinal notes of the objectional mass that degrades the Roman Catholic version, are to be carefully extracted as a fit study for the Roman Catholic and Protestant children in united education! We have heard of commentators explaining away the meaning of the Scriptures; surely all others are but types of our present compiler.

And it is for such a book that we are called to surrender the Bible in our schools, to assist in preventing the possibility of the Roman Catholic youth ever seeing or knowing that there is such a book, and to relinquish the free and continued use of it for Protestants; for this we are to become superintendants of Roman Catholic idolatry, and to force the unwilling peasant to send his child to the mass house; for this to stay the progress of education, to check the march of reformation principles, and to patiently anticipate that Popery will overspread the land; for this to give up the useful, and moderate, and truly national system offered by the Kildare-Place Society, and to hand over so large a proportion of our children to helpless ignorance. It is replied to all our appeals and to all our reasonings, that nothing better could be done, that the Roman Catholic population are hostile to the use of the Scriptures in schools, that the priesthood of that Church will not admit them. Now the first of these assertions is refuted by an appeal to experience, and we shrink from thinking that the respectable members of the Board could have pledged themselves to the enforcement of such a system, without having accurately examined the soundness of this assumption; and yet what do the best authorities on the subject say, the authenticated documents of the Protestant Education Societies? that scriptural schools are popular among the people, that the utmost exertion of priestly despotism is not able to prevent them from sending their children thither—that the anathema falls unheard, and the refusal of the Churches' blessing disregarded when weighed against the prospect of a really sound education—that the constantly increasing numbers of the most denounced of all societies, the Kildare-Place Society, and the proportion of those that are Roman Catholics, prove that the system there adopted is generally

acceptable, and that its usefulness is only limited by its scantiness of funds; and yet this society exercised no local control, called for no registry of attendance on divine worship, intermeddled not with the schoolmasters or books, but was satisfied with inspection and advice, and the enforcing of the reading of the Scriptures. But it may be said, that whatever becomes of the people, the priesthood are opposed to the reading of the Bible, and they are the persons to be consulted. Now this appears to us to be the essential error, the *πλῆτον ψεύδος* of the system. We have heard of legislating for, but in this instance we legislate *under* the priests—we have recognised as valid, so valid as to deserve the respectful attention of government, the unscriptural and unreasonable assumption of the Popish priest, that the Scriptures are at his disposal, that his subjects have no right to them, but as they please, and that the waters of life shall only flow as the hierarchy direct.

Now this may be the case in fact, and the Irish peasant may be so ignorant of his rights as a man and as a citizen as to yield to this assumption; but is it to be legalized as the ground of national measures, is it to be enshrined with a system of national education, is even the training of the Protestant youth of the country to be influenced by an opinion, which every Protestant member of the Board would denounce as false and blasphemous? With what moral consistency can Mr. Carlile, as Secretary to the Bible Society, ever again assert that the possession and reading of the Book of God is the charter of our spiritual rights, when he yields this great truth in his intercourse with the priest and the population? Can any member of the Establishment, who coalesces with the system, read, with moral consistency, the prayer of our Church, that "all Holy Scriptures are written for our instruction," when, by sanctioning the completion of some extracts as all that is necessary for the instruction of Roman Catholics, he yields to the principle of popery? Can even Dr. Sadlier believe that the religious instruction communicated by the priest will not be a mass of religious error, or pretend that the Board which encourages the one is not responsible for the other? We rejoice to think that our sentiments upon these subjects are the sentiments of Protestant Ireland, and England, and Scotland; we trust that this strong and united feeling will yet secure the country from a system that can only tend to foster the worst principles of disunion, instead of generating the best; and by overthrowing Protestant Sunday School Education, take from Ireland its last hope of moral regeneration.

We had intended to have contrasted, in connexion with the new system, the character and claims of the Kildare-Place Society as a national system. Our diminishing pages warn us that we must break off, but we shall return to the subject in our next number, unless, as we are sanguine enough to anticipate, that the Protestant members of the Board, before its publication, vacate their places, the grant is withdrawn from the Commission, and Protestantism is allowed *fair play* in Ireland.

Religious and Miscellaneous Communications.

SIXTEENTH ANNUAL ADDRESS

TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

MY DEAR FRIENDS—Never since my first connexion with you, did I feel more deeply than at the present moment the awful responsibility which attaches to me as your pastor—never was I more firmly convinced of the duty of reproving, rebuking, and exhorting “with all long-suffering and doctrine”—never did I see more clearly the necessity of pressing upon you the study of the Holy Scriptures, as affording the only sure and steady light in this dark world—the only system of truth that can instruct and comfort ignorant and unhappy man—the only anchor by which he can take hold of the blessings that are within the veil—the only rock upon which “a sure and certain hope of everlasting life” can be founded—the only bread that can nourish the soul—the only medicine that can heal its diseases—the only balm that can assuage its sorrows. It is no wonder that these Scriptures, striking as they do at the root of pride, prejudice, and selfishness, should excite opposition. But it is strange, that this opposition should proceed from persons of most discordant opinions, so that the scene of the Messiah’s rejection appears to be acted over again, while the modern Pharisee and Sadducee shake hands together—the approver of revelation and the stickler for tradition agree in spirit and in purpose—and “the truth as it is in Jesus,” treated as if it were an “idle tale.” Expediency, not Christian principle—liberalism not Christian love, are now too generally regarded as the motives which should sway human conduct. The fruit they have produced is forbidding to the eye and bitter to the tongue of every one who has “tasted that the Lord is gracious,” and who can testify to the sweetness of his word. Let us hope and pray that good may yet arise out of all this evil, by more strongly drawing the line of demarcation between those who “serve God,” and “worship him in spirit and in truth,” and those who do not. There may be less profession, but there will probably be a more decided separation from all that is ungodly—a more open confession of Christ—a greater “fellowship of the Spirit.” When the enemies of truth are not only leagued together against it in a firm bond, but are assaulting it with their utmost power and virulence, its friends should combine their efforts and rally round the standard of the cross, with all the promptitude and vigour which a consciousness of the excellence of their cause is calculated to inspire. We cannot penetrate into futurity, nor presume to say, what may, or may not be the will of the Lord concerning our nation, but it is to be feared, that the present signs are indicative of coming judgments, and that while irreligion and immorality pervade all ranks to so

great an extent, he may be about to re-issue his threatening—"Shall I not visit for these things? shall not my soul be avenged on such a nation as this?" Only for his restraining hand, we should be as Sodom and Gomorrah. The atrocities committed at Bristol, as well as those which are almost daily taking place in our own neighbourhood, afford a striking but melancholy comment upon the truth, that "sin is a reproach to any people." When we witness the daring attempts which are made to break up all orders of society—to maintain that the voice of the people (impelled by infidelity, or ignorance, or superstition, or bigotry) is the voice of God, whose name is Holy—to invade property which the constitution regards as sacred—to amalgamate all religions—to condemn as bigotry an adherence to the doctrine of justification by faith, (11th Article,) and to turn into ridicule the hopes which spring only from Christ's merits—is it any wonder that in addition to our ordinary visitations, we should be threatened with a disease rapid and violent in its attack, and most malignant in its character? Whether or not this plague shall be stayed it is impossible for us to tell; but while it exists our duty is plain, to "prepare to meet God;" to flee to the Sanctuary which his infinite love has provided in Christ Jesus; to put on, and to wear his righteousness, as that only garment in which we can hereafter be presented "faultless before the throne of his glory with exceeding joy." If he be the "Lord our righteousness," we shall possess his mind, and then we shall bear such a resemblance to him as will prove the sincerity of our profession, "to put to silence the ignorance of foolish men," and lead others to examine into the nature and properties of the truth which produces effects so contrary to the depraved workings of the heart. The life of God in the soul of the genuine disciple of Christ, is perhaps too much lost sight of in the present day, and hence it is that so many are "led away by every wind of doctrine," that there is such a lack of ballast in professors; that new and strange and unscriptural opinions are so much sought after, and so readily embraced; that there is so little union among those who are agreed in the essentials; and that the enemies of godliness have so much reason to remark, not "see how these Christians love one another;" but see how they "bite and devour one another;" Christian love emanating from Christian principle is the "more excellent way" in which we are all called to walk, and if we are found in it, we shall "not think more highly of ourselves than we ought to think," we shall esteem others better than ourselves;" and we shall "keep the unity of the Spirit in the bond of peace." What a privilege to be enabled thus to "hold forth the word of life," thus to appear as "the sons of God without rebuke," in a sinful and gainsaying world! But is this the case with us? Does our faith lighten every burden, assuage every sorrow, silence every fear, and brighten every prospect? Can we individually appeal to the great Searcher of hearts, and say, "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him unto that day?" the

man who commits his soul to Christ, is enabled by the Holy Spirit to do so, and he is both wise and happy. His language, though but faintly expressing his feelings, is, "I cannot commit my soul into the hands of an angel, nor of an archangel, or of all the heavenly host, for they are creatures like myself, and therefore there is in them no security for my peace, my hope, or my salvation. I must look to one who is above them all—that one is Jesus Christ, "the true God and eternal life." He is all my salvation and all my desire, for in him all fulness dwells, fulness of grace, fulness of glory. It is with no ordinary pleasure that I have lately beheld among you, an increasing attention both to the word and worship of God, and I would hail it as a token for good. If "faith cometh by hearing, and hearing by the word of God," then we may indulge the hope, that such attention, especially if accompanied by earnest prayer, will be followed by a revival of "pure and undefiled religion." Why should we not look for "a time of refreshing from the presence of the Lord?" Have not multitudes in days past enjoyed this great blessing, especially in seasons of trial and persecution? Is not the promise sure, "Lo I am with you always, even to the end of the world?" Then ought it not to be pleaded at the throne of grace? Ought we not to pray in the Spirit, "walk in the Spirit," and "live in the Spirit?" Ought we not to be looking out for "greater things" than we have ever felt or witnessed? Not for visions or special revelations, or miracles, such as were vouchsafed in the infancy of Christianity, and marked the darker dispensations which preceded it; but more enlarged communications of divine wisdom and light, and love, and strength—elevating the soul far above this present scene—producing greater devotedness to God—more active zeal in the propagation of his truth, and greater humility of mind. There is now nothing new to be discovered in the way of religious truth, nor are we to expect a supplement to the written word; neither are we to believe that the Holy Spirit will cease to operate upon the minds of sinners, by means of that word, or make anything save the Gospel, "the power of God unto salvation." It was not by miracles that conversion was effected in the apostolic days, but by the preaching of "Christ and him crucified," "Christ delivered for our offences, and raised again for our justification." This great subject, so opposed to all human wisdom, was brought prominently forward by the apostles and evangelists in all countries and in the hearing of all ranks; and every care was taken to keep it quite distinct from all those matters of "doubtful disputation" which were calculated to "gender strifes," and which, if they had been dwelt upon, would have effectually prevented the exhibition of that beautiful spectacle of Christian affection and disinterestedness which is brought under our observation in Acts ii. 44-47. I feel an anxious solicitude that your "faith may not stand in the wisdom of men, but in the power of God," and that you may receive from him "the spirit of power, and of love, and of a sound mind;" thus shall you be guarded

against every delusion, directed in every duty, and supported under every trial: thus will "crooked ways be made straight," and "rough places plain;" thus will you be led to "commune with your own hearts and be still," and amidst the most overwhelming perplexities be enabled to possess your souls in patience." Sitting with Christ in heavenly places, the redeemed soul can contemplate without dismay the loss of all earthly comforts, and the dissolution of all earthly ties; it can be calm amidst the most fearful alarms—be comforted by the persuasion that "the wrath of man shall praise the Lord," who has placed a "hook in his nose and a bridle in his lips," and says to his raging passions as he does to the tempestuous ocean, "hitherto shalt thou go and no further, and here shall thy proud waves be stayed." "Let then the children of Zion be joyful in their King;" they have no cause for fear; if they have arduous fights to maintain, they are sure of victory at last: if they are spoiled of their goods, they have an eternal soul-satisfying treasure which cannot be corrupted by moth or rust, and which cannot, by the exercise of any ingenuity, be stolen from them: if they sail upon a troubled ocean, amidst shoals and quicksands, they shall be brought by their "pilot wise" to their destined haven, where no rough blast shall ever assail them. Do you belong to that blessed company? Does the Prince of Peace sway the sceptre of his love over your souls? Is his cause your cause? Is his service your delight? Are you made willing to follow him whithersoever he leads, and are you comforted by the thought that you will one day see him as he is;" be made perfectly like unto him, and praise him for ever with your glorified spirits in your glorified bodies? "Blessed are the dead which die in the Lord." Such is the divine testimony concerning those who are "accepted in the beloved" when they leave their earthly prisons; and the assurance it gives is the sweetest cordial that we can partake of, when we are called upon to commit to the dark and silent tomb, the remains of those whom we dearly loved. Many of you, as well as myself, have enjoyed all the comforts of that assurance: for memory can now retrace the lives and deaths of beloved ones, who though we see them not, are now basking in the sunshine of God's everlasting love, and "drinking endless pleasures in." One of those is Fanny Cronyn, who was removed in the course of the past year. She was the last of four sisters, all of whom had been constant attendants, and received scriptural instruction at our Sunday-school. After an illness of some months, she closed her eyes in peace; and in her dying hour added another testimony to the greatness of the love of God, to the wondrous grace of the Lord Jesus Christ, and to the consoling influence of the Holy Spirit. Each revolving year brings us so much nearer to the period when we shall be separated from each other, and when the station which I now occupy shall be filled by some one else. Believe me, I often think of it—I often look forward to it; and I often pray that while the Sun of Righteousness shines

brightly, none of you may continue to walk in darkness; that while the bread of heaven falls in plenty upon our land, none of you may remain destitute of the spiritual hungering that is so needful in order to feed upon it; that while the dew of divine grace descends upon so many, your souls may not remain like Gideon's fleece, unwatered and dry. If we die, we shall live again—if we part, we shall meet again. O! that our resurrection may be a joyful one in consequence of our union with him who is the resurrection and the life. O! that our meeting may be in the realms of bliss, to dwell in the presence and to partake of the glory of the Lord Jesus Christ, unceasingly and for ever. May he "comfort your hearts, and establish you in every good word and work," is the sincere prayer of

Your very affectionate Pastor, and faithful Friend,
PETER ROE.

ON CHRISTIAN EXPERIENCE AND ASSURANCE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the last number of the Examiner there appeared two letters, commenting upon two different paragraphs of the third number of "City Scenes." As both these paragraphs are mine, I am sure that you will not accuse me of wishing to indulge in an useless logomachy, when I claim the privilege of explanation and reply.

Z says that I have either used "unguarded language," or "made an unscriptural statement." I am free to say that my language is ambiguous—that it does not express distinctly what I MEANT—and in that sense it is unguarded, or rather careless. And if I did mean any thing at all, it must have been something more than that nature shrinks from physical pain *in the abstract*, for the poor worm that writhes beneath our inadvertent tread, has a tongue in its mute agony. I therefore will explain what I meant to say, and endeavour to free myself from the heavy censure of making "an unscriptural statement," and of using "language so cold, as to lessen very much the believer's privilege, and introducing as a characteristic of fanaticism, that which has been in some measure the feeling and the enjoyment of every regenerated child of God."

I am afraid that not a few pious people inwardly DESIRE affliction, and cannot think that they are growing in grace unless they are smarting under the rod. Sanctified suffering has produced such glorious effects, and has so beautifully purified the gold of Israel, that those Christians to whom I allude, seem almost to have settled it down as an axiom, that OUT of much tribulation we *must* come, if we wish to appear conspicuously resplendent on the plains of Paradise, clothed with the vestments of Emmanuel, and honoured with the palm of victory.

Doubtless there will be gradations in the celestial regions: every vessel will be full and overflowing, but in capacity and degree; and those who have walked through the fiery furnace of tribulation with one like unto the Son of God by their side, and upon whom the scorching flame has not left proofs of its power, will rank along with the company of martyrs and apostles amid the blessed host of heaven. But it is one thing to receive and to endure affliction, and another to desire it. All earthly trials and crosses, in their native tendency, have a deteriorating effect upon the heart. Nations, as well as individuals, sink when exposed to the blasts of misfortune, and left to struggle with disease and poverty; and in any instance that may be produced, where poverty and distress sharpened the wit, and stimulated the inventive powers, or gave a bold and manly tone to the mind, I make free to say that the dispensation of distress was more or less mixed with the oil and salt of God's grace. Do Christians ALWAYS improve under trial? "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them (and to them alone) who are *exercised* thereby." Is it not a tempting of the providence and Spirit of God, to desire suffering, when we know not but that, owing to our depravity, instead of being exercised thereby, instead of growing in grace, instead of learning humility and patience, we may acquire peevishness and discontent, and almost suffer the storm to blow out our lamp? Patience is a fruit which requires the frost of winter to ripen it: but he would be a fool or a madman, who, when the summer sun decks the fields with flowers, would call to the north to unprison its angry blasts, that he might show to the world, or, if you will, to *himself*, how well he could brave "the pelting of the pitiless storm," and how stoutly he could sail right in the wind's eye, when his more timid fellows have "fled from the desolation that walks over the face of nature." And to those who think that without affliction we cannot increase in piety, and therefore think it may be made an object of desire, a whisper might be permitted—Let us take heed lest some of the old leaven of the Pharisees be not mingled therewith—lest there be not a tinge of *monkery* there—the spirit that works in those who, from choice not *necessity*, dwell in caves and dens of the earth, or even linger out their *confined* existence on the top of a pillar.

But further: the distinction, so obvious on the face of all the New Testament exhortations and consolations, is too often forgotten. The sufferers whom the Apostles wrote to console, were not enduring the common "ills that flesh is heir to;" they were suffering for CONSCIENCE' sake. Even the sublime language of the twelfth chapter of the epistle to the Hebrews, so often applied to the enduring of ANY affliction, has its primary and special reference to those who "had not yet *resisted unto blood, striving against sin.*" Now, while I do firmly believe in

a particular superintending Providence, or, in the beautiful words of St. Paul, that "God is the preserver of ALL men, *especially of them who believe*," yet I may be permitted to draw the distinction between the endurance of persecution, and the endurance of any common earthly calamity. "The righteous, and the wise, and their works, are in the hand of God." What then? "No man knoweth either *love or hatred* by all that is set before him. ALL things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath." Is this language *cold*? There are Christians who would connect the slightest dispensation of Providence with a corresponding sign: the most trivial event, with them, indicates the favour or displeasure of the Lord. Far be it from me to lay an unhallowed hand on the ark of the confidence of God's people: but tell me, I pray you, ye who have tasted that the Lord is gracious, is it walking by faith or walking by sight, to interpret every incident of life as visible and palpable tokens of the especial care and favour of the great and merciful Creator of the human race? Is it walking by faith or walking by sight, to scrutinize the dealings of Him, the causes of whose providential arrangements often appear to us as if concealed by "the dust of his feet," while He moves in his "mysterious way?" Is it walking by faith or walking by sight, to set our stamp and seal upon every minute occurrence, and to call every dispensation by its distinct name? Job's friends went to the opposite extreme of those who regard affliction as a proof of the *favour* of God; they regarded it as a proof of his *displeasure*; and so harassed the patient sufferer with their misapplied exhortations and consolations, as to cause him to burst out into the passionate exclamation, "Miserable comforters are ye all!" The blessed Saviour himself has taught us by his bright and spotless example how to appreciate pain and suffering. As God the Word, he voluntarily came to do his Father's will, and saw before him all that he *MUST* endure: yet as man, complete and perfect man, he shrank and quivered as each successive wave of woe burst over his holy head. His sighs and groans rose up from his star-lit mountain-altars to his Father's ear; and perfect, unalloyed submission *UNDER*, but not thankfulness *FOR*, pain and suffering, was gloriously displayed, when the prayer broke from him in his agony, "If it *BE* possible, let this cup pass from me!" On the authority, then, of the dear and spotless Redeemer, of the word of God, of common sense, and common experience, I adhere to my position; and do still consider it as no very equivocal indication of fanaticism, when any one professing Christianity desires what is so alien to the nature which God has given man, and which it is obvious never brings a blessing with it, unless specially blessed by the Almighty. I do not say that when affliction *does* come, and works "the peaceable fruit of

righteousness," we are *not* to be thankful for it. In such a case, those who have been graciously taught to "know the rod, and him that hath appointed it," might well pity or smile at my folly and presumption: but I say that I am not required, as an amiable and suffering enthusiast said, to "be *consciously* thankful for every pang that may shoot through my body;" for if *that* constituted the perfection of the Gospel, then might the "spirits in prison" have hope of regaining God's favour.

The letter entitled, "Did Christ die for me?" is intimately connected with the foregoing subject. I never yet knew an individual who had strong opinions upon the subject of personal assurance, who did not also consider himself a particular object of God's providential care. If such a state of feeling kept the mind always in a reverential frame, disposed to draw near to the Deity with holy and filial awe, to trust his mercy, his goodness, and his power, with childlike simplicity, it might have something very presumptive in its favour. But it does not do so. I am afraid that the pharisaism, peculiar conduct and phraseology, morbid fanaticism, and extravagances to which it has given rise, have injured religion in the eyes of the world, and caused truth to be wounded in the house of her friends. I know that the author of the letter in question is a lover of sobriety, but yet he has raised the standard of personal assurance high enough. He has gone very *philosophically* about his business: but though I am no metaphysician, I am very *conscious* his arguments do not satisfy me. I am more than surprised that a person of his good sense should connect the two theories of *consciousness* and "law and gospel work," and then support it by the old illustration of a malefactor receiving a pardon, &c. Consciousness must have degrees of *comparison*; and many a pious Christian can no more lay his finger upon the particular time when he was converted, or the sermon, text, or thought, which led to that happy result, than he can fly. He became a child of God as gradually and imperceptibly as he increased in stature, and is conscious of nothing but the *difference*. It is a very injudicious thing, in this day of excitement and profession, to use language calculated to make quiet and timid Christians think that in order to conversion the mind *must* of necessity undergo a tumultuary emotion at a definite period. Moreover, it is also injudicious to draw a comparison between the case of a malefactor under human laws, and a sinner received into the fellowship of the Father and the Son, thus deceiving the mind by appearing to argue from the less to the greater. The one is altogether, from first to last, a startling appeal to the *senses*; it is a *consciousness* of the most palpable kind. The other is an internal operation; a transaction between an invisible Being and the mind, insomuch that a Divine agency must be employed in order even to convince an individual that he is an offender. Every thing relative to punishment and reward is future, and the consciousness of a believer must be more or less vivid, in proportion to the weak-

ness or strength of his faith. If the faith of *Μαθηται* is so distinct and bright, that he can say, "Christ died for *me*!" let him enjoy *inwardly* the consolation it is fitted to impart: but let him not make such a conviction an element of saving faith, for the faith of the Gospel is *not* the belief that Christ died for *me* in particular, but the belief that Jesus is the Christ; and the fruits of the Spirit are the best thermometer of a *personal* assurance—the best criterion of a saving faith.

I certainly would be sorry to throw cold water upon the love and faith of any child of God: all I want to do is to lend my feeble aid to guide the inexperienced traveller aright, and to guard him from being deceived by the meteoric lights which rise and shoot in fantastic forms across the "King's highway."

X.

ON THANKFULNESS UNDER AFFLICTION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It is with much humility, and a sincere desire to hear the opinion of wiser Christians than myself, that I venture to question the full authority of a remark in that excellent article, entitled, "City Scenes, No. III." in the *Christian Examiner* for January last. The remark is this: "God commands us to be submissive UNDER, but never thankful FOR, pain and suffering. Can we conceive that the blessed Author of nature would make the perfection of the Gospel to consist in eradicating the feelings of nature?" Now, so far from having ever been carried away by enthusiasm in religious matters, I am scarcely worthy to be called a disciple of Christ; so little fruit, or even open profession of Christianity, has as yet evidenced that new birth unto righteousness, of which all on whom it has passed have the witness in themselves. Even yet but faintly distinguishable, in all outward respects, from the truly moral characters with whom I mix, the members of that well-filled Laodicean church, (alluded to in this same article,) who according to the rules of good taste are neither cold nor hot, neither what any one would call irreligious, nor still more decidedly what would ever incur persecution on the charge of forsaking all and following Christ; I do, notwithstanding, confess that the very contemplation of this church, and its thousands of professing Christians, with whom I also long said, "I am rich, I am increased with goods, and have need of nothing," encourages and strengthens me in the *delusion* (if it be one) that thankfulness for suffering sent to us from God is right, is consonant with the spirit of a sound mind, and can be, and has been, felt without any "eradication of the feelings of nature," by many who, but for suffering, might have read unconcernedly till their lives' end those words as spoken by him in whom they were fulfilled, "The Spirit of the Lord is upon me,

because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the *broken-hearted*, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." "Come unto me all ye that are weary and heavy laden, and I will give you rest;"—and other innumerable promises made to whom? Not to those that are "full," that "have received their consolation;" how indeed should they care for them? but to those who "mourn and weep now." And surely, if we have at times been enabled to desire fervently that we might be found among that multitude of whom it shall be said, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," and of whom (among other promises so surpassingly full of tenderness, that to feel any assured part in them, the sinner might almost WISH for "great tribulation" here,) it is added, that "God himself shall wipe away all tears from their eyes;" and if we faithfully believe the declaration, "As many as I love I rebuke and chasten;" and again, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:" for, "if they be bound in fetters, and be holden in cords of affliction—*then*, he showeth them their work and their transgressions that they have exceeded; he openeth also their ear to discipline, and commandeth that they return from iniquity." And if in some moment of exquisite suffering, when every earthly consolation is withdrawn, the words are borne down into our soul as by the voice of God himself speaking to us, "But where are thy gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble;" and after having summed up our transgressions, that same voice inviting us, "Yet return again to me, saith the Lord; as one whom his mother comforteth, so will I comfort you," is it an eradication of the feelings of nature to be moved with thankfulness to God for those sufferings, in which we have been brought to see clearly the wonderful depths of his love? He does not indeed *command* us to be thankful, any more than a compassionate physician would command his patient to be thankful to him under some painful operation intended to save the sufferer's life, and restore him to health; for He pre-eminently knoweth our frame, and remembereth that we are dust: yet it seems to me that sincere thankfulness may and will, in both cases, exist uncommanded in a heart that is not singularly foolish, even when, through the weakness of our nature, we shrink and tremble, and give way to the expressions of our agony and fear with a very imperfect and wavering submission.

In this respect it appears to me that a distinction must be for ever made between the sufferings of the Redeemer and those of his followers. He, by whose stripes we are healed, though submissive beyond any approach of imitation; though willingly obedient unto death, even the death of the cross, that whosoever believeth on him should not perish, but have everlasting life—HE

could not have been THANKFUL for that inconceivable anguish of spirit, added to pain of body, which he endured, when on him was laid the iniquity of us all, and that awful cry burst from him, "My God, my God, why hast thou forsaken me!" He could not have been *thankful* for any one of his sorrows, for being altogether sinless, he could never have said, "Turn me, and I shall be turned," nor "It is good for me that I have been afflicted, for before I was afflicted I went astray." But who among all those for whom He died shall ever presume to aim at *this* resemblance to him? He was moved with compassion for us when on earth, and he is still moved with compassion for us at his Father's right hand: it was unfathomable compassion that brought him to endure his sufferings. But *we!*—are not our hearts so hard, so wonderfully hard, that until we have in some way drank deeply of the cup of affliction ourselves, and have thereby learned the full force and value of those words, "In all our afflictions he was afflicted," we are scarcely capable of being touched or really affected by the history of his unparalleled sufferings, though every one of those sufferings was for us?

And is not this one cause why (although with God all things are possible,) he has himself assured us, that it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven? *Rich*, surely means here, rich in any thing that attaches our hearts inordinately to earth: therefore I continue to think that thankfulness for pain and suffering has been permitted by God for our everlasting good; is consistent with a sober-minded faith, and instead of being superfluous, is acceptable in His sight, by whose Spirit alone we are enabled to see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."
L. M.

ON NATIONAL EDUCATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—After the full notice which you have taken in your editorial capacity of the new plan of National Education,* it may appear superfluous in an occasional correspondent, to attempt to add anything to your clear and convincing view of the subject. You have left little room for argument or observation, upon a system almost avowedly anti-scriptural; yet I trust that, under the divine blessing, even every individual protest may be of use; and therefore I request a place for mine, in the hope that

* See Christian Examiner for July 1828, and November 1831, and February 1832. I rejoice now to add, see also the Report of the Meeting at the Rotunda, in Dublin, held on the 10th of January 1832; after which it may perhaps be necessary to apologize further for offering this letter for publication. But I cannot rest satisfied without having as large a share as I possibly can in echoing the voice of truth on such an occasion.

it may be accompanied by many others. Though we may be too late or too feeble to arrest an evil which has already commenced its operations, we may hope in God to be enabled to strengthen and encourage one another, and our tempted brethren throughout the land. But when we recollect the recorded ways of Providence and the promises of God's word, it is not presumptuous to expect still greater success.

The argumentative part of the case then, I consider as exhausted and decided in the mind of every genuine Protestant, who has read your papers upon it, with the Report of the Kildare-place Society for 1830, and the leading article in a recent number of the *Orthodox Presbyterian*, not to mention other publications. Indeed the plan in question requires only to be exhibited and looked at in order to be condemned by a sound judgment, if even moderately informed with scriptural knowledge. What we want now is to awaken conscience and arouse public attention. There is a great responsibility upon those who know that the Holy Scriptures are able to make wise unto salvation through faith in Jesus Christ; and more especially if they be men who have undertaken the solemn obligation of "giving all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." I trust I now write under a strong sense of that responsibility, and therefore I intend to affix my name at the conclusion of this letter; not from attributing to it any degree of authority, but that I may speak what I have to say openly in the face of men, as I hope I do it honestly in the sight of God.

I say then, notwithstanding the members of which the Board is constituted, that I cannot conceive how it is possible for a Protestant, with a good conscience, to co-operate in the new plan of national education. What! with a good conscience to enforce attendance upon instruction in false doctrine, and upon corrupt worship! If this be not like Jehoshaphat making alliance with the house of Ahab, I know not how we are to make use of scriptural examples: and let not the consequences of such unhallowed alliances be forgotten. Let not the history of the sins of Judah, and of the righteous judgments of God upon that guilty people, be written in vain to any of our rulers in church or state, or to the professedly Christian nation committed to their charge. When so pious and excellent a prince as Jehoshaphat was ensnared by a sinful affinity, and perhaps by worldly policy, his transgression proclaims an admonition to watchfulness, "Let him that thinketh he standeth take heed lest he fall." Happy was it for Jehoshaphat that the Lord chastised him by confounding his enterprises, undertaken in connexion with king Ahab. The united forces were defeated at Ramothgilead; yet how slow was he to learn! Afterwards he joined with another king of Israel in a maritime expedition; but "the ships were broken." This visitation, with the salutary reproof of a prophet of the Lord, was blessed to the heart of the king of Judah; for when it was proposed to renew the expedition, "Jehoshaphat would not." Oh!

that such repentance might be seen among us. But, alas! though afflictions have been sent in mercy and in great long-suffering, infatuation has increased. Is this exaggeration? What other designation can be applied to the monstrous device of employing men as instruments to teach what they believe to be false, and to constrain the rising generation to join in modes of worship, which those discordant instruments must mutually regard as not acceptable to God?

The contrivers of the new system may perhaps flatter themselves that they have discovered an ingenious piece of machinery, whereby Protestants can co-operate in upholding and fostering the religion of Rome, without compromising their own principles. But so long as the maxim—"Qui facit per alium facit per se," is common sense, it will require no labour to expose so gross a violation of conscience and consistency. I will only ask, is it possible to imagine a more effectual method to inculcate the latitudinarian falsehood, that creeds and modes of worship are matters of indifference, and at the same time to give countenance to the blasphemous assertion, that the volume of inspiration is a dangerous book? Beware, Oh, Protestants of Ireland, of taking any part in this most anti-Protestant and anti-Christian undertaking! Beware of consenting to have any mark of the beast impressed upon your foreheads or your right hands. Read the sentence of those who shall be so unhappily branded, in the book of the Apocalypse. Some modern statesmen may smile; but the words of that book are true and faithful; they are the words of the God of truth, from whom no secrets are hid; and they are verified by the whole course of history from the commencement of the Christian era. I see their reality in the ruin of the Oriental Church at large, and especially in the calamities and present condition of the seven churches of proconsular Asia; in the decline and fall of the Roman empire; in the rise and progress of the Saracens and Turks; in the obduracy of "the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." Rev. ix. 20—21. I see that great Babylon, which is so graphically and characteristically described in the same wonderful book, actually existing in Europe, having its citadel erected upon the well-known "seven mountains." This is the woman "that sitteth upon many waters;" and these waters are expressly interpreted by the angel who shewed the vision, as signifying "peoples, and multitudes, and nations, and tongues." Why then does she boast of her numbers, and claim to be that "city set on a hill," of which our Lord spake, and which cannot be hid? She cannot be hid indeed, yet she is not that city; for she is conspicuous to the carnal eye: but that glorious city which is "the light of the world," is an object of faith. It is thus that

Rome proves herself to be antichristian, arrogating, in effect, to be the rival of Christ and his Church, while she assumes to be exclusively his bride and his temple, and calls her chief ruler 'the Vicar of Christ.'

I trust it may be evident that while I thus condemn the papal system, and endeavour to excite a salutary fear of the threatenings of God against it, I am far from considering all the individuals involved therein as indiscriminately guilty. On the contrary, I believe that God has a people even among those who are in professed subjection to the Church of Rome; and I hope they may be included in that call of divine mercy, which follows one of the awful anticipations of the fall of Babylon: "*Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" Rev. xviii. 4.

But does not this gracious invitation, at the same time, sound a tremendous warning to those who consent to any kind or degree of co-operation in perpetuating the delusions of that harlot-city? She does not stand alone in her iniquities, or in her condemnation. Her influence has extended far beyond her avowed admirers and dependants—"All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." Let our rulers and every member of our Protestant churches flee from a communion so evil and destructive; and if they have made sinful advances or compliances already, let them consider their ways and repent; for it is written, "they have no rest day nor night, who worship the beast [whereon the harlot sitteth] and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints—here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 11, 12.

In conclusion, Mr. Editor, I do solemnly affirm, that I think those admonitions and threatenings of the Apocalypse, from which I have but briefly quoted, are most appropriate and necessary to be very impressively declared and regarded, in the present times and circumstances. I am persuaded that it is impossible to have any share in the new plan of national education, without tasting of the intoxicating deadly cup, and also furnishing its wine to the rising generation, instead of enabling and inviting them to "draw water with joy out of the wells of salvation."

I am, Sir, your constant reader,

WILLIAM NAPPER.

WHY IS THE GOSPEL MAKING SO LITTLE PROGRESS IN IRELAND?

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" JEREMIAN viii. 22.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—To every thinking Christian man, who looks at the aspect which Ireland now presents, and has presented for more than two centuries, the question which I have placed as the heading of this article must appear most important. It is more than merely interesting; the true answer to it might be of incalculable practical value; for if we knew what it is that retards the spread of divine truth in our unhappy island, we should be able to direct against that point the combined force of the prayers and exertions of all truly pious persons, till it gave way before them.

Now, Sir, it appears to me, that the true answer to this question, not only is not generally known, but is by very few sought after. The cause generally assigned is, the besotting influence of the Romish religion, the determined hostility of the priests, and their almost boundless power over the people. But this betrays a very superficial view of the subject, and a very narrow acquaintance with the Scriptures of truth and the history of the Church, particularly the history of the Reformation. The Scripture assures us that no power, wisdom, or activity of men or devils can retard the progress of the Gospel: the early history of Christianity presents to us the triumphs of the cross of Christ over those whose case would appear to all human calculation, even more unpromising than that of the most ignorant bigoted members of the Church of Rome; and at the time of the Reformation, though the power of the priesthood was even greater than it is now, and the ignorance and debasement and spiritual bondage of the people deeper and more hopeless, the Gospel prevailed in spite of all the activity and ingenuity of earth and hell. In short, whenever the diffusive power of the religion of Jesus is arrested, the phenomenon *never can be accounted for by the magnitude of the obstacles* which it has to encounter. The tendency of Popery undoubtedly is, to enervate and enslave the mind, and to bind the soul in the captivity of sin with a "three-fold cord" which "is not quickly broken." The power of the priesthood in Ireland is undoubtedly great, and the spiritual darkness of the people deplorable; but the simple preaching of the Gospel has again and again been found more than a match for the most perfect combination of superstition, priestcraft, and ignorance. When we, united and firm, address ourselves to the work of propagating the light of divine truth, with simplicity of heart, with devotedness of purpose, and with "the prayer of faith," however numerous and powerful our enemies may be, "they that be with us, are more than they that be with them."

The slow progress of the Gospel in Ireland, then, cannot be ascribed to the strength of the opposition which its enemies have made. It must be owing either to the want of exertion on our part, or to the want of a blessing from on high on the exertions that have been made. Now, it is a notorious fact that there has been no want of exertion. There may not have been as many individuals engaged in these exertions as there ought to have been: but many of those who have laboured for the conversion of Roman Catholics, have laboured strenuously: how then can we account for the slow progress of saving truth in Ireland, but by ascribing it to the absence of the Divine blessing?

And here there is suggested to us an ulterior inquiry: What is the cause that God withholds his blessing? This question I will not attempt to answer; I will merely suggest the possibility that it may be found in some error or sin of *ours*. Is it impossible that in the character or manner of our exertions there may have been something not agreeable to His will? Some means employed which He will not prosper? Some alliance sought which is a dishonour to His name? May we not have been guilty of some hidden sin which brings a blight on all our exertions? May there not be some collateral contamination, for which God hides his face from us? We know such things have been; and we know, too, how God's people have acted when they have had reason to suspect, from the withdrawal of his favour, that there was something wrong with themselves: they fasted, humbled themselves, and sought counsel of God, till they found out where their sin lay, and removed the incubus which it caused. Let us be induced to suspect that we ourselves have sinned. We have blamed Roman Catholics; we have blamed infidels, neologists, and Unitarians; we have blamed nominally orthodox Protestants, who are careless of vital religion: it is high time to inquire whether we, the evangelical religious world, be not to blame; and if we are, in what? Let every one that fears God bring this question seriously to the exercises of his closet, and the meditations of his pillow. For surely it is a strange thing that on a soil so promising as the Irish character, so much seed should have been scattered, so much labour expended, with so little appearance of any thing like a proportionate return. The word of God is powerful, sharper than any two-edged sword: why has it made so little impression on the Irish heart? The Gospel has animated the Hottentot, and tamed the Cherokee—ah! how comes it that it has done so little for our intelligent and generous countrymen? How much cause for fear and trembling lest this may be *OUR FAULT!* How much need for self-examination and repentance! We know there is balm in Gilead; we know there is a Physician there—then why is not the health of the daughter of our people recovered?

BETA.

A QUERY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—May I beg to propose the following question through the medium of your publication—Is not the prayer, “in time of any common plague or sickness,” more suitable to the present emergency than the one now supplied? I am inclined to think that the latter proceeds upon the idea that the pestilence has not yet invaded our nation, and accordingly the petition is rather that the impending evil may be averted. This was proper as long as we were placed in such circumstances, but I conceive that at present it is no longer suitable. Certainly the prayer provided by the Church is the only one which could be used by the inhabitants of Sunderland, Newcastle, &c.; and as the expressions, *we, us, &c.*, certainly do not refer to particular congregations, but are to be taken in a national sense, I am inclined to think that when the pestilence is raging amongst the inhabitants of any one city, we are to consider ourselves as nationally included in the same calamity. It is to be observed, however, that these remarks do not apply so well to the second prayer as to the first.

I remain your obedient humble servant,
A COUNTRY CURATE.

ON THE FIRST RESURRECTION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I understand by the millennium, the kingdom of God in the hearts of his people, become so prevalent amongst all nations, that righteousness, truth, peace and joy in the Holy Ghost shall cover the whole earth, as the waters do the sea. Dan. ii. 35, Ezek. xlvii. i. 5. Isa. xi. 9; and real Christians who have the spirit of the martyrs and confessors, who forsook all for the Redeemer's sake, shall *thus* reign with him on earth, by the power of his all-victorious grace. Rom. v. 21.

It seems but reasonable to believe that the Gospel, or true Christianity, being a revelation from God, shall thus triumph—it cannot come to nought; men and devils cannot overthrow it, but it must at length prevail over all opposition.

Believers are now said to be quickened with Christ, and to *sit* in heavenly places (that is the true Church of Christ) in Christ Jesus. Eph. ii. 6; but they do not now *reign* with Christ, because the devil reigns in such multitudes of the children of disobedience; but they shall reign with him, when his truth obtains that glorious triumph which is promised in the word of God, when the devil shall be chained, and prevented from tempting the children of God, and from deceiving the nations. Then shall men live in peace with each other; private quarrels and public

wars shall cease to the ends of the earth. "They shall beat their swords into ploughshares and their spears into pruning-hooks, and shall not learn war any more." Isaiah ii. 4.

I would take as my motto for the millennium, what we read in Acts xix. 20. "So mightily grew the word of God and prevailed." Great is the truth, and by the blessing of the Most High, it shall and must prevail. Let the Gospel be preached to nations which have not yet heard of a Saviour, and the Holy Ghost be poured out from on high. Isa. xxxiii. 15, and then shall this earthly wilderness rejoice and blossom as the rose. Let us soberly examine the Scriptures and see what they say on this very interesting subject. Ps. cxxxviii. 2-4, 5. "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord." So again, Jer. xxiii. 29, "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces." And in Matt. xix. 28. I conceive our Saviour points out the triumphs of his divine truth, when he says, "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." This could not be taken literally as it related to the apostles, for then it must have embraced Judas, of whom it is said that he went to his own place, but it evidently relates to the truth preached by the apostles, which shall at length triumph, and judge those who now condemn it. The question on this passage, (Rev. xx. 6.) is, whether John speaks of the resurrection of the body literally, or whether, agreeably with the symbolical language of this book, it means a resurrection of the soul, or regeneration in those who should possess the spirit of the primitive martyrs, for he expressly says, "I saw the souls of them," &c. The best explanation of Scripture is to compare it with itself. In chap. 11th of this book, we read of the "two witnesses" who were to prophesy for 1260 days, each day in prophetic language signifying a year; these two witnesses must mean not individuals, but a succession, though a small number, of the faithful servants of God, who during a long period of persecution, bore testimony to the truth of God's word. Their being put to death was the suppression of their public testimony, which took place in the reign of Charles V. about forty years after the Reformation, during what was called the interim, which lasted exactly for three years and a half, expressed in prophetic language by three and a-half days. Their standing upon their feet, and rising up to heaven, was the establishment of Protestantism throughout Germany and other parts of Europe, upon the overthrow of the power of their persecutors. The resurrections spoken of there, chap. 11th, and here, chap. 20th, are identically the same, not the resurrection of the bodies of particular persons,

but the revival of the principles of pure and undefiled religion in the Church, "the rest of the dead" not living again till after the thousand years are finished, intimates that wicked men, dead in trespasses and sins, shall not henceforth arise to trouble the Church during this happy period.

1. *Scripture examples of the first Resurrection.*

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi iv. 5.

Though it was foretold that Elias should come, the Saviour declares the prediction to have had its accomplishment in another (viz. John the Baptist) who came in the spirit and power of Elias, Luke i. 17. This is a case precisely in point. Compare Mal. iii. and Matt. xvii. 11, 12, "And Jesus answered and said to them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already," &c. Col. iii. 1. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." Eph. ii. 5. "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)"

2. *The second death shall not hurt those who are partakers of the first resurrection.*

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death." John viii. 51. Our Lord's words are evidently figurative, for believers die; they see death as to the body, but not the second death as to soul and body being cast into hell. Rev. ii. 11: xx. 14: xxi. 8.

3. *The resurrection of the bodies of all that are in their graves is spoken of by the Saviour as one great event, followed indeed, with infinitely different results as to the righteous and the wicked.*

"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28, 29. "And these shall go away into everlasting punishment, but the righteous unto life eternal." Matt. xxv. 46. (See preceding verses.) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2.

4. *Heaven is a prepared place for a prepared people.*

"Our conversation (citizenship literally) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii. 20. "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedeck." Heb. vi. 20. "In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you." John xiv. 2, 3. "Who is gone into heaven and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." 1 Pet. iii. 22. "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." Luke xxiii. 43.

5. *Christ sits at the Father's right hand until his enemies be made his footstool, till the kingdoms of this world become his kingdoms, and the stone cut out without hands become a mountain and fill the earth.* Dan. ii.

"The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Ps. cx. 1. (Quoted five times in the Scriptures.)

6. *The travail of the Saviour's soul is too great to be contained in this world.*

"A multitude that no man could number, out of all nations, and kindreds, and people, and tongues." Rev. vii. 9-12. We could number the inhabitants of the earth, if they were ten times, one hundred times, or one thousand times as many as they are, but Christ's seed are compared to the dust of the earth, the sands of the sea, and the stars of heaven for number—half the human family die in infancy before the commission of actual sin; believing these were given to the Saviour, and that they will constitute a part of his mediatorial crown, together with the believers in every age, and the nations of them that are saved in the latter day, Rev. xxi. 24, we see a peculiar beauty in the expression, Col. i. 18—"That in all things Christ must have the pre-eminence."

7. *Angels form a part of Christ's family.*—(See Rev. vii. 9-14.)

Believers are said to have come to them. Heb. xii. 22. "We are come to mount Zion, and to an innumerable company of angels." Now if the saints are to come down out of heaven, are the angels to be left behind? What have the good, the elect angels done that they should be deserted by them? 1 Tim. v. 21. The paradise above could contain all this glorious assembly, but no paradise below could. This earth is only the cradle of the Church, we would not be always in leading strings, much less in our swaddling clothes. When believers die, they are with the Lord, Christ receives them to himself—they enter upon the inheritance reserved in heaven. Would it be a privilege to them to come from their inheritance to their former nursery? Thus, in short, earth is only the tabernacle, but

8. *Heaven is the dwelling place of the Saints.*—1 Pet. i. 4, 5.

Let us beware of winds of doctrine in the present day; pray for the true millennium, the spread of Christ's kingdom; labour for it, preach for it, and our labour shall not be vain in the Lord.

The following remarkable account of the French prophets is extracted from Bogue's and Bennett's History of Dissenters, vol. ii. page 345, &c., and appears very applicable to certain views entertained of the millennium in the present day.

"In the year one thousand seven hundred and six, the French prophets, as they were called, strongly attracted the public attention. The cruel persecutions which these people endured from the sectarian bigotry which Louis XIV. displayed for the so-called Catholic Church, naturally turned their attention towards

the prospects of deliverance which the sacred Scriptures afforded, and thus produced a predilection for the revelations and the prophetic parts of Scripture. From applying these predictions to their own case, they found that it was easy to slide into a profession of being inspired to utter new ones; which they appear to have been satisfied were from the same source, and of equal authority with those of the New Testament, &c.

"In the year 1707, a book was published in London, entitled, 'A Cry from the Desert, or Testimonies of the miraculous things lately come to pass in the Cevennes, verified on oath, with a preface, by John Lacy, Esq.' &c. &c. In a book entitled the *Prophetic Warnings of Elias Marion*, vengeance is threatened to the wicked, and glorious promises are made to the Church of speedy triumph over its enemies, with the establishment of the millennial state. The prophets profess to be inspired to give warning of these approaching events to all the world, beginning with England; and they declare, that the grand changes are to happen within three years.

"They are said to have pretended to be miraculously endued with the knowledge of various languages, to possess the power of healing diseases, and of imparting the same spirit to others by the laying on of their hands. They certainly profess, in their publications, to be endued with the power of discerning spirits; but to crown all, they offered to raise the dead. Every thing was conducted with the solemnity of a trial; the place was surrounded with guards; having attempted to raise the corpse of Doctor Emes, as he refused to obey their summons, the government was about to improve this disappointment by crushing the new sect with the arm of power; but after having given orders to the attorney-general to prosecute Sir Richard Bulkeley, and other ringleaders of the party, they sent a gentleman to Doctor Calamy, an eminent dissenting minister, who advised to let them alone, and the ruling powers were wise enough to follow his advice, and the party dwindled into nothing."

It is but justice to these individuals to state that no charge of immorality is brought against them. They seem to have been pious persons, led away by wild and enthusiastic feelings on the subject of prophecy.

Dear reader, if Christians differ about prophecy, let them not cease to love as brethren.

C. G. T.

ON PREACHING IN STRANGE DIOCESES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Without presuming to enter deeply into, much less to decide upon, the disputed question relative to preaching in strange dioceses, may I be permitted to say, that I conceive *Clericus Armachiensis* has misunderstood the object of, and con-

sequently has misapplied that portion of the act of uniformity, which seemed to him "clearly to define, and definitively to settle, the whole of the points at issue." If I have read aright what has at different times appeared on this subject in the pages of your periodical, *one*, at least, of the points at issue is simply this: Has a bishop a right to say to his clergy, "You shall not permit or allow a clergyman of another diocese to preach on any occasion in your churches?" and in case of an act of non-compliance with this prohibition, does the diocesan possess the power of punishing the offending parties? We are not now discussing the improbability of the *exercise* of the power in cases of occasional or accidental disobedience; but we are investigating the *existence* of such power, *as derived from the statute*. If I have not misconceived the Armagh clergyman's meaning, he claims on behalf of bishops *a right*, by virtue of the act of uniformity, to the full extent of the affirmative of the above questions; and with no small triumph, he holds up the penalties of that act, consequent upon disobedience. If so, I at once join issue with him, and say, *that statute* invests bishops with no power whatever in such cases; that a clergyman of a strange diocese preaching for his friend in a diocese under such prohibition, commits no infraction of that act, does not fall within its provisions, both parties stand free of its penalties, and that so far from clearly defining and definitively settling the whole of the points at issue, the questions I have stated remain untouched by that act, and precisely where your correspondent found them, except in so far as a bad defence is worse than no defence. But, on the other hand, I admit, if such be your correspondent's meaning, that a spiritual person claiming to exercise a *regular, fixed, and continuous* spiritual office, as preacher or lecturer, in any church or chapel, &c. must, by the act, be "thereunto licensed" by the bishop of the diocese, under his seal; and not only that, but the candidate must also comply with the usual provisions and regulations of the act, otherwise his license will be of little or no protection to him, leaving him completely exposed and open to the penalties consequent on preaching whilst "disabled." The error your correspondent has fallen into seems to be this: he wants to apply to the preaching of an occasional sermon the enactments of a statute passed to regulate the exercise of a fixed and permanent office. The act in question is the 17th and 18th Car. II. cap. 6. Ireland, which with a few variations is a transcript of the English act of 13th and 14th Car. II. cap. 4. We may notice that throughout the entire act, four distinct orders or classes of clergy are spoken of, namely, parsons, vicars, curates, and *lecturers*, and these four classes are considered by the act as forming what I will take the liberty of calling the regular staff of each diocese. Thus, Sect. 9, says, "Every parson, vicar, curate, *lecturer*, and other person in holy orders, at or before his admission to be incumbent, &c. shall subscribe the declaration following," &c.; and so in Sect. 11, "Every such parson, vicar,

curate, and lecturer, shall procure a certificate," &c. The statute having made certain provisions and regulations with regard to parsons, vicars, and curates, with whom we have nothing to do at present, proceeds, in its 19th section to regulate the appointment of *lecturers*, by enacting that "no person *shall be*, or be received, as a *lecturer*, or be permitted, suffered, or allowed to preach as a *lecturer*, &c. unless he be first approved and thereunto licensed by the archbishop, &c. under his seal, &c. and shall, in the presence of such archbishop, &c. read the thirty-nine articles, with his declaration of unfeigned assent, &c. and every person who shall be licensed or received as a *lecturer* in any church, &c. the first time he preacheth, shall publicly read the common prayers, &c. and publicly declare his assent unto and approbation of said book, &c. and also shall, upon the first lecture day of every month, so long as he continues lecturer, &c. publicly read the common prayers and services in said book appointed, &c. and every person who shall neglect to do the same, (i. e. publicly to read the common prayers at the specified times and places,) shall be *disabled* (i. e. notwithstanding the bishop's license,) to preach any lecture, &c. until he shall publicly read the common prayers," &c. The 21st section declares the consequence of a *lecturer* exercising his office whilst so *disabled*, enacting, "that if any person who is by this act disabled to preach any sermon or lecture, shall, during the time he shall continue so disabled, &c. (i. e. until he shall publicly have read the common prayers, &c.) preach any sermon or lecture, he shall suffer three months imprisonment in the common gaol; and any two justices of the peace, upon certificate of the ordinary of the offences committed, shall commit the person offending to gaol accordingly." I confess it appears perfectly clear to me, that the portion of the act I have cited has in contemplation the office of lecturer as fixed, permanent, and regularly exercised, or what can the passage mean, that the lecturer "shall, on the first lecture day of every month, so long as he continues lecturer," &c. and in this view I think I am borne out by the authority of Burn, in his Ecclesiastical Law, vol. II. p. 367. He says, "In London, and other places, there are lecturers appointed as assistants to the rectors of the churches. They are generally chosen by the vestry or inhabitants, and are usually the afternoon preachers. There are also one or more lecturers in most cathedral churches, and many *lectureships* have been likewise founded by the donations of private persons; as Lady Moyer's at St. Pauls, and others." Burn then goes on to apply the English act, 13th and 14th Car. II. cap. 4. to the appointment of *such* lecturers.

If, therefore, I have shown that the Armagh clergyman has mistaken the meaning of the term *lecturer*, as used in 17th and 18th Car. II. cap. 6. sect. 19, I think it follows that bishops derive no power from that act to prevent a clergyman, in his own diocese, allowing another clergyman from another diocese to assist him, on an occasion, by preaching in his church; and that

neither party come within the spirit and meaning of the statute, and if so, what then becomes of the threatened indictments and imprisonments under Sect. 21? Why, it follows as a matter of course, that if Sect. 19 cannot sustain the Armagh clergyman, Sect. 21 sinks also under him. On the whole, I am inclined to fear, if the power of prohibition on the part of bishops rest upon no firmer foundation than the portion of the act of uniformity relied upon by your correspondent, he would find it difficult to induce two justices of the peace, or mayor, or other chief magistrate, upon certificate from the ordinary of the offence committed, to commit, under authority of that act, the "intruding offender" to gaol for three months; they would hesitate before they would comply; and were the "conniving violator of the statute" indicted on the strength of your clerical correspondent's legal opinion, "for a misdemeanour in transgressing an act of parliament, by permitting, suffering, and allowing such a person to preach," I much doubt that a jury would be directed to find a verdict of guilty, and that a judge would pass sentence under the 17th and 18th Car. II. cap. 6, sect. 21.

I am, Sir, &c.

A WICKLOW LAYMAN.

THE PAST AND THE PRESENT TIMES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In occasionally glancing (I say *glancing*, for my time and opportunities will permit of no more,) at some of the writings of those who may be justly termed the *Fathers* of the united church of England and Ireland, along with a few of the productions of those high and holy minds whose names adorn the column of nonconformity, I have been struck, nay, humbled to the very dust, at the awful contrast which these degenerate times afford. Where are now the master-spirits whose eloquence touched the finest chords of human passion, and made them vibrate at their will? Where are now those heart-anatomists, whose clear and penetrating understandings, like the finest steel, polished and sharpened, could lay open and bare the secrets of the inner man, drag to light the monsters of the chambers of imagery, and pour the reflected light of the Spirit of God upon the darkest corners of the mind? Where are now those mental-mechanicians, whose inventive genius could lay open the firmest secured and the deepest vaults of sin, and who could fit the finest wards of the locks of those gates of "triple brass" which conceal the deeds of guilty men? Where are now those comforters of the mourners in Zion, whose words of almost more than mortal power could cheer the dullest and most desolate heart, and whose feelings, nicely attuned to sympathy, and taught by the Master who was garmented in the flesh, could enter into the griefs of the Master's brethren, and share the sorrows of

the redeemed of the Lord? Is the Church arrived at its dotage both of intellect and security? Are we come to that fearful time when it may be said of our intellectual as well as political state, "The keepers of the house are trembling, and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened. The silver cord is loosed, and the golden bowl is broken, the pitcher is broken at the fountain, and the wheel is broken at the cistern!" Alas, our "glory is departed!"

I doubt not but some may reply that there are as great men in the present time as at any former period, and that the ridiculous scholastic and personal controversies in which the learned of the seventeenth and eighteenth centuries were involved, often rather degraded as advanced the cause of truth. But after every deduction is made, the contrast is still painful. There may be more polish, more softness, more of that refined delicacy which pleases and captivates feeble minds, in the writings of our modern divines: but where is that majestic stretch of thought, that gigantic grasp of intellect, which handled its subject as a giant would a dwarf, that rough and careless ease, which characterises the writers of the olden time? It is to me a painful foreboding, a sorrowful sign, that the candlestick of the Church is about to be removed, that God has permitted the *intellect*, as well as purity of motive and singleness of aim, of our bishops and clergy, to *run to the lees*. I confess that I feel greatly discouraged when I view the prospects of our venerable Establishment in this light. Mere temporal distress I would not care for, as long as I thought that God was in the midst of us; but when the piety and intellect of the Church is evidently departing, as well as its arm of flesh being broken, I think that my apprehensions are not altogether chimerical.

My reason for writing this short note, is to try to induce some one of your able and talented correspondents to write an article on the subject of the past and present times. It might do much good; I know that your periodical has not been without its use; and a regular reader might be allowed to suggest a hint on a subject which he has much at heart.

P. R.

REPLY OF CLERICUS ARMACHIENSIS TO D. A.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I am sorry to perceive, from the communication of V. A. who writes in your last number under the *alias* of D. A. that the plain and simple exhibition of the law, without note or comment, has failed to produce in his mind the conviction which I had hoped it would effect. Suffer me then once more to trespass upon your pages, while I endeavour to bring the case to a direct and satisfactory issue. The point in question is, whether a

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clergyman licensed by a bishop to preach in a particular diocese can on that authority "preach in a strange diocese." *The statute law* seems to decide the point at once, 17th, 18th, Car. II. cap. 6, It is enacted—"that no person shall be, or be received as a lecturer, or permitted, suffered or allowed to preach as a lecturer, or to preach or read any sermon or lecture in any church, chapel, or other place of public worship, within this realm of Ireland, unless he be first approved, and thereunto licensed by the archbishop of the province or bishop of the diocese, or (in case the see be void) by the guardian of the spiritualities under his seal." Now, since V. A. alias D. A. has hitherto failed to understand these plain words of an act of parliament, I must needs remark that the act does here declare, that "no person shall be suffered to preach, or read any sermon or lecture in any church or chapel in Ireland, unless first approved and thereunto licensed by THE archbishop of THE province or bishop of THE diocese." Can words be plainer? The act does not say *an* archbishop of a province or *any* bishop of *any* diocese, or *every* guardian of spiritualities, but "*the* archbishop of *the* province, or bishop of *the* diocese, or *the* guardian of *the* spiritualities." The definite article *the*, necessarily lays down that the license to preach must be granted by the archbishop or bishop of the place where the church or chapel is situated. I do not see how this can be evaded. But the act in defining that which shall qualify a person to preach in any particular place, also disables all not so qualified. "No person shall be," &c. &c. consequently, any person preaching or reading any sermon or lecture in any church or chapel without *the* licence of *the* archbishop or *the* bishop of the diocese as aforesaid, is one of those persons to whom the penalty of three months' imprisonment attaches, as was stated in your number for January.

Now as regards "the misstatements of our canonical law." In his last letter, V. A. quotes an English canon as the law of Ireland! declaring, that "it is required by the canons, that the preacher's name be inserted in the book kept for that purpose, stating at the same time the name of the bishop of whom he had license to preach." There is no canon to this effect in Ireland. The error of V. A. seems to be founded on that abstract of a part of the act of union which, if my memory be correct, he quoted in his first communication, "Church of Ireland united with that of England into one Protestant Episcopal Church, to be called the united Church of England and Ireland, the doctrine, worship, discipline, and government, to remain for ever as now by law established for the Church of England, and its continuance and preservation an essential and fundamental part of the union." Now had this erudite polemic, who so boldly "*challenges any civilian in Ireland,*" to the lists, pursued his research a little deeper than the Index to the Statutes, he would have found in the 8th Article of Union, that the following salvo was provided, "That it be the eighth Article of Union, that *all laws* in force at the time of the union, and all the courts of civil and

ecclesiastical jurisdiction within the respective kingdoms, shall remain as now by law established in the same." So that although any canons to be in future framed, shall bind the united church; yet as in England those canons only are in force which were assented to by the English clergy; so also in Ireland those only which were framed by the Irish clergy, are of binding obligation.

The judgment which V. A. has thought proper to pass on my character as a Christian minister, though I believe he knows not the individual whom he would thus injure, appears to have been pronounced on account of the strong light in which I felt it necessary to represent the previously mischievously misrepresented transgression against the authority of a bishop; however unworthy I may be of the sacred office which I hold, I must not forget that my Master has said "judge not," I shall therefore carefully avoid retaliation. A mere strife of words also is most distasteful to me, and uncongenial to my feelings and pursuits. I shall therefore, having, I trust "successfully combated error by the simple exhibition of the truth," take my leave of V. A. in the hope that he will in future show himself a little less dogmatical, a little more cautious in his assertions, and far more sparing of his accusations of a disposition on the part of a respected prelate to "intemperate extension of power."

I am, &c.

CLERICUS ARMACHIENSIS.

THE BIBLE SOCIETY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There is a feature in the Bible Society by which it is distinguished from all other Societies, whether Missionary, Tract, or Educational. It is, that while the object of all these is to teach mankind the contents of the Sacred Volume, the Bible Society is bound to maintain an unbroken silence as to its contents, and only to aid forward its circulation.

The difference between a closed book and a book interpreted, is the difference which subsists between the Bible Society and all these valuable institutions. That they occupy a prominent importance in the scale of Christian benevolence, is beyond a doubt; but the difference is equally undoubted which exists between institutions, that must of necessity be vocal, and express themselves of necessity, by oral communication to others, and an institution such as is the Bible Society, the very attribute of which is, to stand as a *mute machine*, and pour forth as from a granary, the precious seed of eternal life.

This silent character of the Bible Society, requires to be more attentively examined than has usually been done. When we speak of its silence, we do not mean that the *necessary* proceedings of every Society, viz: the report of its progress, statement

of its accounts, explanation of its object, and vindication of its principles, should not be entertained. But this we mean, that while the missionary professedly must open and interpret the Bible, and while the school-master must do the same, and while Tract Societies of all denominations, must respectively in their publications, take the views of Scripture which are in accordance with their respective communions, or agreeable to their particular views; the Bible Society must *AS SUCH*, hold no views at all—*AS SUCH*, may not even open the book they circulate; *AS SUCH*, must not interpret a single text; and, *AS SUCH*, is only to give to others the roll of Scripture, that it may be unfolded and unclasped, not by her, but by all who receive it at her hands. This silent character must be maintained all through.

The Bible Society is not a Church, but is auxiliary to all the Churches upon earth. The Churches are to feed as guests upon the glorious contents of the Sacred Volume; but the handmaid who sets down the viands, is not to presume to dictate, either by commendation or otherwise, as to what part this Church should select, or what they may disregard—as to who are to be the guests, or who not. She has no more authority to interfere with the contents of that Volume which she carries in her hands, in order to give others, than Phebe, who was servant of the Church at Cenchrea, and who was honoured as the bearer of St. Paul's Epistle to the Romans, had any authority thereby to criticize or interpret its contents. The Bible Society, like her, is to communicate with unbroken silence—her voice is not to be heard in the streets—and with all the mute beneficence of a "field which the Lord hath blessed," she is to pour her bounties into other's bosoms—and so to perform a wonderful movement, that her work alone is that, which bespeaks the presence and the praise of God—yielding a silent produce which is yet to gladden many a heart, and yet to reproduce a harvest of thanksgiving from many a tongue. The Bible Society, like the firmament above, has no speech or language—and her reverence for the oracles of God, is all implied in her zeal for the distribution of them. Her members are not to know each other, when combining or co-operating as such, save as members of the Bible Society—the pins, the wheels, the pivots in the mighty engine. She dare not, she cannot, convert her institution into an impious and arrogant inquisition—she is invested with no judicial authority, and is to rear up no barrier to shut out any child of Adam from giving a helping hand to her operations. If some are right in their interpretations, she can take no cognizance of their orthodoxy—if others are wrong in their interpretation, she can pronounce no anathema.

As a Bible Society, she but takes the humbler office of supplying what is mundane in the Word of God—the type, the ink, the paper, and the material with which the book is bound, leaving to each who hears, "to take heed how to hear," and leaving it to the Spirit of God, to infuse through this simple medium of his own, the flood of day into the benighted heart. The Bible Society is

but as Baruch to the prophet—the man clothed with linen, with the writer's ink-horn by his side, standing beside the brazen-altar.

The Bible Society then being a silent Society, the peculiar principles of every man are left uncompromised by his adherence to it. And every man who claims the right of private judgment for himself, and consents to give that right to others, should unite himself to it. It then becomes the union of all who maintain the principles of religious freedom upon a single point, namely, that the Bible is the Book of God. And while united upon that one point, the Sacred Volume itself being unopened, it interferes with none, conflicting as their interpretations may be, the moment they unclasp its covers, and speculate on its contents. At each man's peril it is that he interpret rightly; and though glaring errors may be entertained by some who appeal even to these oracles of God—there is after all no antidote but that self-same Bible, and such an appeal only serves to show the suicidal character of falsehood, or the confident imbecility of the parties by whom it is made. The man who takes offence at a union *thus* far with the heretic, or the ungodly (if such would join themselves to a Bible Society) forgets that while the Bible refutes the one and reproves the other, the Bible Society neither usurps that office, neither is cognizant of either. Reproof and refutation imply oral dictation. The Society cannot as such depart from taciturnity. It is the Bible that is to command the respect of the world: and it is only when the copy of that Word passes out of the hands of the Society into the hands of its purchaser, that that Word is unrolled, bearing to each (as the case may be) the message of peace and mercy, or the inscription of the prophet's roll of the book, "Lamentations, and mourning, and woe"—the savour of life unto life, or of death unto death.

I remain, Sir, &c.

P. P.

THE PRESENT CONDITION AND PAST TREATMENT OF THE CHURCH OF IRELAND.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As you have in some of your former numbers inserted statements concerning church history and property in Ireland, allow me on the present occasion to offer some observations respecting the condition and treatment of the Church of Ireland from the period of the revolution to the present day. What I design to offer is but a cursory sketch, knowing as I do, how encumbered editors are with a press of matter, and how seldom a long article is found to please a Magazine reader.

It was to be supposed, that after the third successful struggle with Popery, the Protestant Church, firmly and constitutionally united

to the State, at the revolution of 1688, would have flourished in all peaceful encouragement, and as an Establishment would have been able to exert her substantive and missionary character, so as to fully occupy the unobstructed field of usefulness that now lay before her. The laconic reply of king William to Dr. Dopping, bishop of Meath, who, with the wreck of the Protestant clergymen, waited on him immediately after the battle of the Boyne, expressed as much as a king could promise, or a national Church expect. "I came hither to deliver you from the tyranny of Popery and slavery, to protect the Protestant religion, and to restore you to your liberties and properties—and you may depend upon it."

But there were other parties to this compact besides the King and the Church, to whom it was not so convenient or agreeable to have the Church reinstated in her property; and these were the Protestant proprietors of Ireland, who certainly, though very ingenious and very determined to possess as much confiscated property as they could, never intended that these properties should be encumbered with ecclesiastical dues. In this respect the confiscators of William's army were not behind hand with the old Cromwellian Puritans; and *both* thought it the very perfection of Protestantism, to protest not only against the doctrines, but also against the system of paying clergymen which the old Church had superinduced. Hence it was, that as soon as the glorious revolution was accomplished, and when the Protestant landed proprietary of Ireland had, as they thought, by the enactment of penal laws, for ever secured their new territories against the reclamations of Papists, we find that in spite of protecting laws, and with an utter disregard for the spiritual efficiency of the Church, these Irish proprietors did every thing they could to limit the means of the clergy, and cramp their usefulness, either as the spiritual instructors of Protestants, or the efficient converters of Romanists. If ever there was a system well adapted to continue Popery in Ireland, it was that adopted by this selfish proprietary, who ruled the land from the period of the enactment of the penal laws, until the accession of George III. Oligarchs and chartered libertines themselves, they desired to rule as Spartans over a nation of Helots—they attempted to do what has never been successful with any religion—force it out of existence by legal enactment; and this they evidently did—not that they hated Popery so much as a religion, but as a political party—not that they abhorred the priest's *dogma* of transubstantiation, but that they dreaded the priest's *power* of exciting the people to venture on a new rebellion. Thus it is indeed to be feared, that Popery was persecuted and priests condemned to exile, not because their enemies' consciences were offended, but because their properties were in jeopardy. The penal laws then were proclaimed, and the Protestant landlords thereby considering themselves safe against popery, it would appear that they almost thought they could do without any religion at all; and so by every

expedient in their power they attempted to cramp the parochial clergy in their means of subsistence; and as they got their properties cheap, so they desired to have a cheap religion. At that time the lands in Ireland, from the destruction of its population by the civil wars, was almost entirely devoted to pasture, and so deficient was it in husbandry, that the chief towns were obliged to import corn sufficient to meet the wants of their inhabitants. The parochial clergy, therefore, depending altogether on predial tithes, of course were obliged to lay claim to what had ever been paid in England, and which never before was questioned in Ireland, the title of agistment, or in other words, to a share in the profits arising from the fattening of cattle on pasture lands. This the Protestant proprietors of Ireland determined to resist; but before they brought their influence and force to bear finally in this demand, they circulated many reports unfavourable to the character of the parochial clergy—they raised an outcry against the exaction of book fees—they complained of their non-residence, while they themselves in most instances were the very causes of that non-residence, by refusing to grant any land as glebes; and they had even the assurance to maintain, both in parliament and through means of the press, that the emigration,* which was then rapidly going on of the lower orders of the Protestants, was owing to the exactions of the clergy—when, in fact, that emigration, as proportionably rife as it is now, was owing to the desire of the gentry to increase their stock-farms, and throw their estates into pasture; so that it seemed the desire of an Irish landowner to live as a Spanish settler does on the plains of South America—where in his *estancia*, he is surrounded by herds of cattle, with only a few *peons* to number and tend them. This self-interested party, in their anxiety to lower the parochial clergy, were extremely diligent to arrest every measure for their amelioration; if a bill

* Primate Boulter thus states the case of parson versus landlord: "The gentlemen of this country have ever since I came hither been talking to others, persuading their tenants who complained of the excessiveness of their rents, that it was not the paying too much rent, but too much tithe that impoverished them: and the notion soon took among Scotch Presbyterians, as a great part of the Protestants in the North are, who it may easily be supposed do not pay tithes with great cheerfulness. And indeed I make no doubt but the landlords in England might with great ease raise a cry amongst their tenants of the great oppression they lie under by paying tithes.

"What the gentlemen want to be at is that they may go on raising their rent, and that the clergy should still receive their old payments for their tithe. But as things have happened otherwise, and they are very angry with the clergy, without considering that it could not happen otherwise than it has, since if a clergyman saw a farm raised in its rent, e. g. from 10*l.* to 20*l.* per annum, he might be sure his tithe was certainly worth double what he formerly took for it. Not that I believe the clergy have made a proportionable advancement in their composition for tithes, to what the gentlemen have made in their rents. And yet it is upon this rise of the value of tithes that they would persuade the people to throw their distress."

was brought in to enable them to acquire new glebe-grounds on which they might erect residences, it was quashed by their influence. They also attempted to introduce a bill to repeal the act of Charles I. whereby bishops were restricted from setting longer leases than twenty-one years—which act had put a check to the alienation of church property by selfish bishops, the repeal of which the laymen in power were now anxious to take advantage of, so as to get fee-farm leases of bishops' lands. Swift with his usual acuteness saw into the ruin that would thereby attend the Church, and in a very able tract entitled "Some Arguments against Enlarging the Power of Bishops," shows that the result of the proposed measure would be; that while the bishops would limit their own incomes to a certain sum of money; by the decrease in the value of money, and by withdrawing the power in future of raising rents in proportion to the rise of price of all agricultural produce, the ruin of the episcopal order and degradation of the Church would certainly follow.

That the Church was reduced pretty low during the *first* quarter of the eighteenth century, will appear from what this clever divine in the above quoted treatise says, and no one has ever charged him with being too favourable to existing abuses. "The clergy having been stripped of the greatest part of their revenues, their glebe-lands being generally lost—the tithes in the hands of laymen, the churches demolished, the country depopulated: in order to preserve the face of Christianity, it was necessary to unite small vicarages, sufficient to make a tolerable maintenance for a minister. The profits of ten or a dozen of these unions do seldom amount to above £80 or £100 per annum." "As to non-residence, I believe there is no Christian country upon earth where the clergy have less to answer for upon that article. I am confident there are not ten clergymen in the kingdom who, properly speaking, are non-residents; for surely we are not to reckon in that number those who for want of glebes, are forced to retire to the nearest neighbouring village for a cabin to put their heads in, the leading man of the parish, when he makes the greatest clamour, being least disposed to accommodate their minister with an acre of ground."

These remarks of Swift were made in 1723; and moreover the Dean positively states that the clergy throughout the kingdom did not then receive one half of what the laws made their due. But the Protestant gentry of Ireland were not content with this diminution of the parochial clergy's property; they had a heavier blow in store, and accordingly on the absurd plea, that by the claim for the title of agistment, emigration was caused; the house of Commons resolved, that "the demand of agistment tithe for dry and barren cattle is now grievous and burdensome to the landlords and tenants of this kingdom:" and a motion being made, and the question put, it was carried, "That the commencing suits upon those new demands must impair the Protestant interest, by drawing many useful hands out of the kingdom, and must disable those

that remain to support his Majesty's establishment, and occasion Popery and infidelity to gain ground, by the contest that must necessarily arise between the laity and the clergy." They subsequently voted that clergyman to be an enemy to his country, who would take legal steps to enforce his demand. The consequence of which was, that the clergy were altogether intimidated—no suits for agistment tithe were at any subsequent period commenced; nor was any spiritual person found bold enough to give the law of the land an opportunity of struggling with the self-interested opinion of one house of parliament. From that day the subsistence of the parochial clergy, which before was, by law, liable to be demanded and levied from the produce of the land of the whole island, was in future confined to that species of the soil which ought least to be burthened with it. That this caused a grievous defalcation of the income of the parish clergy, is evident from the fact, that at this very period so limited was the tillage of the country, that in order to supply Dublin and other towns with corn, and give some employment to the poor, an act passed the legislature, making it imperative on every holder of one hundred acres of land, to keep at least five acres under corn. Thus circumstanced, the Protestant parson, against his will and his feelings, was obliged to raise his income from the corn patches and potatoe-gardens of the Popish poor, while he was constrained to pass over the rich pasture plains covered with the herds and flocks of the Protestant parishioner. This appeared, independent of the mere severity of the pecuniary demand, such a monstrous injustice, such a gross partiality, that undoubtedly, in connexion with the impolitic penal laws, it was the cause of keeping alive Popery, both as a party and a religion; as also it was the occasion of the subsequent disturbances and insurrections that have troubled the land ever since the rise of the Whiteboys in Munster.

During this spoliation of the Protestant clergy, where were their natural guardians and leaders? How came it that they slept on their posts, and permitted the working clergy to be thus despoiled? Why did the crown, as the head of the church, allow its inferior members thus to be straitened? Why, even for interested motives, did it allow its *own* patronage to be thus impoverished and brought low? Why did not the bishops, the natural protectors of the inferior clergy, bestir themselves as one man, both in their places in parliament, and in every other place and way, against it?

The fact was, the crown found it extremely difficult to manage Ireland at that period. Primate Boulter, in his valuable letters, complains frequently of the bad spirit that was abroad amongst the Irish gentry. What with the disinclination which many had to *all* British connexion, the heats that were engendered by the attempts at a repeal of the test act, and the intrigues of the Jacobite party; all instigated the politic primate to complain that "not only was there a great disposition to attack the

Church, and strip it of all its just rights," but, says he, "I think the same spirit prevails against ALL governors alike; and indeed against every thing that is serious and orderly in government." The Whig, political expediency ministry of Sir Robert Walpole deemed it then advisable to sacrifice the interests of the parochial clergy, to please the country gentlemen. But why did the bishops permit the inferior clergy to be impoverished? there were no doubt individual exceptions, such as Primate Boulter, Archbishop King, and a few others, who exhibited a proper feeling; but the bishops, *as a body*, did not then exert themselves, and that for the best of reasons—they had no community of interests with their clergy: the bishops deriving, in almost all cases, their incomes from lands set at low rents, were not immediately aggrieved; while the landlords' conduct, whose refusal to pay agistment tithe increased the value of all landed property, justified the bishops in demanding larger fines for the renewal of leases; and therefore it was that they very patiently called on the clergy to be patient, and made no effectual struggle to save their property.

The parochial clergy were also to blame *themselves* in departing from the practice of their brethren in England, who invariably claimed, and were not behind hand in employing all the force of the law, to procure what the law allowed them. On the contrary, the Irish clergyman, either from fear, or conscience, or subserviency, sometimes in order to obviate the blame which neglect or absence was likely to occasion, gave up his claim to personal fees, book money, and small tithes; and as to his predial tithe, instead of demanding, and under the strength of the law, drawing away his tenth, he was willing to commute for any money payment which the farmer was willing to offer. In this way no parish was actually alike, as to the tithe demands of its parson. Every thing depended upon the moderation, or the weakness, or the firmness of the incumbent's character; but at all events, it soon came to be the case, that he who demanded, or attempted to enforce, his LEGAL right was considered as an *illegal* exactor; and thus the parochial clergy contributed to the diminution of their own properties.*

The result of all this was, that the bishops who had the

* In order to show how much the Irish clergy (for whom the laws were just as favourable as for the English,) have conceded, I will present a statement of what has been unhesitatingly paid in England, and what has been reluctantly paid in Ireland.

ENGLAND.—Tithe of Acorns, Agistment, Alders, Apples, Beans and Pease, Bees, Bark, Calves, Cheese, Cherries, Clover, Colts, Conies, Corn of all kinds, Doves, Eggs, Fish, Flax, Forest, Fowls, Fruit, Gardens, Hay, Hemp, Hops, Lambs, Loppings, Madder, Mills, Orchards, Pigs, Rapeseed, Saffron, Sheep, Tares, Trees, Turkeys, Turnips, Willows, Wool, Yearlings.

IRELAND.—Barley, Flax, Meadows, Lambs, Oats, Rye, Wool, Wheat, Potatoes only in some districts.

largest share of church patronage, and the crown, which had by no means a small one, in order to provide suitable incomes for their relatives and retainers,* by episcopal and act of council unions, added parish to parish, until extents of territory, sometimes twenty miles in length, and eight or ten in breadth, were consigned to the spiritual care of one individual, so that it might be almost a day's journey for him to go and return from a ministerial visit to one of his parishioners.

How then was it possible that, under such a state of things, true Protestantism could at all thrive in Ireland? But this is not all: it is grievous to have to report, that no man, treating historically of the state of the Irish church during the eighteenth century, can honestly pass over the glaring fact, that the crown, in the appointment of the bishoprics and other church dignities, seemed to look to any thing but the interests of true religion. In the letters of Primate Boulter—who occupied a leading position in the government during his primacy, and who, as the head of the English interest, was in confidential correspondence with the ministry on the other side of the channel, and was, though perhaps too much of a politician, an honest, disinterested, munificent, and sound churchman—in very many of his letters, he remonstrates with government about sending over improper and troublesome men to fill the vacant sees. Writing on occasion of a vacancy in the Irish bench, he says, “I hope nobody will be sent from England for being restless, or good for nothing.” Too often had he, as well as his predecessor Marsh, to remonstrate in vain with the prime minister for sending over men who were unworthy of their high station. Such was Clayton, who died bishop of Clogher, and whose preferment was owing to his wife's being a favourite lady of the bed-chamber to Queen Caroline, consort of George II.† I might specify many other improper men that were advanced to the episcopal dignity in those irreli-

* The following is the way in which the Crown united benefices and provided for their retainers in those days:

“This fiat containeth his Majesty's grant and donation of the cathedral church of Kilmacduach, &c. now void and in his Majesty's disposal, by the death of Stephen Handcock, late dean thereof, unto Charles Northcote, clerk, master of arts, to have and to hold the said deanery in commendam to him the said Charles Northcote, together with the prebend of Kilmacdough, the rectory and vicarage of Kilmaghan the entire rectory of Bonghillane, and the vicarage of Clonfert, alias Sanctæ Trinitatis Christ Church Newmarket, in the diocese of Cloyne, which he now holds and enjoys; and also to enter into the said deanery without institution, installation, or other solemnity; and is done according to his Grace's warrant, bearing date the 19th day of Nov. 1719.”

† “I hope,” says the primate in his letter to Sir Robert Walpole, “Mrs. Clayton will not make a push for removing the Bishop of Killalla, (Dr. Clayton) to Derry, a point that may very much distress us here.” Clayton wrote the heretical “Essay on Spirit,” and sickened and died when he found that he was to be called before the parliament for publishing it.

gious days ; but in respect for the Church, whose failings I have no desire to expose, I shall pass them by in silence ; but there is one circumstance which may be observed, that all the prelates who have created fortunes for their families, and who have left large properties and lofty titles to their descendants, were mostly bishops of the eighteenth century, who, as they derived their authority from the corrupt influence of court intrigue, showed little of the private charities or public spirit of the prelates of the olden time.

Such was the state of the Church when George the Third came to the throne ; when the two thousand four hundred parishes of Ireland were divided amongst about six hundred clergymen, while, in spite of the penal laws,* (laws which, in fact, were never put into execution, as being contrary to the English character,) three thousand priests were, in a quiet way, keeping up Popery, in all the spirit of a party, and all the influence of a religion over the minds of the people. On the accession of the new monarch, it became evident that some relaxation of the penal laws would certainly take place. That they were already virtually relaxed by the power of public opinion, there cannot be any doubt, for perhaps never did Roman Catholics of the higher and middle classes thrive more, never were the charities of social life more observed between Protestants and Romanists than at this period, when Protestant feeling anticipated the repeal of disabilities, which it was repugnant to their character as gentlemen and Christians to take advantage of. But it was also at this period that the first Romish hostility was manifested against

* It may be allowable to mention a circumstance in illustration of the observation how little the penal laws were acted up to. One of the severest enactments was, that any person who made a testamentary disposal of property, and afterwards relapsed into Popery, by that act invalidated the will, and the property went to the heir at law. The Lord Beaulieu was a favourite of the late king George III. and always was deemed a Protestant, and while in attendance on his majesty received as such the sacrament. Having made his will in favour of some English nobleman's son, (if I recollect right, a son of the Duke of Leeds,) he died, as was supposed, a good Protestant. But his heir at law, a Mr. Hussey, a Romanist, brought his action to set aside the will ; and the cause came to be tried before a Dublin county jury. On the trial a witness was produced, who deposed that he was confidential servant to Dr. Hussey, the Romish bishop of Waterford, and as such, had been often present when the Lord Beaulieu returned from receiving the sacrament, according to the Protestant form, in the royal chapel ; and that then he fell on his knees before the Romish bishop, who gave him absolution for the same, and communicated the sacrament according to the Romish manner. The man, on his cross-examination, being asked how he, a Roman Catholic, came to give voluntary evidence of such a glaring act of hypocrisy, said, he would not have done so, except that by giving such evidence, and procuring a property for a Catholic, he was serving the cause of his Church !! It was found, on this extraordinary trial, that it was the first instance of this particular penal law being acted on ; and the man who took advantage of it was not a Protestant but a Papist !!!

Church property!!! We have already seen that the Protestant proprietors had set the example of a successful inroad on the legal rights of the Church. A new interest had now arisen in the land, namely, a race of Romish middlemen, who, taking large tracts of grass land from the Protestant proprietors, assumed their reckless, duel-fighting, libertine character, along with that contempt of the clergy, exhibited by their betters; and added to this, they, like all those newly raised above their level, were more severe in their treatment of the class from whence they sprung, and which they now ventured to despise and to maltreat. A pestilence amongst the cattle of Holland and Holstein had increased the tendency to turn land into pasture, and the demand for Irish stock. The consequence was, that the poor were driven even from the commonages of which they heretofore had the use, which were now inclosed; and for the small patches of oat and potato ground which they took in conacre, they were charged exorbitantly by the above described middlemen, who, adopting the tactics formerly employed, by the gentry of a former generation, cast the blame of the distress of the poor from off their own exactions, and laid it on the clergy. Hence the rise of the Whiteboys in 1762. Priests were said to be the instigators of this first Popish movement; there can be but little doubt but that many of them encouraged it, for the best of all possible reasons—a priest depends for support upon the people, and must often go with the impetuous current, which he dare not attempt to stem. Priest Sheeley was involved in these disturbances, and was hanged: but the insurrection itself, being partially and weakly concerted, was soon put down. Twenty years afterwards, another insurrection of the Whiteboys burst out, beginning, like the one which now disgraces the country, in the county of Kilkenny, and extending itself very rapidly over the greater part of Munster. In the preceding years (1778, 1782,) large indulgences had been granted to Roman Catholics, and they were expecting more. Now observe, there is no period in the history of Ireland since the Reformation, in which a concession was made to Popery, that it has not been followed by an attempt to obtain further concessions, ever rising in demand above all that has been conceded. For in the beginning of George the Third's reign, as we have already said, the penal laws were relaxed, and this relaxation was immediately followed by the partial insurrection, for the leading of which Sheeley died; and when a more important concession was made, twenty years afterwards, the whole south of Ireland rose in insurrection, the people banding themselves together by oaths taken at the foot of their altars, to abolish tithes. In 1793, came forth an almost total repeal, and the rebellion of 1798 followed. In 1829, they were made equal, in a civil sense, with the rest of His Majesty's subjects, and are no more aggrieved *now* by the demand for tithe than the Presbyterians of the north, or the dissenters of England. But nothing will satisfy them but the total abolition of

tithe; for they esteem it a badge of superiority, and when did the Romish Church ever tolerate an equal, far less a superior? There is a somewhat curious parallel, in many instances, in the character of the insurrections that took place half a century ago, and that existing now. On both occasions the people got advice which they very well understood, from two very clever ecclesiastics;* and the Doctor Doyle of the present day certainly has not the merit of originality in his mode of proceeding; for his pastorals and polemics are so similar to those of his precursor, Father O'Leary, that we must indeed consider him but a plagiarist. Both knew how to blow hot and cold out the same mouth; both gave very pretty advice, and desired the people to be quiet, while they, at the self-same moment, stimulated their passions by language as keen as the finest steel. Pray, observe, reader, the similarity in the following advice of Father O'Leary, to that of a late well-known pastoral. Blowing hot, the Friar says, "You will tell me your grievances are the cause. I doubt it not, my brethren. I know you are as oppressed and impoverished a race of men as any set of the lower classes of people upon earth. Your Protestant fellow subjects, less oppressed than you, have sought a better situation in remote countries. These disturbances originated in the *dues of the clergymen*." Now mark where he blows cold. "*I would rather pay my tithes, let them be ever so oppressive, than put my neck into the halter.*"!! Then again he blows hot, and tells the poor people of the danger to which they were exposed, from the logic and eloquence of crown lawyers, the perjuries of witnesses, and the prejudices of parsons. "I am informed," says he, "that one who is to swear against some of you, is one of the greatest villains in the kingdom, and escaped the gallows some time ago." Then he blows cold again: "Throw yourself on the mercy of your rulers, and do not force them to forget, in the magnitude of your offences, whatever may be the cause of your complaints." Again he blows hot, and tells the people that "the legislature shows no compassion for them, and that they have no remedy but patience, which softens the afflictions of sufferers." Would Doctor Doyle himself, astride on the steed of popularity, rein in and spur on with more managed horsemanship than this old Friar?

* A writer of that day thus describes the manœuvring of Priests:—"Addresses to the insurgents were composed with a speciousness that deceived many of the most zealous Protestants. In those publications was a kind of amphibious language that seemed to enable the writer to sport on the plain, or riot at pleasure on the tumultuous flood—to smile with friendly aspect on the established clergy and the whole Protestant government, and to revel in spiritual communion in the deepest recesses of the insurgent's diurnal retreat—thus, we must suppose in security and silence were these famous addresses perused by such of the mob as were capable of reading and understanding them—then were their grievances felt over again, whilst the interlineal fomentations only softened the sufferer to more exquisite sensibility."—Review of Doctor Butler's pamphlet, by a friend of the constitution, 1787.

There was also a great similarity between the liberalism of that day and of our own. A secret disbelief in the truths of any religion manifested itself in a public profession that all religions are equally good, and should receive equal national support. Moreover, it happened, as it often occurs now, that the landlord who treated his tenantry with the least possible consideration, who was a rackrenter and an absentee, and was one of the causes of the distresses of the country, drawing all without returning anything, was often the loudest in his animadversions on the oppressions of the clergy, was liberal towards Romanism in religion, and quite inclined towards republicanism in politics. Besides, there was a most particular desire on the part of government to rule by expediency, and of conceding to the voice of agitation. I particularly desire to direct the attention of the reader to the practical remarks of a layman of that day, who wrote under the signature of Theophilus, and which will be found in the note below.* He certainly saw, as with a prophet's eye, fifty years forward, and wrote as if he had adapted himself to the present generation.

* "No government under the sun, regulated by a system of laws, would act wisely in repealing any one of those laws, or in making any alterations in them, at the requisition of desperate insurgents, who demand the repeal or amendment of the ancient laws of the state, at the point of the sword, if such government had the power of reducing them to obedience to the laws; because such is human nature, that the common people in every state, are ready to pull down their superiors, and they never want incendiaries to inflame their passions, men who aim at procuring power and riches by putting themselves at the head of parties, and making the mobility ignorant tools of their ambition. If a government were weak enough to submit to the demand of these demagogues, supported by open rebellion, they would only ensure the speedy dissolution of the state, because the insurgents would not fail to attribute their success to the weakness of the state, which would only encourage them to make further demands, spread their influence, and multiply their adherents amongst the commonalty; till at length, like a mountain torrent, swelled by a thousand auxiliary streams, they would overwhelm society. If this reasoning will be found applicable to every civil society throughout the earth, how much more strongly does it apply to this realm? This kingdom is one limb of a mighty empire—the established religion throughout this empire, is the Protestant reformed religion, and the members of it generally profess that faith, at least a great majority of them. In this kingdom, however, the mass of the people profess the Romish faith, and are attached to it with a most extraordinary degree of bigotry; and not content with the toleration of their superstition, numbers of them rise up in open rebellion, fall on the established clergy throughout the kingdom, with the avowed design of extirpating them, complain that the support settled for this clergy, by the laws of the land, is a public grievance; and openly demand, that this Protestant state shall enact laws to abridge (that is, as I have already shown, to annihilate) this maintenance, and consequently root out the established clergy, and the established religion. They proceed even further in their factious requisitions, and demand, in effect, the destruction of all impropriations, that is, that the payment of all tithes, which, since the dissolution of monasteries, have become lay property, under the charters of the crown, and have been purchased from the crown for valuable consid-

I cannot close this article without remonstrating with those that would abolish the Established Church in Ireland, and asking them why (if they look with complacency on a union with England, and desire not the dismemberment of the British empire,) would they destroy a Church which, under Providence, has been the great cause of the extension of English laws, manners, and influence, over Ireland? Individually, as well as collectively, the clergy, however treated, have been faithful to their king. Where is there a solitary instance to be found of clergymen of the Established Church engaged in any kind of plot or enterprize inimical to the State? Did *they* ever arouse their flocks to agitation, in order to embarrass and intimidate the government? Did they ever declare that if a rebellion was raging from the Causeway to Cape Clear, they would not lift a finger to put it down? No; they neither cajoled, nor browbeat, nor manœvered the State; but in all time of its tribulation, in all time of its wealth, they unhesitatingly adhered to it. Nay, more: the Established Church, rather than embarrass the Government, submitted with patience and self-denial to that final blow which

derations, which amount to one third of the tithes of the whole kingdom, shall be abolished, though they compose great part of the estates of the nobility and gentry, settled by family settlements, and conveyed by purchases for valuable considerations, from generation to generation, now for upwards of two centuries; insisting, at the point of the sword, on the abolition of the established religion, and the destruction, as well of the patrimony of the Church, as the private estates of a considerable part of the community, in direct violation, not only of the rules of the municipal law, but of natural justice and equity. It is impossible that any state can submit to the dictates of such a banditti, from any motives, except those of weakness and fear. And should they be complied with, see what consequences must follow. First, Popery will become the established religion, for I have already shown that the tithes wrested from the present established clergy will be paid to the popish, and the tithes wrested from the lay impropiators will be paid to the different societies of friars, to whom they heretofore belonged, and who still preserve at Rome and elsewhere, exact records of their former possessions, as well lands as tithes. The people finding government too weak to maintain the religion of the state, or even private property, will rise in their demands and require the repeal of the laws yet existing against Popery or papal usurpation: they will then remember, that their ancestors lost their estates by having committed repeated acts of rebellion, (which however they always cloaked, under the pretence of supporting their religion, that is Popery, and which the bulk of the people believe to be the case) and particularly by maintaining an obstinate rebellion, the cause of a prince deposed from the throne of this realm, within the course of this century, for endeavouring to subvert the Protestant religion, and establish Popery; and which estates are mostly now in the hands of Protestants: they will demand the restitution of all these estates—they will perceive that it is as much an absurdity in politics to have a Protestant monarch over a popish people, as a popish monarch over a Protestant people; and this their perception will be quickened by the principles of their religion, which teach them that no allegiance is due to heretical princes, but that they may be justly deposed and murdered by their subjects, as the pope commanded the English subjects to

was struck at her interests by the Act of Union, whereby the vote of the House of Commons of 1734, against agistment tithe became the law of the land. She also submitted to the abolition of her convocations, whereby the second order of clergy lost the power of representing their claims and grievances as a body, the consequence of which was, that the bishops have contrived to obtain a despotic power over their inferior brethren, which is as inconsistent with the practice of the ancient Church, as it is with the spirit of the British constitution. Moreover, the clergy have conceded their ancient right of nominating their bishops, and, instead of insisting on their leave to elect, in order that their prelates might be lords temporal as well as lords spiritual, they submitted to the appointment of the crown, so that a *conge d'elire* has now become a ridiculous phrase, which signifies an absolute command. To this may be added, that the State, by having possessed itself of the forfeited patronage of the ancient proprietors of Ireland, has, in its hands, no small share of that which in England the nobility and gentry so largely possess; and therefore it may be very fairly said, that one half of the Church patronage is at its disposal. Do not all these circumstances show that the Established Church of Ireland has been more sinned against than sinning; that she has never yet had fair play; that while made the instrument of political expediency, and the means of carrying on worldly policy, her true evangelical character has never been developed, so as to effect the good that she is so well calculated to produce? Should, then, the privi-

do by Queen Elizabeth, by his famous bull of excommunication. They will therefore turn the cry of *vox populi vox Dei* upon our present agitating patriots, and demand a Popish monarch, and a repeal of those laws which disables Papists from inheriting the crown of these realms: they will then attempt to sever this kingdom from Great Britain, by setting up a Popish prince for their king, perhaps one of the Sardinian or French houses, excluded from inheriting the throne, for being Papists, by the present laws. the brave and loyal Protestants of Great Britain, will not admit a Popish prince to sway their sceptre, nor will they be easily debauched by Popish incendiaries, and their hellish doctrines of deposition and murder, from their allegiance to our present glorious sovereign, and his family, but will support his rights in this kingdom by their swords: thus will a civil war between Great Britain and Ireland arise, in which our faithless and ambitious neighbours, the French, will not fail to take a part; and such a war (which may be, the Almighty God avert) must end, either in the final reduction of Ireland by the sword of our lawful monarch, and the exemplary punishment of restless, insidious, faithless popish rebels, or in the destruction of Great Britain."

Primate Boulter, fifty years before Theophilus, honestly told, as follows, an expediency Lord Lieutenant what the conceding to agitation would end in:—"I could not forbear telling my Lord Lieutenant, on occasion of these associations, that though the rights of the clergy were in particular attacked at present, yet this method was of most dangerous consequence to the government, since by the same method that was now taken to distress the clergy, the execution of any law or act of parliament might be effectually obstructed."

leges of the Church be any more encroached on? Should she, as a convicted delinquent, have her lawful control over the education of the people taken away? Is every local privilege and every legal guard to be destroyed? His Majesty's advisers may propose to a Parliament in which the Church is not sufficiently represented, a commutation for existing predial tithe; but surely that commutation should not be made irrevocable, without the consent of the church, and that *not* of the Church as composed of Bishops alone, but of the Clergy assembled in Synod; and if Parliament interferes with the property of the Church, surely it would be well, also, to interfere to remove the impediments that now retard its efficiency—surely it ought to protect the Church from the crying evils of ministerial, episcopal, and lay patronage, and enact that from henceforth, whenever a bishopric becomes vacant, a recommendation shall be sent in, of three or more competent persons, to fill it, out of which number the king shall select one; in *this* particular instance, imitating with perfect safety the Romish clergy of Ireland and the Pope of Rome; and moreover that no bishop shall appoint to a vacant benefice in his gift, without consulting the elder clergy of his diocese,* and stating, in the presence of such a synod, his REASONS for proposing an individual as a fit and proper incumbent; and that at stated periods there should be diocesan and provincial synods, composed of the beneficed clergy, to take into consideration the interests of the Church; Parliament ought to repeal that law, so inconsistent with the character of British legislation, which enables a bishop to withdraw the licence from a curate, *without assigning any cause*; and thus, without trial, bring in a man guilty, and cast him a beggar upon the world, because unable to retreat back on any other profession; it ought to enact that bishops should have *more* power in calling beneficed clergymen to account for many acts that are now obliged to be passed over; it ought to give the Church power to restore that godly discipline which

* It might be well, in some matters of discipline, to look to the rules that the Church of Rome lays down, but which said Church no more acts up to, than we do to our godly discipline, whose disuse is so pathetically deplored every Good Friday, without, I fear, any good intention of restoring it. The Council of Trent, in the 24th Sess. 16th cap. decrees, "That six examiners, men of learning, piety, and morality, be appointed in the diocesan synod, and sworn to act in their office with justice, in the appointment of good pastors, to preside over the flocks in vacant parishes." When a parish becomes vacant, the bishop is required to call these examiners together, to give notice to the coadjutors (curates) and candidates of his diocese to come to the place fixed for the examination. Then the examiners appointed by the Synod are to examine the candidates with respect to their age, prudence, piety, &c. &c.; afterwards they are to point out to the bishop the most worthy amongst them, to fill the vacant parish; and then the bishop shall give the man so selected collation to the benefice. What would become of nepotism, filiiism, and political patronage, and what a new face would it put on the Church, if some such arrangement was made in our Establishment!

is so much fallen into disuse, and without which no Church can act up to its duty—but why lose time in talking of what Parliament SHOULD do, knowing, from the character of too many of its members, what they are disposed to DO, and what they are disposed NOT to do!

The writer is aware that, like all those who run over extensive ground in a short space of time, his rapidity must evince that he has passed over, without due observation, many things well worthy of attention. But if his remarks are crude and hasty, he may at least claim for them the merit of disinterestedness; for with impartiality may HE speak of Church Property, who, though an old clerk, has never yet so far basked in the sunshine of ecclesiastical patronage as to become a parson.

C. MOMONIENSIS.

THE BACKSLIDER RECLAIMED.

Next to that pure and holy affection which a mother bears to her child, must that be ranked which subsists between the children of the same parents, the brothers and sisters of a family, when the feelings bubble up from the fountain of the heart untainted and pure. I do not mean to say that this affection is of the same class with the maternal one—that it springs spontaneously—that it is to be found *pure* in unregenerate man, one of whose characteristics is, “*without natural affection*.” No, it requires a MORAL process to purify it; and intellect and taste must be thrown in, to give that sweetness to the stream, which makes domestic happiness so refreshing. But when brothers and sisters, thus taught to love one another, can also regard each as bound to each by more than merely *natural* ties—“knit together in love for the TRUTH’S SAKE”—then the family becomes a Bethel, and God Almighty dwelleth in the midst of it; the Great SPIRIT of the universe has come down from his everlasting throne to erect an altar in every heart, and the household a temple for his glory; and from that temple there ascendeth, morn and even, “the sacrifice of praise,” for they are taught to render “the fruit of their lips,” giving thanks to His name, who, though he loveth the gates of Zion, disdaineth not the lowly dwellings of Jacob.

The touching story in the Gospel, where the Redeemer of the world visits and loves “Martha, and her sister, and Lazarus,” beautifully exemplifies these remarks. We are not told of their parents: doubtless they were dead, gathered to that all but immortal slumber which comes over the faculties of man, and from which he shall not awake until the sound of the trumpet, “waxing louder and louder,” shall peal into the deepest caverns of earth and sea, and assemble all—ALL—the millions of our race, “from Adam to his youngest born,” around the great ARBITER. This was, perhaps, one of the reasons why He stopt

aside, as it were, in his probation, and tarried for a season in the orphan household. How completely does such a scene in his history prove him to be "bone of our bone, and flesh of our flesh;" every fibre, every feeling, in nice and exquisite sympathy with us; until manhood, unable to master its emotions, dissolved into tears at a brother's grave.

Such a family I am now about to describe, bearing in many striking and singular points a near resemblance to the family of Bethany. They were three in number, two sisters and a brother; their parents were dead, not indeed without leaving them as much of this world's goods as renders life a double blessing, but they died infinitely happier in the conviction that their children were "rich in faith, and heirs of the kingdom which God hath provided for those that love him." So high was the mother's joy at the thought of all her children constituting a portion of the Redeemer's kingdom, that she held up her hands in her expiring moments, saying, "Lord, let now thy servant depart in peace, for mine eyes have *doubly* seen thy salvation!"

Isabella, the elder sister, was an active-minded girl; probably, having been early under the necessity of taking the management of household affairs, her education had given her character that activity which marked her; yet she must have been naturally of an energetic turn. To a stranger her air might have appeared distant, and her manner sharper than befits the sex; yet to those who were intimate with her, she was known to possess a heart feelingly alive to all the charities of life, and a mind devoted to her God. The younger sister was more interesting in her appearance, but deficient in those mental qualities which so strikingly characterised Isabella. Nevertheless, she had the good sense—I may say, *the grace*—to look up to her sister as her superior; and to love her with the mingled affection which one might bear to a *mother*, a *sister*, and a *Christian*. Their only rivalry was in the path of duty, and they were not ashamed to hold frequent converse with each other on their everlasting prospects.

But the brother, how shall I describe him? With an intelligent mind, stored by an extensive though miscellaneous reading with a general knowledge, possessing a kind heart and a frank disposition, honourable in all his actions, and ignorant of the world and much of its depravity, he was yet a *dangerous* character. Dangerous! was he not a Christian man, one whose mental and moral qualifications entitled him to the esteem of all with whom he came in contact? Yes; but he was under the influence of *sensation* to an extreme degree; he was one of those who can attain such a standing in Christianity as to appear to an observer so spiritually bright, so determined on the side of God and godliness, so nervously scrupulous as to all that concerns consistency of character, that no man could possibly doubt that he would ever, by a *revulsion* of feeling, descend from his elevated position. "Unstable as water, thou shalt not excel," was

written upon him; every effort of his mind was like each wave of the flowing tide, sparkling in the sun-beam, until it breaks upon the shore, and dies away into foam. Alas! too many of such characters, even while they abhor the name of hypocrite, become a disgrace to Christianity!

The two sisters loved their brother with all the ardour which nature and grace inspire, when their united voices chord within the bosom. A sarcastic observer of human weaknesses and foibles, might have indulged in a sardonic grin at the doating attachment which they manifested towards *their* brother; he might have laughed his petty, nay, his spiteful, laugh, at the electric effect which the mention of his name produced upon them. Let these sneerers laugh away. They dwell but in the outer court of the temple of the feelings; they cannot enter its "holy of holies," and bow before nature in her sacred chamber; they know not "the untrodden ways beside the spring of dove," neither can they taste of the cup which is full and overflowing with the pure waters of love and peace. If a stranger talked of the worth and talent of Erasmus, the full, dark eye of the younger sister would expand with a brilliancy as mild and radiant as ever streamed from under the eyelids of human being, and her countenance would lighten with a smile more glorious, more refreshing to the lover of unaffected simplicity, than the light of the harvest moon, when she walks in her brightness over the face of heaven. Isabella's temperament did not permit her changing feelings to appear so obvious in her manner; she was one of those who can control and conceal what is *felt*. Nevertheless, her pleasurable emotions were also easily excited when her brother's name was the theme of admiration, and there was no way in which a flatterer could sooner overcome her good sense than by dilating upon his accomplishments and virtues.

And he was worthy. No brother could be more kind, more affectionate, more devoted; the simplest act of courtesy was rendered more courteous by its *manner*; in the very tone of his voice, as he regularly bid them "good night," before retiring to rest, there was a richness and a fulness which indicated fervour of affection. In their dwelling there was light and peace; and the two sisters would often embrace each other in the fulness of joy, thanking the God of mercy, who, though he had taken the parents away, had yet left them such a brother.

But Erasmus walked not in his uprightness. There met him on his way, *first*, "the pride of life," *then* "the lust of the eye," and behind them, masked "false though fair," came "the lust of the flesh," and he bowed his head and worshipped them. If angels strike their golden harps, and chaunt anew the anthem of salvation over every child of mortality who passes from "death to life," how must they veil their faces in sorrow, when one returneth from *life* to *death*! The soul dies again; it becomes a fearful spectacle to men, and the body is its sepulchre, and the depraved and excited passions are worse than a Roman guard, to

watch that no friendly remembrance of God's love and mercy, no "repentance that needeth not to be repented of," may come to steal him away, in the vain hope that they are sleeping! Oh, ye who are yet in the freshness of your first love, may ye never have your feelings excoriated, may you never approach so near the fire of unhallowed passion as to be scorched by its power! They who are laid down in the tomb of the BACKSLIDER, are bound hand and foot in their grave-clothes, and are never again able to arise, until HE pronounces the magic words, "Come forth!" and turns round to the Christian friends who are gazing with wonder and compassion, bids them, "Loose them, and let them go!"

It is wrong to represent backsliding as commencing *always* in the closet. It gives to inward religion too much of the air of a system, and appears to regulate the life of God in the soul of man by certain unwavering, undeviating rules. The temperaments of Christians are very various. Many a wayfaring man, though a fool, travels on the highway of holiness in his simplicity, and while he walks quietly and securely, never attains to that regularity and standing in closet devotion, which those whom grace hath "made to differ," sometimes reach. And a man of regular and punctual habits may walk stately into his closet, and shut the door, even when his heart is going astray, yea, a gadding after its idols—for the soul not unfrequently tries to turn hypocrite to its own conscience. An old divine hath said, that prayer will conquer sin, or sin will conquer prayer: but it is not *strictly* true; for those who have watched the motions of indwelling sin, know that prayer and sin sometimes follow hard upon each other. It is in the closet of the heart that backsliding begins; when the lustre which grace gives to the soul is dimmed by some yielding to the power of temptation, when simplicity and purity are defiled. Let us always pray for deliverance not merely from the *guilt*, but from the *power* of corruption, and He who hath promised it will give it.

Isabella and Hellen marvelled exceedingly at the change in their brother's conduct, and their love blinded them as to its cause, until Isabella, who, though ignorant of the ways of the "world that lieth in wickedness," was sharp and shrewd, discovered it. Formerly these children of affection knew each other's movements and occupations freely and unreservedly; all their little pleasures were in common; and an angry or a fretful look seldom veiled their countenances. Now, Erasmus threw over his outgoings and incomings an air of mystery and concealment; resisted kindly inquiry with petulance; and shut his heart to those rays of affection, which once expanded its blossom-leaves, and gave them freshness and colouring. In the early moments of his backsliding, conscience occasionally smote him, and he would return to weep, and ask his sisters forgiveness, and then go out to sin again! I once thought of tracing him in his downward course, and presenting it to the reader's eye; to

show how gradually the conscience becomes "seared as with a hot iron," and to warn the young Christian of the danger of listening to the voice of the "charmer," when he would seduce him from the path of duty. But it is a delicate and a difficult thing to do. It is exceedingly difficult to describe scenes which border upon those things "of which it is a shame even to speak," without their having a tendency to injure a delicate mind, and to pain a tender conscience. Let me, therefore, touch them not. It is sufficient to know that a departure from godliness turned that happy household into a desolate and dreary abode; and the sisters mourned for their brother, and refused to be comforted—*because he was not.*

Months passed away, and Erasmus was still in the prison of his passions; at times he struggled to escape, but his efforts were never crowned with success, because never attempted in the right way. They were the fitful struggles of disgust, and mortification, and pride, and alarm; while that hearty determination, utterly and totally to forsake sin, was awanting. One Sunday he strolled into a well-known and well-frequented chapel, when a favourite hymn of his sisters' was being sung, and sung to the very tune which they most admired. Memory at once flew over the gulf which sin had created in his Christian course, and as he looked back across the blackness and darkness of the chasm, he saw a sunny spot, where he had once "laid himself down in peace, for the Lord sustained him." He arose, and walked out of that house of worship, for its atmosphere was too ethereal for those living thoughts of horror and remorse which gnawed him within. And as he walked along, the words of the hymn rung in his mind, and dark clouds gathered, and thunders rolled, for conscience was enjoying an hour of triumph. And what a tremendous triumph will she enjoy in the world of woe! Oh, speed ye to the "city of refuge," enter the stronghold, ye prisoners of hope, for hark! the footsteps of the avenger of blood are behind!

A low, plaintive voice, soliciting charity, attracted the attention of Erasmus. It was a female's, whose countenance seemed to say, "Disease and poverty have worked their will with me! Even in this region of probation, suffering, the child of sin, hath blasted me with her touch!" He looked again, and there appeared something in her look and manner very different from that of those shameless and wretched beings, whose souls are, as it were, petrified in their bodies. "Poor creature!" he thought, "thou hast, perhaps, been exposed to unavoidable misery, while all *my* suffering proceeds from *myself*!" At the impulse of the moment, he emptied into the beggar's hand the contents of his purse, which consisted of a little loose silver; and as he walked away amid a shower of extravagant blessings, PRIDE whispered the benediction of *complacency* in his ear. It grew upon him insensibly that he had laid an acceptable offering on the altar of universal charity, and that ALL *goodness* had not departed from

him. He looked up to heaven, and vowed to the great God that he would no longer grieve him, but from henceforth walk in his ways, and keep his statutes for evermore. Little did Erasmus dream that he was, in effect, holding out a *bribe* to the Spirit of God to return and take possession of his heart; and that it might be said to him, as it was said to one of old, "Thy money perish with thee!"

Returning home to seal with his sisters, by the sacrament of affectionate confession and forgiveness, the vow he had made to God, he was met by a few gay companions, with whom he had grown familiar. They urged him to accompany them in their walk, and he consented, determining to preserve a gravity of aspect and seriousness of conversation, in consistency with the vow which he had made. But he found it extremely difficult so to do; and ere he was aware, he was entrapped into a consent to dine with the party. Why need I attempt to describe what followed? Remember, reader, it was the Sabbath day, "holy of the Lord, and honourable;" and marvel that a Christian man could spend such a day in such company. Erasmus felt himself sinking, and he drowned all thought in additional draughts of wine, and at last gambling was introduced, which absorbed every feeling of the soul. This was the guiltiest night that Erasmus had ever spent. The whole party rushed out about midnight, inflamed with liquor, to brawl and swagger on the streets, and enjoy what *they* esteemed mirth, and the poor fallen and degraded professor of Christianity sneaked after them, and, drunk as he was, trembling lest some one among those he met would recognise him. After rambling about till they were tired, they entered one of those private gambling houses which so disgrace large cities; and here Erasmus met the fate of every novice in such scenes of iniquity. He was robbed, plundered, stripped; he sang, danced, and leaped; affected a careless air and gay attitude: in fact, he did not need to *affect*, for he was delirious, mad, utterly mad; and the delirium did not terminate next day, for with one or two wild associates, the debauch was prolonged, until nature, outraged and exhausted, suffered her perverter to fall prostrate on the earth.

As he was passing through the horrible sensations which succeed a fit of drunkenness, his first thought was to put an end to his existence. Disgraced and beggared, he could not face his fellow-man; and yet he dared to think of meeting the hidden One of eternity in his own everlasting abiding-place! No, no! No self-murderer thinks of MEETING God. His idea is, (if pride and passion will permit an idea to be formed,) that he will escape into some remote corner of creation, and there hide himself from creature and from Creator. But another temptation entered the mind of Erasmus, and chased out the first. He had squandered his substance, and plunged himself in debt. With a fearful heart and a tremulous hand, he drew out a bill, to which he attached the name of a worthy man, who had been a friend of

his father's, and was still a friend of the family. It was successful; Erasmus received the money; and thus filled the measure of his iniquity by forgery!

His debts were paid; but there remained a *something* behind which he could never redeem, a debt which he could never cancel. When his fever had cooled down, and he could look calmly at the situation in which he had placed himself, he shuddered with horror. A prison and a gibbet rose before his eyes; the gay, and amiable, and much loved Erasmus become an object of pity or idle curiosity to a rude and gazing mob; and his sisters—he almost leaped at the thought—his sisters! oh, agony, agony! he saw the soft and fair-haired girl, ever his peculiar favourite, borne fainting away from the last parting scene, while she whose firm step and unquivering lip betokened strength of nerve, and mental endurance, wrung his hand with that expression of unutterable woe which lodgeth within the silent sufferer's heart. And he heard the loud laugh of the scornors, as they assembled at the wassail board, and talked of hypocrisy, and imposition, and priestcraft, and Christianity, and blessed themselves in their folly; and he saw the children of God hanging their heads abashed, and sighing over the fearful fall of one who had given promise of becoming a cedar in Lebanon.

Erasmus arose to fly for ever from his home, his country, and his friends. The stricken deer darts into the concealment of the forest, and wots not that the arrow is in its side: we may change country and climate—we cannot change the heart! His preparations, however, did not escape the notice of Isabella, and some vague expressions which escaped him roused all her suspicions. With her accustomed promptitude and energy, she questioned his meaning, and besought him, if there remained in his heart one spark of affection, to tell her what he was about to do. The appeal was rendered irresistible by the younger sister clasping him in her arms, and declaring that where he went there she would go, and where he died there she would die—he disengaged himself from her grasp, confessed his crime, and with a maniac look exclaimed, he must fly from them, from happiness, and from God, a wanderer and a vagabond upon the face of the earth!

A scream burst from Hellen—but she was recalled to her recollection by the authoritative air of Isabella, who never opened her lips, nor uttered any exclamation either of wonder or of sorrow. The support of the family was derived from a legacy, which was paid yearly, but which was to cease at a certain definite period. In addition to this, three equal sums of money had been deposited in the national Bank, in their respective names, under the verbal condition that they should touch nothing but the interest until they were severally settled in life. Erasmus had already squandered his own, and the bill which he had forged amounted to more than what belonged to both his sisters. He saw at once what was *meant* by Isabella, and in

passionate language declared he never would consent to beggar *them*, as well as himself. The tone in which she bid him hold his peace confounded him; she quietly gathered her mantle about her, commanded him to accompany her, and procured the money and the bill ere the forenoon had passed over their heads! On returning home, she walked deliberately up to the fire, and threw the cause of their terror and alarm into it, and as she watched it blazing, a long convulsive sob escaped her, and a few tears trickled down her cheek. Not so, Hellen. She had remained at home in all the torturing misery of suspense and doubt; and when she actually saw the fatal document burning, she looked alternately at brother and sister, and then ran about the room in a hysterical exuberance of joy. Then beholding Erasmus with his head reclined upon a table, and hearing his groans, she ran towards him, and kissed him again and again, telling him, "All is right, all is right!" The girls had destroyed their only means of independence, as to worldly prospects—but they never thought of *that*—they thought of their brother.

But this prompt and energetic deed, and the temporal sacrifice of these noble-minded creatures, doubtless saved a brother from disgrace, and disentangled his soul from the snares of the destroyer. His future conduct showed that, though the fine gold had become dim, it was the precious metal still; for with heart humbled to the very dust, he returned to his God, and his God smiled upon him. A series of self-denials, and of kind devoted attachment, proved his gratitude to his sisters—what could repay them?—but all their cheerfulness could never remove the melancholy which the remembrance of his fall had settled down upon his spirit. In spite, even of himself, it marred his future usefulness in the divine life, for he became like one whose nervous system is destroyed, trembling at every step with excessive cautiousness. It made him more holy, more humble, more consistent, than ever he had been; he felt, in its vast importance, the value and the necessity of a Saviour's atonement; but long after he had been restored to peace of mind, he would often "water his couch with his tears," at the thought of his grievous departure from consistency of character. But, oh, ye children of God! guard against the risk of such a fearful experiment. If ye dally with sin, ye may receive a fall which will cripple you all your days!

F.

REVIEW.

Remarks on the Revival of Spiritual Powers in the Church. By the Hon. and Rev. Baptist W. Noel. London, 1831.

Modern Fanaticism Unveiled. London, 1831.

Miracles and Spiritual Gifts. By the Rev. Hugh M'Neile, A. M. Rector of Albury, Surrey. London, 1832.

[Continued from p. 140.]

In the former part of this discussion, we considered the promises to be found in revelation of a renewed manifestation of miraculous power, and confessed that we could not find, in Scripture or in reason, any well grounded foundation for such a prospect. Whether the analogy of the dealings of the Supreme with man, or the obvious nature and design of miracles, or the express language and character of Scripture be considered, we think that nothing will be found to authorise that earnest and confident looking-for of wonders, which characterises so many of the religious of the present day. Nor does this deny the possibility of such a manifestation, nor prejudice the question of their actual existence. It only removes the *prestige* that would animate by weak, though pious expectation, every ebullition of feeble fanaticism, and elevate the disordered ravings of the visionary to an equality with the inspiration of the prophet; it only subjects to cool and deliberate investigation what would otherwise be deemed too sacred to be examined, and removes the veil that delusion or some worse motive would extend over the results of nervous susceptibility. We think that we have no reason to expect miracles, but we do not presume to assert that we know enough of the designs of infinite wisdom, to say that such may not be consistent with them; and therefore, while we think the want of a promise should induce great caution in receiving, and great attention in examining the claims, we do not deny that such may be manifested. Again, the very same conviction of ignorance must prevent us from determining *a priori* against any particular form in which miraculous exhibitions may be made, any particular place in which they shall appear, or any particular persons, to or by whom they may be revealed; but assuredly, if in these circumstances, they differ essentially from all other recorded miracles, then there can be no doubt that the inquiry should be carried on with more severity, and the claims subjected to more rigorous tests. Let us see what some of the tests may be, which ought to decide the character of actions professing to be exerted under a divine inspiration.

We would say, in the first instance, that no action can be conceded to be miraculous which is put forward as calculated to prove an unscriptural tenet. Our God is a God of truth, and it cannot for a moment be conceived, that he would lend his power and afford his might to strengthen what his Scriptures, which are

his wisdom, would condemn. His attributes must be consistent, and his omnipotence cannot be found at variance with his holiness. The reasoner upon evidences may find it necessary to confute minutely the pseudo miracles of Popery; but the well informed Protestant knows that no miracle could prove Romish error, therefore he denies their miraculous character at once. The Trinitarian would smile at an attempt to substitute miracle for scriptural reasoning in defence of Socinian heresy. Again, miracles may be regarded as spurious,* when failures of similar kinds have taken place before any undisputed claim has been ascertained, when all the instances adduced are such as admit of an easy solution from physical and moral causes, and when all the attendant circumstances are such as would naturally accompany instances either of deception or delusion. When they are such as manifestly have no object, tend to no good, or are employed about matters on which revelation has already given a full and satisfactory development:—

“ Finally, miracles may be regarded as spurious when there is evidently no occasion for them. The works of the Almighty display no prodigality of strength. The vigour of the oak is not lavished on the delicate tendrils of the vine; neither is the silken-winged butterfly endued with the force of the terrific lion. Proportion, limitation, and singular adaptation are discoverable throughout the wondrous economy of nature; and when we behold the operations of the creative mind, it is impossible, without the grossest perversity, to deny, that what God hath wrought is

“ Wisest, holiest, fittest, best.”

These qualities of wisdom, holiness, fitness, and perfection, are manifested not only in the material world, but in the structure and component parts of the great scheme of human redemption. The revelation of that scheme exhibits a true picture of man's fallen, apostate condition; manifests the purity, extent, and strict requirements of the Divine law, shows the utter inadequacy of human efforts to recover the forfeited boon of life; publishes the glad tidings of a free and full salvation, delineates the finished work of an atoning, rising Saviour; points out the harmonious combination of Divine justice, holiness, truth, love, and mercy, in the method of human restoration; records the promise of the Holy Spirit's influence to sanctify the degenerate nature of the sinner; reveals a resurrection to eternal blessedness; and opens a glorious prospect through eternity in the final mediatorial reward of our Divine and exalted Redeemer. These doctrines, with their practical uses, constitute the all-important themes of that Sacred Book, which is given to be our light in a dark world; our guiding star to the manger, the cross, and the celestial throne; our rule, our compass, our chart, our support, and our exhaustless treasury. Can any one, in the broad view of these revealed truths, charge us with arrogance for maintaining the sufficiency of the Holy

* Modern Fanaticism.

Scriptures? It would not be deemed either presumptuous, or gratuitous, to affirm that there is no occasion for another sun, emerging from the western horizon, to assist our solar orb in its luminous course from the east, and to pour fresh floods of light on the already irradiated scenes of nature. The spirit of such assertions would be decidedly reprehensible, if couched in a form that should seem to prescribe limits to the power or sovereignty of the Most High. But when we say, that the fulness of Divine communication in the Sacred Scriptures, supersedes the necessity of further visions, and private revelations, and all kinds of miraculous interposition, the sentiment, so far from being derogatory to the Great Head of the Church, is honorable alike to his wisdom and liberality."—*Modern Fanaticism*.

In fine we would say with the author last quoted, that miracles may be regarded as very suspicious, if not altogether spurious, when those "who pretend to work them, and the subjects on whom they are exercised, are persons of ardent imagination and extravagant fancy." The possibility of self-delusion, the susceptibilities of the physical system, the pranks of the imagination, and its connection with the nervous development, must in such persons so powerfully aid any strong mental or corporeal impressions, that it is not too much to say, when such a predisposition exists, the inquirer should hesitate to admit—we will go farther, must deny the existence of the miraculous effusions, and that because the very purpose for which miracles would be vouchsafed, would be evaded by such affections, and because all the authenticated miracles of Scripture exhibit a character so completely at variance with their influence. Let us look to these miracles, and see their character; we see how prominently they stand forth in their high and dignified mission, the variety of objects on whom they were manifested, the variety of forms they assumed, the appeals they made to the senses, the understanding, the experience; all the requisites that scepticism itself could demand, are to be found embodied in the wonderful works recorded in the Scriptures. But what a striking contrast is exhibited when we look to the miracles of Gareloch, or Regent-square, for we conceive them to be but different parts of the same whole, different acts of the same delusive drama, and the imposture or the delusion that misled Miss Campbell, at Fernicarry, has not deserted her in her matronly character, while sitting at the feet of her pastor at Regent-square.

With our view of Mr. Irving's errors of doctrine, we would think it little less than blasphemous, to suggest the possibility of divine power being employed to authenticate by miraculous gifts, opinions so diametrically opposite to the "truth as it is in Jesus." We cannot concede the possibility, that his wild and fanatical notions of the millennium, his disgusting and unscriptural views of the humanity of the Redeemer, his unsound opinions of the atonement and sacrifice, imputation, and justifying righteousness, could be united with such declarations of divine approbation as are implied in miraculous gifts. And the same view extends

through the party. It is well known that the works now exhibiting in London, had their birth on the other side of the Tweed, and that Mr. Erskine's unscriptural notions of universal pardon, seized on by Mr. Campbell, the minister of Row, and propagated by him with more zeal than honesty, considering his pledged allegiance to the Westminster Confession, by stimulating the nervous susceptibilities of certain young persons of both sexes, who sat under his teaching, and elevating them with the consciousness of infallible assurance, laid the foundation on which views of millennial glory, and the miserable metaphysics of Mr. Irving's heresy of the humanity of Christ, erected the superstructure of miracles. Now we would ask all well-wishers to these eccentric manifestations, of whatever kind they may be, whether tongues, or healing, we would ask them whether they are content to swallow with Mr. Irving's gifts, all his opinions too, to receive on the credit of the one, the errors of the other; and admit his views to be scriptural, in order to join with him in claiming his gifts to be divine. We think there is no alternative, and we are very willing to take our side of the dilemma. We frankly confess, that rather than take up, contrary to Scripture and sound sense, Mr. Irving's views upon these awful subjects, we would rather ascribe to strong delusion, all the evidences for the spiritual works averred to have taken place, or impute their power and efficacy to the influence of Satan—no evidence in favour of the truth of the miracles can be stronger than the scriptural evidence we have against their concomitant doctrines, and in applying this test, we but follow the injunction of the Apostle, "To try every spirit whether it be of God." But when we come from this consideration to examine the miracles themselves, we think the marks of delusion and absurdity so strong upon them, that we would even waive the high ground we have taken, and let the issue of the subject rest upon the common sense of the investigation. Now nothing is more certain, than that before the present claims were set up, other pretensions of a character still more questionable were started, and from the not unnatural mistake of the effect of a nervous stimulant for the development of a miraculous power, certain persons of both sexes undertook the office of healing the sick, and raising the maimed, nay it is even said, that an attempt was made to raise the dead to life. The failures that occurred, and the derision with which the world regarded them, joined with the continuing and remaining stimulus of religious fervour, at last seems to have settled down into the gift of tongues, the most imitable of the New Testament miracles, because from our ignorance of the circumstances attending the Corinthian Church, it must be involved in obscurity. The pretenders to these acts being scattered by the investigation of the General Assembly, and the steps taken to vindicate the formularies of the Scottish National Church, seem to have collected in London, where the gift of tongues has principally been claimed, though accompanied by occasional intimations, that those of

healing have not been withheld. Now let us ask, what are the circumstances under which the gift of tongues is manifested: it is not confined to Mr. Irving's chapel, but there it is made public; at certain parts of the service, several individuals, male and female, commence in succession, uttering with voices variously pitched, sounds that are unintelligible to all around; and this accompanied by a violence of gesticulation and muscular exertion, that proves the individuals to be under considerable bodily excitement; the unknown sounds, which seldom continue long, are followed by a burst of reiterated short sentences in English, generally containing some trite truism, or some warning of the approach of the millennium, with a colouring of prophetic language, generally bald, meagre, and common place, but continued so much longer than the sounds of the unknown tongues, that there would appear to be no connexion between them at all similar to that of text and translation, and with this vernacular exhortation the exhibition closes. Did we not know that many good men have been misled by this awful absurdity, and that many good men look upon it with hesitation, we would apologize for bringing the subject before our readers, for really the account which we have just written, and which we believe to be accurate, is so essentially convicted of delusion, that we would not think it necessary to add another word. Prior to all other inquiry, we must remark, that there is not a particle of evidence on the affirmative side; not a gleam of testimony, that the sounds uttered form part of a language, and if not a language, until it be proved to be a regular language, spoken somewhere among the inhabitants of this globe, we might be excused going farther with the question. It will not be said that the invention of sounds that would fall upon the ear like a language, is beyond the exertion of the ingenuity of man, when the example of Psalmanezzer, and the more recent case of Carraboo, near Bristol, will occur to every one. We ourselves have the pleasure of knowing two out of three young ladies, who, when at school, invented a language which they have still pursued, in which they correspond, and which has mocked all the exertions and learning of their friends to translate. But there is not one proof that the words spoken are a part of a language of this kind, nor even articulated sounds having any meaning whatever. The speakers, fair or brown, understand them not; the hearers, of whatever character they may be, understand them not. Not an individual of any of the many countries that have representatives, commercial or otherwise, in the great city, could receive the slightest edification from the sounds, and to this hour they are uttered as to barbarians. Mr. Pilkington, indeed, thinks that he has discovered some Latin and Spanish words, and by a summary process of dividing the words, and uniting their parts at pleasure, has even produced some very uncomely English; some of the strange words published in the newspapers as faithful representatives of the sounds, are a little like awkward attempts at Greek and Latin; and one friend of ours

fancied that he had discovered a few Hebrew radicals. Supposing such to be the fact, the case is far worse than before, for it proves to a demonstration that the sounds are *not* part of a language. The ladies concerned, it is confessed, had been for some time students of Hebrew, and when inflated by their pseudo inspiration, some of these sounds occurred to their memory, and they uttered them; but as their studies had not been very long, their stock of Hebrew became soon exhausted, and they were thrown upon their own resources. Now, is it consistent with the possibility of things, that a jargon like this could be the result of inspiration; that the Spirit of truth and order could produce what is so absurd and deformed? Assuredly, inspiration would seem to be as necessary to write nonsense verses at school, as to furnish the sounds at Mr. Irvine's chapel!

We have said that this single inquiry is sufficient to set the whole question at rest; but there are certain points of view in which some persons are inclined to consider it, that deserve to be examined, rather, we own, in compliance with the prejudices upon the subject that they feel, than from any doubt that we entertain of the soundness of our own view. To us, the circumstance of a language, supposing it to be such, thus uttered in London, unknown equally to the speakers and the hearers, would seem to be opposed to the plainest dictates of apostolic wisdom, which forbade that even well-known tongues should be used, except there were interpreters present; contrary to New Testament analogy, from which we would infer that all who spake understood the tongues, and that it could be brought to the test of experience by others who were present understanding it too; contrary to apostolic discipline, which forbade women speaking in the church, and to the discretionary power possessed over the gift, for in the primitive Church "the spirit of the prophet was subject to the prophet," whereas the modern prophets are like the Delphic Pythia, so possessed by the inflatus, as to be forced to give utterance to the sounds. Now, all these circumstances convince us that our modern claims to miraculous gifts differ from in the primitive Church, so that if the one be true and genuine, the other must be false. We hear sounds uttered, not proved to be a language, or if one, not proved to be a living one; these sounds, when reduced to writing, presenting a ludicrous similarity in some instances to words that may be supposed to have played about the memories of the speakers, and the fragments of a sort of *lingua franca*; the speakers ignorant of the language, incapable of benefitting others or themselves by it, but only manifesting their sense of its importance by nervous excitement and muscular exertion; while the possessed females, whose moral conduct is generally exemplary, become in a moment violators of apostolic discipline, and fit representatives of the Pythean prophets. Is such the result of that Spirit who does all things decently and in order? In reply to this, we are told, that the miracle of tongues on the day of Pentecost might have been on the hearers,

not on the speakers ; that there is no certainty the speakers understood their own words ; nay, from 1 Cor. xiv. 13, it would seem they did not ; that there is no evidence the gift of tongues did not fall upon women as well as men in the day of Pentecost ; and that even though the speaker do not understand the language, it may be to himself a source of edification and of communion with God, which we cannot understand but cannot deny.

In these observations there is so much of surmise and conjecture that a reply is scarcely necessary ; it is true that gifts may have fallen on females on the day of Pentecost, but there is no evidence that they did ; and the apostolic mandate regarding their speaking in the Church, is clear and distinct. We cannot pretend to say what advantages an individual might receive from feeling himself enabled to utter strange, and to himself unintelligible sounds, but certainly must say that nothing resembling it seems to bear the stamp of the Holy Spirit in the New Testament history, and that the argument itself seems much better calculated to meet the wants of mystics, whether Papists or Protestants, than to answer the objections partly derived from the strange circumstances of Mr. Irving's case. We admit that there is some difficulty connected with the passage quoted from 1 Cor. xiv. 13, which demands consideration, and when we find that difficulty so prominent, as to induce Mr. M'Neil to say, that sometimes the speaker did and sometimes he did not understand the language he used, while we dissent altogether from his statement, and maintain that they *always* understood themselves, though they sometimes intemperately exercised the gift, without reference to the ignorance of others, we feel ourselves bound to enter at length into the subject, and this we do the more willingly, as it will enable us to lay before our readers our views of the nature and uses of the primitive gift of tongues.

[To be continued.]

NOTICES OF BOOKS.

A Letter to His Grace the Archbishop of Dublin, on the Nature of the Christian Sabbath. By the Rev. William Foster, Colton. Dublin, Curry and Co. 1832.

This is a temperate pamphlet, in which the institution, the nature, and the observance of the Christian Sabbath, are treated with considerable force of reasoning, with very evangelical views, and with much information. Mr. Foster addresses himself to the Archbishop of Dublin, and makes *him* responsible for a treatise entitled "Thoughts on the Sabbath." We are not quite sure that

it is fair to make Dr. Whately responsible for all his past writings, no more than to insist that Mr. Foster or any other man should be made responsible for all his past sins. Mr. Foster is, we believe, a young man, and once he has got into type, may love, like many others, to see himself often in print, and yet after years of study and years of publishing, and when his shelves bend under the weight of his *own* works, we question whether in the full maturity of his judgment, he would hereafter like to

be taken to task for all that he may cast before the public; as for ourselves we unhesitatingly say, that we do not look back with *perfect complacency* on all the paper we have blackened; and therefore what we now desire, and what Mr. Foster may hereafter desire, we should like to grant to the Archbishop of Dublin. And while perhaps HE will not accept of our excuse for him, we are anxious to say, that after the perambulations our prelate has made over his metropolis, after one or two walks to his Cathedral of St. Patrick—His Grace of Dublin, seeing the cursed effects of Sabbath-breaking that are exhibited in this town—has sorrowed much that he has ever wrote one line that could be *construed* into a weakening of Sabbath obligations, and has from his soul desired that he had the power of committing the whole impression of his former “Thoughts on the Sabbath” to the flames. We believe the Archbishop to be a diligent, honest, faithful enquirer after truth—not more ingenious than ingenuous, and consider him to be just the man that would have the brave sincerity to say, *I was wrong*, and am sorry for having ever wrote any thing that could have the awful effect of giving excuse for Sabbath-breaking. Mr. Foster’s letter is calculated to convince, but not offend; but as we purpose to review more at large certain treatises on the Sabbath which have lately come under our notice, we shall for the present dismiss the further consideration of Mr. Foster’s pamphlet.

Narratives of Two Families exposed to the Great Plague of London, A.D. 1665, &c. Republished by John Scott, A. M. Vicar of North Feriby, and Minister of St. Mary’s, Hull. London, Seeley & Burnside, 1882.

This is a seasonable republication of a book which the Rev. Mr. Scott purchased by chance on a book stall, and which he, desirous as he ever is to promote the eternal interests of his fellow-creatures, recommends as not only an interesting narrative of the transactions of a family during that awful period, but as also containing a series of pious conversations between members of another family, exposed to the same awful visitation, which conversations turn on the spiritual preparation requisite to fortify the mind in the prospect of such a calamity, as that which ravaged London, or as now threatens to devastate, not only that city, but every other town in the empire. The narration of one family exhibits how absolute seclusion from all external access, preserved them perfectly safe during six months that the plague was raging around them, and reducing to a desert the populous street in which they lived. The head of the family who used these precautions, was one whose piety kept pace with his prudence, and who, while using all means within his reach, cast himself on the protection of a merciful providence; and when the plague was overpast, grateful to his God for his signal deliverance; he exercised the full sense of his gratitude by the large measure of his gifts to the poor. Altogether this is a very interesting volume.

DOMESTIC RELIGIOUS INTELLIGENCE.

ADDRESS

To the Friends and Supporters, throughout the United Kingdom, of the Scriptural Education of the People of Ireland.

Committee.—Rev. J. H. Singer, D.D. F.T.C.D.; Rev. B. W. Mathias; Rev. Thomas Waugh; Rev. William Fausset; Thomas Parnell, Esq.; George Wilson, Esq.; Henry Courtney, Esq.; Henry J. Monck Mason, Esq.; LL.D.; Captain Robinson, R.N. *Honorary Secretary*.

The above Committee appointed at a meeting of friends to Scriptural Education in Ireland, held by adjournment in Dublin, on the 27th January 1882, the Very Rev. the Dean of Ardagh in the chair, according to their instructions proceed to lay before the public, their deliberate but respectful opinion as to the measures of his Majesty’s government on the subject of education, to

impress upon the Christian public the peculiar necessity which now exists for union and exertion, and to suggest proceedings which they conceive might be advantageous to the great cause in which they are engaged.

The Committee, thus constituted, would declare their conviction, that the system of national education adopted by the authority of his Majesty's government, with a view to its becoming (if the experiment be successful) the law of the land, cannot answer any good purpose. Such a system, they conceive, is not calculated to effect the improvement in the morals and religious habits of the people contemplated by its supporters.

Such a system, they conceive, has no tendency to ensure the "happiness and tranquillity" of the community, but the reverse.

Such a system, they conceive, to be no act of real favour, or of substantial justice to the Roman Catholic population of Ireland, but the reverse.

And that it is not, nor can it be acceptable to the great body of the wealth, intelligence, influence, and piety of the country, but directly the reverse.

With respect to the first and most important objection, the Committee have to assert that great fundamental principle, that the *ENTIRE, UNMUTILATED BIBLE* should, in a Christian land, form the basis of national education and the foundation of moral obligation, and that the concession of this principle, the selection of certain portions of the Scriptures to the exclusion of the Sacred Volume, (however carefully the compilation be made,) does in fact deprive the word of God of the authority which belongs to it, and deprives education, founded upon such an abridgment, of its essentially scriptural character. Volumes of documentary evidence can be produced, showing the national benefits resulting in Ireland from Scriptural education—but the Committee confidently affirm, that no such testimony exists as to similar effects being caused by other modes of instruction; on the contrary, as has been established before the Com-

missioners of Education Inquiry, those parts of the country, habitually most lawless and disaffected, are those where education most extensively prevails, but mere general education, without the Bible, or the inculcation of its principles to sanctify the knowledge, and give it a wholesome direction.

As to the expectations of producing "happiness and tranquillity," the Committee have to state their opinion, that to abandon any common ground of principle and belief amongst the pupils, and to separate them for two or three days out of the seven for the purpose of religious instruction and worship, must greatly aggravate that distinctness of feeling already so complained of—it must almost inevitably suggest to the respective religious instructors, to urge upon their several classes of scholars, the peculiarities which require this separation. "The religious instruction given consisting more in a negation of the doctrines peculiar to each persuasion, than in the inculcation of any positive articles of belief," would excite (the Committee presume) a state of polemical hostility, not favourable to harmony or good will.

As to the supposed justice and favour to the Roman Catholic part of the population, the Committee must state that they consider it far otherwise, if it be remembered that thousands and tens of thousands of that body are reading the word of God, and receiving Scriptural education, and that to deprive them of these privileges, by turning them over to a system where they are confessedly withheld, would be a great wrong, as far as they are concerned, and that for Protestants who take share in the management of the Schools, and give effect to the laws and regulations, to co-operate with the Roman Catholic priesthood, to confine the Roman Catholic scholars to their exclusive religious instruction, at the times set apart for the purpose, and according to the prescribed rules, and to secure the attendance of their flocks at Roman Catholic places of worship (which the Registry Clause will effectuate) instead of leaving them at liberty, if

they be so disposed, to seek elsewhere for fuller or for other religious information, would be an interference with freedom of conscience, injurious to the highest interests of our Roman Catholic brethren, and in many instances at variance with their own earnest desires.

For these reasons the Committee are of opinion, as they have stated, that the great body of the wealth, intelligence, influence, and piety of the land, will be found opposed to this attempt; but they feel it necessary to call your attention to a few other particulars.

A bill was last session brought into parliament to regulate the details which are necessary to apply to the new system; this bill "for the establishment and maintenance of parochial schools, and the advancement of the education of the people of Ireland," was printed by order of the House of Commons, but was not passed when the session terminated, and is consequently not yet law, and to be made so must begin *de novo*—it corresponds, however, so accurately with the instructions contained in Mr. Stanley's letter, that this bill itself, or one substantially the same, must be passed if the educational experiment, on the plan of that letter, be persevered in, and as the bill discloses the machinery necessary to carry forward a system of national education on the proposed principles, the Committee are desirous of bringing to your notice some provisions of an alarming character.

The bill proposed that a Board should be established, invested with the entire control over all books to be used in the schools connected with them, with the entire application and direction of all parliamentary and other grants, subscriptions, bequests, and with almost absolute authority over the masters, mistresses, and the internal management of the schools. (See clauses 13, 17, 20, 25, 26, &c.)

The character and disinterestedness of the Board might be urged against the probability of any abuse of their trust in these or other instances, but it should not be forgotten that a future and less select body than the present, may be influenced

by pecuniary considerations, as it is provided in the 37th and 38th clauses of the bill, that they shall have the power of transferring individuals of their body from being *unpaid* members of the commission to be stipendiary members of the Committee.

Again, parliamentary support is always to be granted in aid of local funds, and the production of these local funds must place an indefinite amount of parochial taxation at the disposal of the Board. The assessment for a school, whether originating with the Board, or with the particular parish, would, by the provisions of clauses 39, 48, 51, and others, be compulsory upon those persons who might conscientiously object to the purpose for which it is levied, but who might be either out-voted by numbers, or from absence or ignorance of the measure, might have omitted to oppose its introduction. The presentment once forwarded to the secretary of the grand jury, is to be placed amongst those which cannot be disturbed, but must, (by clause 54,) be passed without alteration to the judge. This would deprive the complainant of the relief he might expect from the grand jury, nor can he by clause 55, traverse the presentment with a view to escape from its burden, nor can he even look to its natural demise, for it is not unworthy of remark that it is proposed in clause 59 of the bill, that the approbation of the Board who sanction the tax, and who must naturally be solicitous for its continuance, is to be required for its removal. As long therefore as such concurrence be withheld, the presentment must continue to be passed every year.

The Committee also apprehend that the power which it is proposed to entrust to the Board of Education, or to their inspectors or visitors, by clause 22, of examining into "vouchers, books, evidences, maps, and all other documents whatsoever," (the withholding of which is proposed to be made penal) not being guarded by express limitations, might be in a high degree vexatious and inquisitorial in its exercise.

Lastly, the Committee would remark, that the power which it is pro-

posed (by clause 17,) the Commissioners are to possess, to give gratuitously, or to circulate in the schools at reduced prices, "any books whatsoever which they shall deem necessary and expedient," might, when supported by parliamentary grants (as provided in clauses 13 and 17) enable the Commissioners to undersell the ordinary religious book trade, and thus place the religious literature of the country very much under their direction.

Connected especially with this branch of the subject, but affecting all the operations of the projected enactment, there might be mentioned here an important and distinguishing feature belonging to it. The Board is proposed by clause 2, to consist of two equal parts, one half Roman Catholics, the other Protestants, Presbyterians, and other Dissenters. Such an arrangement has the appearance of liberality, but is destitute of any practical fairness and equality. The Roman Catholic moiety will be found an united body, with a singleness of purpose, object and interest, not to be looked for amongst those whose privilege it is to exercise freedom of opinion and conduct on all subjects, which, however beneficial in other respects, is unfavourable to combination. It is improbable, therefore, that the Board should not fall gradually under the guidance of that portion of its directors who are compacted together. Now it cannot be concealed that there unhappily exists, on the part of the Roman Catholics of this country, a considerable extent of feeling inimical to various Protestant interests and institutions, which we consider of vital importance. It is not, therefore, illiberal to apprehend, that the Roman Catholic portion of the education commission should endeavour to give that direction to the public mind which they might consider desirable, and that this might be greatly effected by the means of suitable popular publications; the influence of such works on the ardent, excitable people of Ireland, can be hardly overestimated. And as the persons who are to direct the national education in the manner proposed, must exer-

cise a large additional power in the way of appointments, of the details of education, of parochial assessment, of examination into books, maps, and other documents, &c. &c. the Committee would greatly deplore any arrangement, which should practically and pre-eminently invest our Roman Catholic countrymen with this authority.

The Committee, fully alive to the objections against a measure pregnant with public mischief, being supported by a grant of public money, contemplate at the same time an additional evil of still greater magnitude, namely, that this attempt at national education, though it should prove an ultimate failure, must, whilst upheld by the government of the country, paralyze to a considerable extent the exertions of private benevolence and Christian zeal—an amount of which zeal exists in our land, sufficient, if not obstructed, or interfered with, to accomplish, under the blessing of God, the Christian education of our people. This opinion the Committee are the more confirmed in, from observing the manifest success which has already attended the labours of the various educational societies—the general desire of the Protestant population to uphold them, and the very extensive wish on the part of the Roman Catholic laity, to participate in the advantages of Scriptural education—a feeling which their priesthood are altogether unable to repress, and which, with their unassisted power, they must fail to counteract.

The Committee would therefore earnestly suggest to you the propriety of being prepared to petition the legislature on this subject—praying that the present experiment be not passed into a law, but terminated as speedily as possible, to prevent the impediment to voluntary effort which it must occasion during its continuance—showing, by a reference to the returns made by the Commissioners of Education Inquiry, and other documents, that education of a general literary nature abounds in Ireland, especially in Munster, but that it is to Scriptural education, as distinguished from the above, that we can alone

look for improvement to our population—setting forth respectfully that the character of national education, however it may be regulated and guarded, is in fact narrowed to one point, namely, that it ceases to be Scriptural when the Bible is withheld, or placed under restrictions—humbly praying that if a scheme of national education be adopted by the legislature, the introduction of the WHOLE BIBLE be required; or if it should not be judged expedient to insist upon this condition, that no grants of public money for the purpose of education should be made, leaving Christian exertion to its uninterrupted exercise.

The Committee would further urge upon the friends who agree in their views, to manifest publicly, but temperately, their objection, upon Christian grounds, to the proposed scheme of education—and in conclusion, they would express their hearts' desire and prayer, that under the present trials and difficulties with which it may be the Lord's will to exercise our faith and patience, the bond of Christian brotherhood may be the more cemented—that increased difficulties from without may excite unanimity within—that the demand for greater sacrifices, whether of di-

ligence, of contributions, of personal efforts, or of personal differences, may be met by a corresponding readiness to offer them all up in the service of the Lord, and that we may be found, through evil or good report, steadfast, immovable, abounding in his work.

Signed on behalf of the Committee,
HERCULES ROBINSON,
Honorary Secretary.

We desire to place on record in the Christian Examiner, the names of those members of Parliament, who on a late occasion divided the House, rather than consent to acknowledge the superintending providence of Almighty God, who has said "in all thy ways acknowledge me, and I will direct thy steps."

The Minority on this extraordinary division, was as follows:—

Calcraft, Granby, Wareham.
Gillon, D. W. Lanark.
Hunt, Henry, Preston.
James, William, Carlisle.
Moreton, Hon. H. Gloucestershire.
O'Ferrall, R. M. Kildare County.
Ruthven, F. S. Downpatrick,
Walrood, Bekel, Saltash.
Wood, John, Preston.
Hume, Joseph, Middlesex, Teller.

OBITUARY.

Since the commencement of our labours as Christian Examiners in the year 1825, our obituary department has been often signalized by the record of eminent servants of Christ, removed hence in the fulness of their usefulness by what we are afraid to call untimely deaths. In our present Number, it is our painful lot to register the departure of a faithful minister of the Gospel—not taken away by the slow advance of a gradual death, or the ravages of a rapid disease, but while walking from a pastoral visit to a dying parishioner, in the light of day, and within a few hundred yards of his glebe-house, falling into the hands of savage men, and there *stoned to death*! Such was the fearful fate of the Rev. Ia-

WINE WHITTY, Rector of Golden, in the diocese of Cashel, who was thus murdered on the 25th of January last. If indeed the most harmless and inoffensive deportment through life, the most benevolent disposition of heart, continually impelling him to diffuse happiness and comfort around him, could afford any security to a Protestant clergyman in this blood-defiled land, then might this good man be still spared to be the comfort of his aged father, and the prop and stay of his beloved wife and large family—the delight of all who enjoyed the privilege of his friendship, and the ornament of the Church to which he belonged. But in these eventful times, no innocence of life, no purity of character, in the coun-

try where he resided, afford protection to a minister of the Established Church.

Mr. Whitty, having in the year 1798 taken his degree in our university, after a distinguished undergraduate course, was compelled by ill health to give up the pursuit of a Fellowship, which his talents and industry would have secured for him, and he entered upon his ministerial labours at Killesandra, in the diocese of Kilmora, in the year 1801, as curate to his uncle, the venerable Dr. Halmer. From thence, Dr. Broderick, the bishop of Kilmora, (a prelate as sagacious to discover merit as he was prompt to reward it) removed him, on his translation to the archbishopric of Cashel, to the curacy of Newport, in that diocese, and thence by various gradations, to the valuable living of Golden in the year 1817. In each sphere of duty, his unabated diligence as a parochial minister, and his unaffected piety secured to him the love and cordial veneration of his people, and in each of them will his memory be long cherished with the most tender and affectionate regret.

Among the various excellencies of his character, as a parish clergyman he seemed peculiarly distinguished, by the happy talent he possessed of bringing "little children unto God," by a manner the most simply persuasive and attractive, and also by his felicitous mode of turning any topic, which could arise in social converse, to edification. His mouth did truly "speak out of the abundance of a heart" flowing with the love of God, and zealous to impart to others that peace and joy in believing which he

felt himself, and which had stamped upon his singularly benign countenance, the beauty of holiness; for those who knew him intimately, will not easily or soon forget the picture of placid religion therein expressed, and as he met death in that appalling form which gave its first martyr to the Church of Christ, so may it be truly said of him as of Stephen, that "all who looked steadfastly on him, saw his face as it had been the face of an angel!" Such was the man who has fallen a victim to that ruthless opposition to Church property, in every form which has been lately raised up amongst us. Mr. Whitty's sole crime was, that he appealed to the laws of his country to obtain that means of support for his family, which he found it vain to look for by gentler methods. Attempts have been made to blacken his fair and spotless name by imputing that appeal to law to sordid motives, such as his soul was a stranger to. We do not here think it necessary to enter into any discussion, whether in the management of his legal rights, he acted with a wise discretion or not. We conceive that the property of the Church is like every other species of property. The proprietor alone is the fittest judge how it should be managed; but this we do fearlessly assert, that in this as in all the concerns of life, principle and a high sense of responsibility was his only motive and his only guide.

We are glad to hear that the clergy of the united dioceses of Cashel and Emly, propose to erect a monument to the memory of this primitive Christian pastor.

VIEW OF PUBLIC AFFAIRS.

The Reform Bill has been lost in other and more pressing concerns. The Tithe Bill, the Cholera, and the National Board of Education, have occupied the public mind, to the exclusion of what a few months ago, filled every mind and every mouth: so fleeting is the public interest. It is winding its slow length along through the House of Commons, supported by ministerial majorities

which do not take the trouble to hear the debates, but come in to tender their ready votes. Its reception in the House of Lords, it is impossible to conjecture, as the reports connected with the creation of Peers, and the anti-reform party, vary daily and almost hourly. If it pass the Lords, it must be in some shape very different from its present, as even the *Courier* styles it a mass of inconsis-

tencies. Ministers have introduced into the place vacated by Sir Henry Parnell, the celebrated friend of Lord Byron, and *ci-divant* panegyrist of Napoleon's Hundred Days, Sir J. C. Hobhouse—what a singular collection is the ministry, where Charles Grant sits beside Hobhouse! The Cholera, it is generally thought, has reached London, but its progress there has been so very slow, that many doubt the truth of its being there. We are inclined to believe in an event so very probable, but while this scourge is actually brooding over London, and the minds of all alarmed to its ravages, his Majesty's ministers persist in desecrating the Sabbath, by holding their meetings on that holy day; and ten persons were found in the House of Commons, to say that the recognition of the pestilence being a visitation of Almighty God, was "cant and humbug!"—and these are Reformers! and among them we find the Roman Catholic member for the County of Kildare, and the *Protestant* member for Middlesex! We feel grateful to the Bishop of London for having prevented the English Bill passing through the Lords without such a recognition, and think that it tells well indeed for Scotland, that a knowledge of the Christian feeling of its population forced the *ci-divant* Editor of the *Edinburgh Review*, to introduce it into the Scotch Bill.

The Tithe Committee have partially reported; they have recommended that the Government should lend the clergy of the distressed districts a sum equal to the tithe for 1831, and collect it themselves from the people, the expense of collection to fall upon the clergy. Many errors in this plan have been pointed out: the tithe for 1831 is not yet due, that for 1830 should have been provided for, and it is hard to force the distressed pastor to pay for acts which not his indolence but that of the Government rendered necessary. We fear the proceeding will only render the Church and its ministers more unpopular, by the severity with which of course the Government

process will go forward. In the meantime, a most frightful system of disorganization goes on, advancing, and has come within sight of the metropolis, while in Dublin itself, the mode of paying the clergy is questioned, and doubtless next Easter will display a spirit far more active, in unison with Dr. Doyle's pastoral.

The only cheering subject, we confess, in our horizon, is the Protestant feeling on the topic of National Education. It has spread to England, and has united in one common cause all who love the Bible. The great meeting at Exeter Hall, to us, was particularly interesting, from the speech of an eloquent and pious Dissenter, the Rev. Mr. Browne, who, in the language of truth and common sense, pointed out the absurdity of having a National Board for Ireland's education composed of any but members of the Established National Church. It is not pleasant to compare the sentiments of this Dissenter with the low Church views of our rulers and their friends. We anticipate certainly from such a feeling, blessed by Almighty God, that the system will fail, totally and completely fail; that the dignified prelates* who rule our Church, will point out to their talented brother who has so lately become a resident among us, the inapplicability of the system to Ireland, that he and his Protestant coadjutors will withdraw, and that we shall be suffered to teach the truth unrestricted by boards or systems. In what a state are we for the reception of a pestilence! Civil discord, internal dissensions, political hatred and unremitted animosity; while even those who love God, cannot agree as to the mode of showing that love, and Satan is using the scruples of honest and pious men, to beat down the Bible and other societies. O! may the Spirit of God send more humility into our hearts, give us more correct and more holy notions of ourselves, and enable us to submit ourselves to his teaching and to his decrees, who doeth all things in wisdom and in goodness!

* We have just heard, and with gratitude, that the assembled bishops have declared against the new system, and intend to address their clergy upon the subject.

THE
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AND
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VOL. I.

NEW SYSTEM OF EDUCATION:

KILDARE-PLACE SOCIETY.

Since our last number was prepared for press, we have had the heartfelt satisfaction of seeing the statements it contained, and the sentiments it put forward, confirmed by the almost unanimous declaration of our respected prelates. Those to whom the care of the Church, and the education of the people, are trusted, have nobly done their duty; and led by the individual who has so recently, in his place in the legislative assembly of the empire, not shrunk from confessing that he had been induced to make incautious admissions from a desire to reconcile the *irreconcilable*, but who has atoned so frankly and so nobly for that result of too warm Christian charity, by a declaration worthy of the purest and best days of Protestantism, they have issued an address to their clergy, which we would do injury to our own feelings if we did not transfer to the pages of our Examiner:—

“The undersigned Archbishops and Bishops of the United Church of England and Ireland, having taken into their consideration, with a solicitude due to the importance of the subject, the system of National Education recently proposed by His Majesty’s Government for adoption in Ireland, submit to the Clergy of their respective dioceses the following observations with regard to it.

“They trust that in withholding their concurrence from this system, they will not be suspected of perverse opposition to the Government, in its endeavours to promote general instruction, and to heal the wounds occasioned by party and religious distinctions.

“They are deeply sensible that the present demoralized state of a great portion of the Irish poor, and the disorders and outrages consequent upon it, are to be mainly attributed to the want of a suitable training of youth, and to ignorance of the pure principles of God’s holy word, which prescribes the only just rule of duty towards God and towards man, and imposes the only effectual restraint upon those wild passions which lead to the violation of it. They are moreover fully aware of the advantages attendant upon the

instruction of children of different religious persuasions in one common school, since it may be expected that the kindly feelings generated by means of such an association in childhood and youth, will spread their influence over the subsequent periods of human life.

"It is therefore with unfeigned regret that they are constrained to express their deliberate and conscientious persuasion, that the proposed plan of National Education, instead of producing these salutary and much to be desired effects, would tend rather to embitter existing animosities, by marking more distinctly the difference of creed in the public school, and by pointedly excluding, as a common source of instruction, that Volume which authoritatively inculcates, under the most awful sanctions, universal charity, mutual forbearance, and the cultivation of order and peace.

"They do not deny, that selections from the Scriptures—not to the exclusion, but by way of facilitating the knowledge of the Bible itself—may be usefully employed in the instruction of youth : such selections have been constantly made use of in the schools under their superintendence. But dispassionately viewing the wide and essential difference between the United Church and that of Rome, and bearing in mind the pretensions to exclusive sovereignty put forth by the latter ; taught moreover by the failure of a former attempt at instruction in common, in which concession on the part of the United Church proceeded to the very verge of what was allowable, and, as some thought, even beyond what prudence suggested ; where, at any rate, the concessions made could be justified only by the ardent desire of concord ; and when, instead of promoting this end, they served but to encourage increasing demands, and to call forth unreasonable objections ; when, instead of scriptural selections professing to form part of the word of God, a treatise was put forth which might have been used by the scholars without any knowledge of the existence of such a book as the Bible, or without the suspicion that revealed truth was to be derived through any other channel than that of the Roman Catholic Priesthood : these things considered, the undersigned Prelates cannot too strongly express their conviction that no selection of Scripture will be agreed to by the Roman Catholic Hierarchy, which will exhibit to the youthful mind a correct standard of faith and practice, and set forth the right of every man to possess, and inculcate the duty of every man devoutly to read and examine the Scriptures—not, indeed, to the superseding of pastoral instruction, but in despite of the usurped authority of ecclesiastical rulers.

"They further state, that they do not affect to conceal their grief at beholding the Clergy of the Established Church deprived of the trust committed to their hands by the Legislature, of superintending National Education—a trust which they have not failed to execute with a fidelity and zeal, pronounced to be most exemplary on every inquiry made into the discharge of their duty, and, at the same time, with a prudence and moderation most particularly required in the divided state of religious opinion in Ireland. Nor are they at all consoled in seeing this superintendence in matters of National Education taken from themselves, for the purpose of being vested in a Board composed of persons of such conflicting religious opinions, that it is impossible to conceive an unity of operation, without some surrender or suppression of important points of revealed truth.

" They by no means undervalue the patronage and aid of Government in carrying on the work of public instruction ; but they are content to forego the advantage, rather than to give their sanction to a system, which, in rigidly excluding the Scriptures from the common schools, would introduce in their place books of religious and literary instruction, in the choice of which they are permitted to exercise neither judgment nor control. They cannot conceal from themselves, that such a measure, in the same proportion that it tends to remove the Clergy of the Established Church from the high position in which they now stand, virtually transfers to the Roman Catholic Priesthood that preference and that preponderating influence, which have been hitherto assigned to the purity and authority of religious truth, rather than to the numerical superiority of the members of any communion in a single part of the United Empire.

" With these views, the undersigned Archbishops and Bishops, whilst they give just credit to the intentions of His Majesty's Government, in bringing forward a plan of National Education, cannot but regard that which has been proposed as most inapplicable to the present state of Ireland—as subversive of those institutions for the education of the poor, which, without giving just cause of offence to Roman Catholic prejudices, have produced great good, and which, if duly supported, would have unostentatiously gone on producing much more—as separating religious from literary instruction, which ought to proceed hand in hand together—as depriving Roman Catholics of the Scriptures, which, it appears, from undoubted documents, they are every day becoming more anxious of obtaining, and as transferring from the National Clergy all superintendence over the National Education, of which they are the appointed guardians.

" In conclusion, therefore, they recommend to the Clergy of their respective dioceses, to endeavour to support the schools now under their management, by such means as they may themselves possess, and with such assistance as they may be able to procure, trusting in the blessing of Divine Providence on their humble endeavours to work unmixed good, even if it should be within a more confined circle, rather than to engage in the support of a system which is exposed to many just objections, and which, as it should seem, cannot be carried into effect so as to secure the co-operation of the Roman Catholic Clergy without a compromise of Protestant principles, and without retarding the progress of Scriptural knowledge, which is now making large advances in Ireland.

JOHN GEORGE ARMAGH—POWER TUAM, &c.—NATHANIEL MEATH—CHARLES KILDARE—GEORGE KILMORE—ROBERT P. CLOGHER—CHRISTOPHER CLONFERT AND KILMACDUAGH—JAMES KILLALLA AND ACHONRY—JOHN ELPHIN—ROBERT OSSORY—RICHARD WATERFORD AND LISMORE—JAMES DROMORE—RICHARD DOWN AND CONNOR—THOMAS LEIGHLIN AND FERNS—WILLIAM RAPHOE—JOHN CLOYNE—SAMUEL CORK AND ROSS.*

* The prelates who have declined signing this address are the Archbishop of Dublin, the Archbishop of Cashel, the Bishops of Derry, Killaloe, and Limerick !

We shall not, after our readers have perused this admirable letter, apologise for the strength of language we employed in our last number,* upon the unchurchmanlike aspect of the new system of education, and the manner in which it must operate, upon the Church, by degrading its ministers, and upon the people, by increasing and sanctioning the influence of the priest: our views are in strict accordance with the admirably stated sentiments of the heads of the Church, whom we rejoice to find in a situation so appropriate.

* We would, in this place, beg to remark upon some alleged inaccuracies of statement in the leading article of last month; and as our only object is truth, the more valuable because the more rare, in a period of considerable excitement, we shall feel obliged to any who will correct our unintentional errors. 1. We have been told that we were wrong in asserting that the individual alluded to in our first paragraph as one "over whom we could weep," was the *only* clergyman of the Establishment who was then on the list of applicants to the Government Board. Such may be the fact; he may have been second or third in his race for Government patronage; but when we wrote the passage in question, (early in February,) we had received our information from a source that we deemed perfectly authentic, and from such sources alone can the proceedings of a secret Board reach the public. *How many clergymen have applied since?* 2. We are likewise accused of giving a criticism upon a proof sheet which had not passed the Board, which was the property of an individual, (Mr. Carlile,) and thus of ascribing to the Board that strange and almost inconceivable compromise, which was in fact only the creation of the Editor's, the Reverend Mr. Carlile's, imagination. In reply to this, we can only say that the proof sheet referred to was freely circulated in Dublin as that of the Board; that we and many others heard an high authority repeatedly assert that the plan on which that proof sheet was constructed was that on which the Board had determined to act, and that the notes from the Douay version were in strict accordance with that principle. This we assert, and we believe that none who are friends of the Board will deny our statement. 3. But again, we are accused of inaccuracy in our reference to the objectionable note appended to Gen. iii. 15; that there is no mention in that note of the Virgin Mary, as we have asserted, that the note is a very innocent note, and was inserted, as Mr. C. says in his letter to the Dublin Times of March 9, "in fairness" to the Vulgate and to its admirers, "as giving the reason why that version reads differently, more especially as two or three manuscripts read *she*, conformably to the Vulgate." Now, it certainly does strike us as not a little strange, that a Protestant minister, editing a compilation from the sacred Scriptures, should think that "common fairness" demanded of him to insert what he believes to be false, what every biblical critic of any information knows to be false, and that in a note which must of course attract attention, a note extracted from a version that he has himself denounced as erroneous and pernicious, a note that he ought to have known, nay, that no man of common sense could have looked at for a moment without perceiving, that

It must be unnecessary for us, after the publication of this document, to speak further upon the subject of the bearing of the new system upon the Church, and the difficulty with which a Churchman could lend himself to its establishment—a difficulty which we are convinced the Archbishop of Dublin, and his clerical coadjutor, Dr. Sadlier, have felt, and continue to feel, though what they conceive a sense of duty retains them in a post which they must find to be unpleasant. We need not say what we conceive sincere Protestants should do under these circumstances ;

it was capable of, and must almost necessarily lead into dangerous error. Did not Mr. Carlile know that the printed Vulgate is of no authority, that only two Hebrew MS. and those of no value, lend any colour to the reading, that no other versions have followed it, that the most authentic MS. of the Vulgate reject it, that Bellarmine writes doubtfully about it, and that Sixtus at first substituted *ipsa* for *ipsa*? Does he not believe that it has been inserted in the Vulgate, in opposition to the voice of antiquity, to serve a purpose, and can he say in his conscience what that purpose is, and yet lend his assistance to it? But we "have misstated the note, which does not mention the Virgin Mary." Let us quote the different versions, the note, and our comment:—

"I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: *it* shall bruise thy head, and thou shalt bruise his heel."—Authorised Version, Gen. iii. 15.

"I will put enmities between thee and the woman. and thy seed and her seed: *she* shall crush thy head, and thou shalt lie in wait for her heel."—Douay Version, Gen. iii. 15.

"*She shall crush, ipsa*, the woman; so divers of the fathers read this place, conformably to the Latin: others read it *ipsam*; viz. the seed. The sense is the same; for it is by her seed, Jesus Christ, that the woman crushes the serpent's head."—Note in loco.

"The Protestant translation is permitted to remain in the text, which yet is almost entirely taken from the Roman Catholic version, and the notes at the bottom of the page explain the Protestant opinion by a Roman Catholic note: thus truth is asserted in the text, and that truth is explained away in the margin. The Son of God is spoken of in the extracts, as the seed of the woman, while the Virgin Mary is in the note declared to be the instrument of bruising the serpent's head; and thus not only is the great Protestant principle, the Bible Society principle of reading without note or comment, sacrificed by the Secretary of the Bible Society, but the most objectional doctrinal notes of the objectional mass that degrades the Roman Catholic version, are to be carefully extracted as a fit study for the Roman Catholic and Protestant children in united education!"—Christian Examiner, p. 155.

Now, if in the observations of the Christian Examiner there was a quotation made from the note, and a reference to it, we grant that we might be accused of inaccuracy; but our observations were simply an account of the conduct of the learned Commissioners, and we gave what in our con-

while there are societies that will give aid to the purposes of Scriptural Education, while the Association continues to offer to all the advantages of its system, and the Kildare Place Society, supported by the suffrages of Protestants of all classes, and the wishes of a large proportion of the Roman Catholic population, still keeps its schools open.

We are aware that the advocates of the new plan have endeavoured to prove that the latter of these societies is liable to as many objections as have been pointed out in the Government system, and hence have endeavoured to found their claims upon not *being worse* than their predecessors. We shall not stop to inquire whether this, if true, would justify the commencement of an experiment upon such a subject as education, and the with-

science we believe to be the Protestant and Roman Catholic interpretations of the text and note, that they are by the one referred to the Virgin, and made the ground of their idolatry, and that the other could not read them without a similar reference. For the latter, we appeal to our readers, to the general feeling upon the subject, to the general burst of indignation and surprise which has, we trust, completely annihilated this part of the plan: and for the former, we shall refer to a few, among many Roman Catholic authorities, showing how they understood the text, and of course, how the note is to be read, and interpreted:

"Alii autem sancti exponunt de Beatâ Virgini ab illo loco "*inimicitias ponam inter te et mulierem,*" non istam Eva sed aliam ab ea descendendam, sc. Virginem Mariam quæ est infesta dæmonibus," &c.—Lyranus, in loco.

"Protestants will not admit this reading, lest our blessed lady should be said any way to bruise the serpent's head. This blessed virgin in singular sort bruised the serpent's head, in that she quite vanquished all manner suggestions of the wicked serpent, never yielding to, nor taking delight in an evil word by him."—Note in Douay version, 1582.

Ward in his "*Errata of the Protestant Bible,*" places this text under the head of "*Honour of the B. Lady and the saints,*" and says that it is altered in our version, "*because it appertains to our blessed Lady's honour.*"

"Cette femme qui doit ecraser la tete de serpent est la sainte Virgine qui ruina le force et l'empire de Sathan en donnant le naissance a Jesu Christ," &c.—Calmet in loco.

We do not think that any one who reads over these few references, who knows that the Virgin is depicted in Popish sculpture and painting as treading on the serpent's head, or who is aware that she is addressed in some of the idolatrous hymns that are to be found in Romish books of devotion as she who bruised the head of Satan, we do not think there is one who will not join with us in our explanation of the note in question, and regret that Mr. C. should have afforded so much ground for animadversion, either on his ignorance of what a compiler from the Scriptures should have known, or on his want of susceptibility to the differences between Protestantism and Popery. Assuredly, we have no reason to praise his "*fairness,*" whatever opinion Dr. Murray and his flock may form upon the subject.

drawing of the grant from both societies, because a plan equal to the more imperfect one had been devised: but we will venture to deny the premises, and to say, that the Kildare Place Society had every advantage over the present plan, which an union of conciliatory with Scripture principles, of a thorough experience in education with an anxiety to make practice subservient to the inculcation of truth, can give over a system that wants the recommendation of practice, without counterbalancing that defect by any soundness of theory. The Kildare Place Society exercises no inquisitorial inspection regarding the books used in separate religious instruction, but leaves the pastor to employ his discretion in their selection, and their use—it enjoins no registry of attendance on places of worship, thereby making the Protestant the janitor for the Roman Catholic chapel—it interferes not with the rights of the patron of the school, does not attempt to regulate its hours, does not assume the power of dismissal of the master—in short, there is the same difference between the two systems as to detail, that is to be found between the busy meddling of a Popish priest, whose power of confession enables him to usurp a general control, and that which the habits and office of a Protestant clergyman lead him to assume. But if it be so with respect to the detail, what is it with respect to the principle? The Kildare Place Society bases all instruction on the Bible, the Government plan excludes it; the one renders the reading of the Bible essential by its rules, the appearance of a Bible in the schools of the other voids the grant; the one acknowledges no book as a substitute for the Scriptures, the other excludes no book but *one*, and that is the Bible, while even the reception of its proposed extracts is a matter of choice not of regulation. While then, in the one case, the Roman Catholic child ~~must~~ acquire a knowledge of and respect for the Bible, in the other, he may never become acquainted, even in united education, with the extracts, and in separate instruction is, of course, altogether cut off from the Scriptures. We are aware that we shall be told, that in many instances the reading of the Scriptures in the schools of this Society was a mere fiction, that in the absence of all explanation the child could seldom arrive at the meaning of the word of God, and that the permission of the Douay Testament was a greater concession than any made by the new Board. Our limits will not permit us fully to examine these points, which we reserve for a future discussion; but we would now remark that when the fundamental regulation was neglected in the Kildare Place schools, the dishonesty of the managers, or the carelessness of the inspectors, must be censured, and not the plan of the system. If men will deliberately falsify facts for the sake of obtaining the paltry grant of a society, there can be no check effectual enough to exclude dishonesty: but the Society has always marked its reprobation of such conduct, and we trust that with the increasing liberality of the public, it will provide additional stimulants to local exertion and inspectorial

accuracy. Nor do we think that the second objection is strong: the system is not given as perfect, but as useful; sufficient comment is allowed to give the young student an intelligent perception of each passage, and we are not of the number of those who think that the Scriptures can be read in a serious, intelligent, and teachable spirit without advantage. The facts, the precepts, the doctrines, the language, of the sacred book must be received, and thus the best foundation is laid for the after instruction of the parish minister, and the best corrective to the errors that separate Roman Catholic instruction might communicate. We doubt the propriety of the Kildare Place Society giving the Roman Catholic version; but we must remark that it never professed to be a purely Protestant society; that it never recommended or favoured, but only tolerated that version; that, though serious errors of translation exist, they are not very numerous, and that an honest and judicious superintendent would prevent the young from marking such differences between the versions; and at all events, the permission shows such a spirit of conciliation, that the hostility existing in the Romish priesthood against the Society must be traced to the secret wish to obtain for themselves the Government grant, or else to their determination to get rid of all Protestant interference whatever in education.

The valuable documents on the subject which we publish in this month's number will prove an ample apology for our own very brief remarks. The elaborate and interesting, but we think insufficient reply of the Archbishop of Dublin to the respectful but pointed address of his clergy, is perhaps the best defence yet set up for the system; and that defence is grounded not on principle but expediency, while the important document given in our religious intelligence, the declaration signed by 3200 Roman Catholic masters connected with the Irish Society, clearly proves that expediency itself ought to have guided a Protestant Government to another line of conduct. The controversy, however, is not yet exhausted, neither is the interest of the public in it on the wane: for it touches the heart-core of Ireland, and is fraught with weal or woe to the very "generations yet to come!"

Religious and Miscellaneous Communications.

THE RHEMISH TESTAMENT:

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As these are times in which it becomes Protestants, unitedly as well as individually, to be peculiarly uncompromising and pure, I feel them to be well suited to a review of a part of their conduct in circulating the word of God. We have, of late, been most forcibly excited to the right performance of our duty in this matter, by the arguments with which the use of the whole unmutated Bible, as the only medium for conveying scriptural instruction to our people, has been advocated; and I therefore feel it to be an appropriate time to adduce a few reasons against the patronising of a false and corrupted version of that sacred book. If mutilated substitutes for the Holy Bible be objectionable, what shall we say of that delusion, which has now for some time charmed the very best and wisest of our Christian ministers, to acquiesce, and even to join, in a promiscuous dissemination of a translation most mischievously perverted; and to send forth the Rhemish to the world, under the title of “The New Testament of our Lord and Saviour Jesus Christ”?

I hope, Sir, the period is now arrived for Protestants seriously to reconsider this subject, and to be thus led to perceive the error into which they have generally fallen. It is most pleasing to observe, that the several committees of the Hibernian Bible Society, (and for this I most highly commend them,) have always kept clear of any approach to contact with the corrupted version in question; and I hope that many will now agree with them in such a wise and uncompromising system of conduct. When the Rhemish Testament was first put forth by the Christian public in Dublin, I raised my voice, almost singly, against it; but its weak sound was merged in the eloquent advocacy which defended the measure. Yet the truth which I then spoke was not speculative; it was founded upon facts; upon an *accurate collation of EVERY WORD of the Rhemish version* with that of our Established Church, in connection with the Greek original—a collation which irresistibly compelled me to the conclusion, that there was scarcely a page of the former that did not insinuate spiritual error; that gross ones abounded; and that great instances of flagrant falsehood contaminated that word, which was presented as emanating from the Holy Spirit of Him, who is of purer eyes than to behold iniquity, and in whose sight the heavens are not clean. I would desire solemnly to arrest the attention of the Christian public to the importance of this subject, and to rouse it to be aware of the danger of the snare which this artful production presents. The least knowledge of the deceitfulness of the human heart, the smallest experience of the

wiles and workings of Satan, the most cursory observation of the world around us, or of the history of men and of nations as connected with religion, and especially as recorded in the word of God, will clearly evince to us, that sudden and bold attack, and palpable falsehood, are by no means the favourite, or most effectual, methods by which the father of lies has attempted to delude mankind. Oh, no! equivocation and insinuation—the sowing of the tares with the wheat—have been, from first to last, his principal mode of agency. Why should I detail particulars to prove this truth? Look to the most awful event in sacred history—the temptation and fall of our first parents; and look to almost every event that followed in the history of fallen man.

It is therefore my intention to point out the equivocating character of the Rhemish version, after having exhibited its grosser falsehoods, with which I shall now commence. It would greatly simplify this inquiry, were I to join issue upon this fact, that there is one text which is most awfully corrupted, and which inculcates the practice of idolatry itself, by putting forth an instance of it as the great act of the dying patriarch Israel. It occurs in Heb. x. 21. which runs thus: “By faith Jacob, dying, blessed each of the sons of Joseph; and adored the top of his staff.”

I shall not here contend with the arguments (which, however, I have considered,) about the propriety of translating this text in this manner, further than to say, that I believe it will be allowed, that the Holy Spirit could never have dictated the meaning which it clearly conveys in the English tongue to every reader. Let us reverently look into the will of God, as he has been pleased to reveal it, in relation to this subject. He has, perhaps, more frequently expressed himself in the Bible to be jealous on the subject of idolatry, than on any other species of sin. The presumptuous expunging of the second commandment gains but little for the Roman Church in this respect, for its doctrines are repeatedly urged in every part of the sacred volume. The people of Israel are even enjoined not to make a covenant with the Gentiles, “nor with their gods. They shall not DWELL in thy land, lest they make thee sin against me.” (Exod. xxiii. 32.) “Ye shall make no league with the inhabitants of this land,” saith Jehovah, “ye shall throw down their altars:” “but,” he declares, “ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive *them* out from before you, but they shall be as thorns in your sides.” (Judg. ii. 2, 3.) And by the way, it may be a question here, whether something of this kind be not the case of the Irish Protestants now, who have too long leagued with the blind leaders of the blind; and perhaps too pliantly sat down in company with, and thus given countenance to, their delusions. The gold of the calf in Horeb, precious as it was, and innoxious of itself, *was ground into powder*, when it was destroyed, and was mixed with the stream, in order that not a vestige of it should remain—a lively illustration at once of the polluting and detestable nature of sin, and of the

hateful character of idolatry in the sight of God. Look to Gen. xxxv. 2, where Jacob is obliged to say "unto his household," corrupted by the contact of Laban's idols which Rachel had stolen, "put away the strange gods that are among you, and be clean;" to Judges viii. 27, where we find it written of the ephod of gold which Gideon had caused to be made, "and all Israel went a whoring after it, which thing became a snare unto Gideon," even the faithful Gideon, "and to his house;" and look to the entire of the Jewish history, until we find the nation cast off by Jehovah for its unceasing spiritual adulteries, and we shall see scriptural instruction sufficient to prevent us from tampering with the cursed thing; from countenancing, in any degree, its introduction into the land; or expecting a blessing upon a measure which transgresses the repeated and express command of God, and in regard to which he has uniformly displayed a peculiar jealousy.

But this doctrine is not only thus countenanced in this land, to please the expungers of the second commandment, but is introduced through the medium of the professing word of truth. This is really awful. The Bible has ordained as follows:—"What thing soever I command you, observe to do it, thou shalt not add thereto." "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Deut. iv. 2, xii. 32. "Add not unto HIS words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6, 7. See also Gal. i. 7, 8, 9, and Rev. xxii. 18. Referring these texts, as we should do, to the doctrine and spirit, and not to the mere letter of this word, I shall put it to Christian candour to answer me, has the practice of Christian persons been, of late years, agreeable to the entire will of God in this respect? If the testimony of an earthly witness be required, in order that it be admitted as faithworthy, to be "*the truth, the whole truth, and nothing but the truth*," how much more immaculate should that record be, which is presented as the testimony of Him who was called, "The Faithful and True," and "The Word of God," Rev. xix. 11, 13. I have often been surprised that good and wise men should have brought themselves to countenance the *indiscriminate* circulation of this book; and been led to picture to myself the holy indignation which would have burned in the bosom of St. Paul, had he come lately amongst us, and seen his glorious, his divine, epistle to the Hebrews, made directly to inculcate the practice of image worship—would he not have burst out thus—"Sirs, why do you these things?" would not he, who silenced the Pythoness, have exclaimed against such an unholy, although *most liberal*, union? Would not he have withstood its advocates face to face, as he once did his most eminent brother St. Peter, for giving into a snare very similar in its character to that of which I speak, inasmuch as it was a compromise inconsistent with truth, but covered with an appearance so specious, as to have drawn in the co-operation of other spiritual characters, "carried away with this dissimulation," even in that primitive age.

But, let it not be advanced as a truth, (although if it even were the truth, it is totally inadmissible as a plea,) that this is but a solitary error; the fact is otherwise, and the demonstrating it to be so will be the business of the second part of my argument. To commence with the translation of the Greek term, *μετανοία*, into "penance," instead of "repentance," or literally "change of mind." I suppose that I am under the number when I state that this occurs at least forty times in the course of the book; and I need scarcely say that the sense the word "penance" conveys is quite contrary to the mind of the Spirit. How it could have happened is to me astonishing, that, in a country completely subjected to the Romish yoke, receiving, with the most zealous acquiescence, and to the fullest extent, her great doctrine of justification by works; practising its most painful injunctions with the most stupid obedience—the country of Croagh Patrick and Lough Derg, of penances the most stupid and degrading—individuals, enlightened by the divine word, could have been tempted to give the people of such a country an apparently divine authority for so prevalent and deluding a practice. How is it possible that the devotee, dazzled by the glare of this false lantern to his paths, can discern the new and living way which Christ hath consecrated for us, "through *his*" and not *our* "flesh?" In vain hath it been urged that, in the original signification, such as it had at the period when the Bible was first translated into English, the meaning attached to the words "penitence," and "penance," was the same; and that with that meaning, the latter term is still used in some formularies of the Established Church. This may indeed serve as an apology for a translator; it may reconcile the critic to his motives, but makes nothing to our question, which is, what doctrines do we convey by the use of it to the simple and unschooled peasant, who meets with it in the word of God? and do we not clearly present him in it with a warrant for a continuance in the darkest and most popular delusions? Were I to purchase oxalic acid as Epsom salts, the extreme similarity of the substance might be some excuse for the person who sold them, the one for the other; but would be no defence for me, were I knowingly to present the poison as the medicine. A friend of mine, a clergyman of some celebrity, informed me of a circumstance, of which the following is the substance. A minister of the gospel had given a copy of the Rhemish Testament to a poor Roman Catholic, who, like many others of that persuasion in this country, was anxiously inquiring for the truth. This man happened to fall sick, and when confined to his bed, he sent for the minister who had given him the Testament, who, when he came, however he might have temporised with the written word, dared not to preach any other gospel but Christ and him crucified. To his astonishment and dismay, he was opposed by the poor man, on the authority of the very book which had been given to him as a version of the word of God! To deny its authority was im-

possible; to impugn its correctness equally so; as by giving the Testament he had conceded both; and though he endeavoured to prove from the context the pure nature of the penance required, it still remained a visible and audible word, so associated with every delusion and prejudice of the poor man's heart, as to lead him to believe that the cross of Christ is only partially efficacious, but that *human merit* is still requisite to supply its deficiencies. I have dwelt the longer on this corruption, because, though I consider that of Heb. x. 21, to be the most audacious, I suspect that this is productive of much more practical evil; especially as, wherever it occurs, (and to this fact I call the particular attention of the public,) it is in connection with the first most simple teachings of the glad tidings of salvation.

Before I quit these texts, it may be desirable to present to the reader the notes which occur in other editions of the Rhemish Testament upon them, because they will justify us in attributing false motives to the translators, and furnish an additional reason for keeping our hands clean from meddling with the book. The note on Matth. iii. 2, is thus:

"*Pœnitentiam agite, μετανοείτε*, which word, according to the use of Scripture and the *holy fathers*, does not only signify repentance and amendment of life; but also *punishing* past sins, by fasting and such like penitential exercises."

That on Heb. xi. 21, contains the following:

"The apostle alleges this fact of Jacob, in paying a *relative honour and veneration* to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But Protestants, who are no friends to this *relative honour*, have corrupted the text, by translating it, 'leaning on the top of his rod.'"

I shall now present a selection of the most important corruptions of the Rhemish version.

RHEMISH.

Matthew xv. 3, 6, 9.

"Why do you also transgress the commandment of God *for* your tradition."

"You have made void the commandment of God *for* your tradition."

"And in vain do they worship me, teaching doctrines and commandments of men."

Luke ii 14.

"Glory to God in the highest, on earth peace to *men* of good will."

John ii. 4.

"And Jesus saith unto her, woman, *what is it to me and to thee.*"

PROTESTANT.

Matthew, xv. 3, 6, 9.

"Why do ye also transgress the commandment of God *by* your tradition."

"Thus have ye made the commandment of God of none effect *by* your tradition."

"But in vain they do worship me teaching *for* doctrines the commandments of men."

Luke ii. 14.

"Glory to God in the highest, and on earth peace, *good will towards men.*"

John ii, 4.

"And Jesus saith unto her, Woman, *what have I to do with thee.*"

The same words are translated by the Rhemists as in the Protestant version, in Luke viii. 28.

Acts iii. 26.

"To you first God raising up his Son, hath sent him to bless you; that every one may *convert himself* from his wickedness."

Acts iii. 26.

"Unto you first God, having raised his Son Jesus, sent him to bless you, in *turning away* every one of you from his iniquities."

I find this text thus in the Rhemish with notes which I have consulted, (two vols. 12mo. 1725,) "That every one may turn away from his wickedness," which is far more innocent than our Irish Rhemish.

Acts xv. 41.

"And he went through Syria and Cilicia, confirming the churches; *commanding them to keep the precepts of the Apostles and the ancients.*"

That part in italics is not in the Protestant version.

Upon whatever authority this may be inserted by the Roman Catholics, it is diligently excluded from the Protestant version; and should, for that reason, as well as because of its important bearings, *not* have been, without due deliberation, circulated as a part of the Word of God, by the members of Protestant churches.

Rom. xi. 6, omits the following portion of the text—"But if it be of works, then it is no more of grace; otherwise work is no more work." Also Rom xiv. 5, 6, afford instances of omissions; but I shall not be particular in noticing them here, however suspicious they may be, as I know that many of them may be plausibly defended, and extended controversy is not my object in this place.

Eph. ii. 10.

"For we are his workmanship, created in Christ Jesus in good works."

"Created in Christ Jesus unto good works."

Mark the difference.

Eph. v. 32.

With reference to marriage:—

"This is a great sacrament."

1 Tim. v. 19.

"Against a *priest* receive not an accusation, but under two or three witnesses."

"This is a great mystery."

"Against an *elder*," &c.

And similar elsewhere.

Tit. i. 14.

"Not giving heed to Jewish fables and commandments of *men* who *TURN THEMSELVES away* from the truth."

1 Pet. ii. 2.

"As new-born babes desire the *rational* milk without guile!!!"

1 Pet. v. 3.

"Neither as *lording* it over the *clergy*."

Tit. i. 14.

"Not giving heed to Jewish *fables* and *commandments* of *men* *THAT* *turn* from the truth."

1 Pet. ii. 2.

"As new-born babes, desire the *sincere* milk *of the word*."

1 Pet. v. 3.

"Neither as being lords over *God's* *heritage*."

I should observe that there are many turns given to this translation, in order to favour the ecclesiastical authority in all its exorbitancy.

2 Pet. i. 10.

"Wherefore, brethren, labour the more, that by good works you may make sure your calling and election."

2 Pet. ii. 10.

"Audacious, self-willed, they fear not to bring in sects, blaspheming."

Rev. xiv. 8.

"And another angel followed, saying, that great Babylon is fallen, is fallen; which made all nations," &c.

2 Pet. i. 10.

"Wherefore, the rather, brethren, give diligence to make your calling and election sure."

2 Pet. ii. 10.

"Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

Rev. xiv. 8.

"And there followed another angel, saying, Babylon is fallen, is fallen; that great city, because she made all nations," &c.

Sufficient, I conceive, is here exhibited of corrupt and manifest omission, addition, and alteration, on the part of the Rhemish version; I shall, therefore, proceed in the third place to show forth something of its insidious character; and, as in doing so I am necessarily obliged to induce motives from words, I may possibly be mistaken; and shall for that reason be contented with a mere mention of such circumstances as appear to me not to be altogether honest, and leave it to the public to pass their verdict upon them. In treating on this head I do not advance a new opinion—any person who will take the trouble of consulting Cartwright's folio, exposing the Rhemists in their translation of the Vulgate, or Doctor James' shorter account of the Bellum Papale, which was founded on the false translations which are contained in the Vulgate itself; will see that it is a subject that long ago created a warm interest in the minds of conscientious Protestants. My object is to present it superficially, and, with warm jealousy for the purity of the sacred channel of the word, to those who have thought but little respecting it. A short extract will give a general view of the history of this version:—

"There is this difference of principle" (see preface to D'Oyley and Mant's Bible) "in translations made by Papists, and those made by Protestants, that the Papists have translated from the Latin Vulgate;" but the Protestants from the Greek and Hebrew originals; "thus, when the Papists could not altogether suppress the knowledge of the holy Scriptures, they thought, by their partial translation, to obscure them; and by their annotations to pervert them." Hence came forth the Rhemish version—"in which the Papists retained many Eastern, Greek, and Latin words; and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people." Without going to the full extent of this assertion, we are warranted in making the following remarks, which chiefly respect the insidious nature of the Rhemish translation.

First—It is drawn immediately from the Vulgate, upon which, however, I shall not dwell, as it is said in the title page to have

been "diligently compared with the original Greek," although I think that this circumstance gave rise to the "do penance;" which, while it comes well from "agite penitentiam," is any thing but a translation of μετανοεῖτε.

Secondly—It abounds with exotic and unintelligible words—pasch, everywhere for passover; paraclete, for comforter; supersubstantial bread, in the Lord's prayer; azymes, holocaust, neophyte, parasceve, corbona, didrachmas, and so forth.

Thirdly—It possesses sentences studiously obscure—look especially at that remarkable anti-Romish text, Col. ii. 18, which is confounded, rather than translated, thus, "Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh."

Fourthly—It gives colour to certain pre-conceived opinions, by words lightly changed in their hue where it has been thought wise to abstain from palpable perversion, as perhaps in Matt. xi. 25, "I *confess* to thee, O Father;" of this kind is the constant use of justice for righteousness; especially throughout Rom. iv. and x. we also find that when Peter is withstood by St. Paul, "because he was to be blamed," he is carefully denominated *Cephas*—(Gal. ii. 11.) although named Peter in the Greek.

Fifthly—The same thing is done in the translation of sentences, by which peculiar doctrines are inculcated more by insinuation than by plain teaching. Upon this point I do not mean particularly to rest, because it must ultimately be brought up to a very debatable matter—the opinion of individuals as to motives; but I cannot avoid referring the reader to Matt. vi. 7; Luke xvi. 22; John v. 46. Acts xvii. 11. and xxiv. 17, 18; 1 Cor. vii. 39, 40, and ix. 5. (the three latter especially;) 1 Cor. x. 13. xiv. 2. (*heareth for understandeth*;) 1 Tim. iv. 3; Heb. vii. 27, and xiii. 7—17, and 24; 1 Pet. iii. 19, 20, and iv. 19; Rev. viii. 3, 4. I shall not, for the reason above-mentioned, press any of these particularly, except only that where the translators, taking advantage of the opportunity which the Greek idiom affords, have preferred the version in 1 Cor. ix. 5, of "Have we not power to carry about *a woman*, a sister," to ours of "*a sister, a wife*." I wish, however, that these and other parts of this translation be candidly considered and judged, whether or not they are made in order to favour the peculiar opinions of the Roman Catholics, with respect to celibacy, prelatic and priestly authority, and principally, and in general, the doctrine of human merit.

Sixthly—I must repeat the accusation of repeated omissions in the Rhemish translation; and observe, that let them be defended as they may, the motive is rather suspicious, when the passages omitted contain the purer elements of the Gospel.

Seventhly, and lastly—I would point out the mischievous tendency of the headings to the chapters, which, as presenting comments, should have prevented any society, whose fundamental principle it is to circulate the Holy Scriptures without note

or comment, from deviating from it by patronizing *this* edition at least of the Rhemish version. For, do not the headings to 1 Cor. 3. "*They must not contend about their teachers*," followed by the next, "*God's ministers are not to be judged*;" that of 2 Thes. 2, "*The Apostles' traditions are to be observed*;" of 1 Tim. iv. of Jude, and of others, contain a plain comment in the form of insidious allusion? and I cannot entirely pass without notice the printing of the name of MARY in capital letters, equally with that of JESUS, at the very commencement of the volume.

I am aware that many persons will be ready to contend, that the Rhemish is in many places most excellent, and often better than ours; that, at all events, the Gospel abounds in it sufficiently; and that in our translation, and even in the Septuagint, the authority of which is set up by the quotations of the Apostles and our Saviour himself, frequent errors are to be found; but, in answer to these I shall shortly say, that, even were the Rhemish version in *many* places most excellent, and *often* better than ours, (facts which I am not willing to admit,) the whole tenor of my argument is to show that, were it tenfold more excellent in these respects, the magnitude of its falsehoods should ever prevent its being circulated with the stamp of *true*. And what if it contain the Gospel? surely equally so does the Rhemish with the Roman Catholic notes; and yet who would present THAT as a faithful witness to a poor peasant? The question is not how much of truth, but how much of the reverse does it contain? if it did contain the truth, it should also have *nothing but* the truth. If it be objected, that with this jealousy of error I should reject the Protestant, the Septuagint, or indeed every existing human version, I answer, that were I to be conscious of any one text, in any of these latter, which was calculated, either by wilful or ignorant mistranslation, to teach any other doctrine but that of Christ crucified, and him only; or by omission, addition, or alteration, to corrupt the testimony of the Holy Spirit to the just character of the Gospel, I would reject it at once and totally, as I recommend should be done with the Rhemish; but there is a vast difference between critical and doctrinal variances; and I do challenge an instance to be produced, in which the Protestant version is erroneous, in the points of view in which every candid mind will readily perceive I mean to consider the subject.

But the grand argument commonly alleged is expediency; and this I think is founded on a great mistake as to the fact, and a far greater mistake as to the principle. With respect to the first, I may be wrong in thinking that, in the long run, we should have succeeded better without the Rhemish Testament, and have certainly avoided any evil that may have followed from its use, such as the leading of individuals upon our authority into material error, and the puzzling of the people, by giving to them contradictory Scriptures, instead of presenting them with one standard of God's truth. But in respect to the principle of urging expediency, as a motive of action—of tampering with our own con-

sciences—of compromising the immaculate truth of Jehovah—of flowing freely with the current of these liberal times—oh! let us beware! Expediency has admitted Romanists to be legislators for Ireland—expediency has, *therefore*, legislated away the whole Bible, as far as practicable, from our national education. But let us, for the future, carefully avoid every attempt, first to reason for Omniscience, and then to plan for Omnipotence. We have the pure, and, I will say it, popular English version; we have the equally pure, and more popular Irish version, (and I am glad to say there is no second in this tongue,) and unless the Lord's arm be shortened, that it cannot save, unless the Spirit's sword be blunted, we have, in these materials, enough to ensure us a blessing on our attempts to establish the Redeemer's kingdom in the hearts of our fellow countrymen.

Your constant reader,
H. M. M.

THE FOUR LOST LOVES.

Those who have been laid on "beds of languishing," can alone properly estimate the value of the kind attentions which Christianity bids her disciples bestow on each other, when disease invades the frail and perishable body. And if the disease be one which rather *consumes* than *destroys*; if it be one which rather gradually wastes than violently breaks down; if it be one which confines the sufferer for days, and weeks, and months, until the softest down feels like the adamant, how refreshing, after a day perhaps of neglect or forgetfulness, is the entrance of a Christian friend, one with whom the soul can discourse of the things which it loves, ere it steals into eternity!

It was the Sabbath evening. The day had been exceedingly cold and wet, and towards evening I formed the resolution of staying at home, instead of going out to church, and enjoying an hour of quiet meditation with my Bible, intending to close the evening by perusing a manuscript which had been put into my hands. But at that moment I thought of my friend, whom I had not visited for several days. Ah! *he* is unable to attend the sanctuary—and perhaps on such a day as this, few friends have visited him! My selfishness was rebuked—my visit proved truly acceptable, for his mind was depressed, and his body exhausted and languid—and if the perusal of the manuscript prove as gratifying to the reader, as the reading of it did to my friend, it will not have been communicated in vain to the Christian Examiner.

THE MANUSCRIPT.

It would be well, if we were more familiar with the idea of happy man in Paradise, and of the whole human race as descending sinless from sinless progenitors. For a more lively conception of the glory and happiness at first bestowed on every human being would help us to feel more properly

the depth of our fall, and thus the divine truth of man's depravity would more surely work the effects for which it is revealed, in urging us to seek for that restoration which our adorable Redeemer has placed within the reach of all repenting sinners.

We seldom recur to the consideration of what man was before he fell, and what he would have continued to be if he had never fallen. As the duration of his innocence was so brief, and as only the first pair were partakers of it, we look on that state as scarcely deserving to be considered a great period in the history of our race and of ourselves, as if it were rather an important doctrine than a real fact, viewing the fall of man rather as the commencement of his history, that a transition from one grand period of it to another. And yet that the beings that inhabit this planet might have been a happy race is as certain as that they are now a wretched one, and as surely as we all fell with Adam, so surely were we all the inhabitants of Eden with him. The first passage of my history is the bliss and dignity of innocence; I have been expelled from a princely inheritance, and I am now a degraded wanderer from a glorious and happy home! There is something highly attractive in the thought of our first parents happy in paradise, and still more in the thought of a whole world full of beings as noble and fair as themselves. It is true, that our notions of what that state would have been must be imperfect; and it may be said in reference to this, as the Apostle declared of the glories of heaven, that "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive what God had prepared for his loving creatures." And yet it cannot be said that we know nothing about it; and Adam unfallen is sufficiently within the reach of our understanding to be an object of lively interest to us. We know, in the first place, that in that state there was neither sin nor sorrow; and this is a thought of inexpressible delight, inasmuch that our most pleasing prospects of heaven are mere negations: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. xxi. 4. We can look over all the powers of mind which still remain, attesting by the grandeur of the wreck the pristine glory of the structure, and add to them the idea of excellence immeasurably greater. We can consider our affections, and think how much purer they must have been, and how much more numerous and noble the objects they would dwell upon. Man in his perfect state would, in the first place, have loved God supremely; then he would have loved his fellow with a brother's warmest feeling; he would also have had affectionate intercourse with holy beings of other orders and other worlds, and would have felt a true love for all the works of God. Let us meditate a while on these four endowments of a rational and sinless being, the love of God, the love of his fellow, the love of beings of other races, and the love of the works of the Almighty. It may be affirmed that man when first formed possessed them, and that now in his fallen condition he has lost them.

The love of God was the supreme and happiest feeling of man in his first estate. For where there is admiration and gratitude and trust, there must be love. Admiration of the perfections of the Deity would be a fre-

quent feeling with the being who was possessed of unshackled leisure and noble powers to reason about them and comprehend much of their grandeur; and who was surrounded with countless proofs of infinite goodness, wisdom and power, which ever invited and always repaid inquiry, by presenting continual novelties and wonders, and were ever awakening in the soul, whose faculties were constantly raised and strengthened by exercises so delightful and so noble, greater and greater emotions of adoring admiration. Nor would gratitude ever be a stranger to the happy breast of unfallen man. For he was a being made up of blessings, and he had not a blessing which he did not prize, nor one of which he did not know and honour the author, and therefore not one for which he was not thankful. His Father's gifts thus gave a double joy, that which they were respectively fitted to bestow, and that arising from the happy gratitude they called forth in his heart. As the blessings were unceasingly communicated, the bliss of that feeling was unceasing too, and as their sum was beyond all reckoning, the gratitude was immeasurably great, begetting a joy and a love that words could never utter; and loving trust was ever present with him. His thoughts were often of the future and of his own prospects therein; and his knowledge of God's character as a father of infinite goodness, and of the great purpose for which he formed all his creatures, namely, to manifest his own glory in their happiness, would never suffer him to feel any apprehension of danger or of want, or to be void of complete and peaceful confidence in the Author of his being. Thus divine love was the unceasing companion of man in innocence, and would never have forsaken him if he had continued innocent.

When he awoke from his sweetly-breathing slumbers, she was ever near him, and led him forth to pay his true and willing worship to the unseen God. She was the queen of paradise, and with her radiant train presided over all his days, diversifying and improving his happy hours. There was Gratitude; her hands filled with costly gifts, looking up to him that gave them with mute and tearful gaze—for there were tears in Eden, but not of sorrow; or singing his praises in sweet and fervent strains. There was Admiration, with fixed and feasting eye—now pausing here, now wondering there, and beckoning to all to come and look upon the footsteps of mysterious Deity. There were Faith and Hope, angel sisters, with ardent countenance, conversing with the future, and talking of noble destiny and immortal life. And Peace was there with gentle and cheerful mien, shedding fragrance around her as she breathed and moved along. That this love was the great ruling principle of sinless man is plain from the Gospel. The object is to implant this feeling in the human breast; for there is nothing that can enable us to live acceptably before God and grow in his image, but the "love of God shed abroad in our hearts by the Holy Spirit given unto us"—"God is love, and he that dwelleth in love dwelleth in God, and God in him"—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Since this then is the language of the Gospel, and since its object is to restore us to the glory that we have lost, we are assured that this

divine love would have been the master-feeling of all our race, if sin had never degraded us.

It is undeniable that this principle is lost from the human soul. Where there is no remembrance, there is no love; where there is no grateful adoration to God for his boundless goodness, and no sacred meditation on his perfections, there is no love to him; where there is disobedience, and rebellion, and hatred, there is no love. There is no need to prove the point by referring to the half-brutal savage, or the flagitious criminal: let the most refined and virtuous examine themselves, and they will find that "God is not all their thoughts." It is said of them with awful truth, whatever may be their speculative notions, unless they are of the few, who by receiving and believing the Gospel, "have fellowship with the Father and with his Son Jesus Christ," "The fool hath said in his heart, there is no God."

Thus then the loving intercourse that should exist between man and his heavenly Father is entirely cut off; and the affections that should find their object in him, are degraded or destroyed. As when a limb is severed from the body, the genial intercourse between them is arrested, and the vital current no longer pervades the separated vessels, which shrink back immediately with convulsive contraction, so as to elude observation; so complete and so dreadful is the separation that has been made between man and his God; so that the flow of love and thankfulness is no more; the faculties once given and employed in holy intercourse are withered or destroyed, and the wretched being is become the prey of corruption and eternal death.

It is certain also, that man unfallen loved his fellow-man. For between two beings of the same kind, whose ruling principles and pursuits, and whose destinies are the same, and whose hearts everflow with universal benevolence, all intercourse must be affection, and all their thoughts of each other must be love. But if the human race had not destroyed themselves by sin, all men would have owned each other as brothers descended from the same parents; the ruling principle of all would have been the love of God, and the great pursuit of all to do his will; the destiny of all would have been to glorify God by serving and enjoying his favour immortally; and as all would have worn that image of God in which Adam was created, all hearts would have had the same dispositions and hopes, and would have been distended with the same expansive benevolence. Hence each would have loved as a brother, each would have been beloved as a brother, and each would have been worthy of a brother's love. The winds would have dispersed no accents but those of love; the earth would have borne no tracks, but those which love had trodden; and freights of love alone would have been carried by the rejoicing waters. The universal air, the climes of earth, the ebb and flow of ocean would have been animated with love unutterable. The world would have been but one wish and one effort, and that is love; and the millions of its hearts would have beaten with one pulse of harmonious and Godlike truth. That this was and would have continued to be the character of man in innocence, is evinced by the peculiar precepts of the Gospel, which having for its object the restoration of the fallen race to the image of God, has this very spirit of love for its distinguishing feature, and

the test of the true disciples of the Redeemer; a point which needs no proof, as it is plain from every page of the New Testament.

In vain do we look now for love in this desolate world. It is true, we have still left the affections of home. Domestic love alone, of all the angel train of Paradise, still cheers the degraded wanderer, and throws a light on his sad abode that not even sin can extinguish, a holy warmth that defies the pitiless frost of his more than polar winter. Yet we are not to judge of the state of the world by the homes of Britain. If we would fairly estimate the ravage that has been wrought, we must visit the most degraded races, and then our cause of self-congratulation will be miserably diminished. We shall find nations where the mother is the assassin of her child, and the child the murderer of the parent, where love is only brutal impulse, conjoined with cruelty that the brute knows not. Except then the domestic affections, such as they are, what love remains? The social virtues, as they are called, are hardly pretended to have any thing to do with the heart. At the best, selfishness is the bond that unites mankind, and it has been from the earliest ages the universal lament, that the treasure most rarely met with is a friend. Even where men are not avowed enemies, they have invented punctilios that interpose like a wall of marble between the souls of next neighbours; and distinctions of rank that inexorably exclude thousands from kindly intercourse with thousands. Mens' faces are familiar to each other, but they expect not to be considered by each other with a brother's good will; they coldly salute each other for years without exchanging one thought of kindness; and they hear of each other's misfortunes and dishonour, sufferings and death, without emotion. But this is the lightest shade of the picture: the world, both savage and civilized, is full of discord, perfidy, hatred, tyranny, and murderous deeds. Not only in the commerce of individuals, is brotherly feeling no where to be met with, but also in that of nation with nation.

What are the thoughts of man in Europe to his brother man in Africa? Let the chains, and groans, and putrid breath of the slave-ship answer! How does the civilized settler treat the nation whose soil he has invaded? As a noxious beast to be hunted down. When the Spaniard found out his long lost kindred in the other hemisphere, was it the hand of a rejoicing brother that he stretched out to them? Was it with words of affection that he hailed them? Oh! no! but his words were perfidy, and in his hand was death! The hearts of all mankind are cased in ice; their words to each other are contempt and treachery; their deeds are oppression and bloodshed; the intercourse of nations is selfishness or mortal hatred! Man loves not man, but fears him more than the lion or the lightning; he finds him not a brother, but a fiend ready to deceive, to betray, and to destroy!

Again, man, when innocent, loved and had affectionate intercourse with holy beings of other orders and other worlds, and if he had not sinned he would have continued to enjoy the same privilege and happiness. To prove that this love was known to him, it is only necessary to show that he had this intercourse; for it is impossible that good and happy intelligences should know, without loving each other. First then, it is certain that other spirits

were not excluded from visiting the earth; for the prince of darkness had access to it on his fatal errand to Eve; and we cannot suppose that good spirits were denied that approach which was allowed to bad. That they were not, is plain from the various accounts we have of their visits after the fall in Holy Writ; for we cannot suppose that the earth was less honoured before than after that period. Secondly, we know that God has not denied to man the knowledge of the existence of innumerable other worlds in magnitude far exceeding the one he inhabits; and this must have been known to the first man, unless we grant that the only one of the human race that was formed immediately by the Almighty Creator, was endowed with meaner powers, and had far more erroneous notions than many of his posterity, even in their degraded condition; a supposition which is presumptuous and unsatisfactory. And was a being of so great moral and intellectual dignity as the first of mankind, cut off as completely as we are, from communion with the other regions of the universe? Was this earth as forsaken then as it now appears? Are not many or all of those bright orbs above us the dwellings of rational creatures—and did the inquiring soul of man in Eden receive from them no visit, save the scanty light that streams into our unholy eyes—no angel messenger sent on an errand of instruction or benevolence?

Thirdly; we are convinced, that if man had not fallen, he would not have died, and this world could not have contained its innumerable inhabitants. They must, therefore, have been removed to some other place of blissful abode; and it is highly probable that this would have been effected by the agency of superior spirits, who would have come to the happy inhabitants of this world in their turn, to announce to them, at the command of God, that the time of their abode here was expired, and to conduct to some still more glorious dwelling. From these considerations then we may presume, that man had often noble and good beings of other orders for his companions, and enjoyed with them friendly and affectionate communion.

It needs no proof that men have now entirely lost this love, since the intercourse on which it depends is quite discontinued; and yet we are, doubtless, often surrounded by spiritual beings, who see and observe us, though we cannot perceive them. It is the universal opinion of man, that creatures superior to himself are frequently around him; and this consent of the whole world ought not to be lightly esteemed. The only argument for the existence of a God who created and who now governs the world, which defies the subtleties of sceptics, is the fact, that all men confess it; and the same universality of persuasion must be considered an argument unanswerable for the existence and constant presence of spiritual beings. But whatever becomes of this argument, we have proof of the fact from the Bible, in which we read of cases in which the angels of the Lord gave proof to mankind of their visits; as when the destroying angel passed through the land of Egypt, and left in every house the corpse of the first-born, as the dreadful token of his presence; and of others in which those bright beings were plainly revealed to mortal eye, both singly, as when Gabriel appeared to Elizabeth; and in companies, as when the radiant choir was seen by the enraptured shepherds, announcing the birth of the long-foretold Messiah,

and when the two celestial ones sat by the tomb of the risen Lord of glory. These instances we are not to look upon as singular, in any other respect than of their being perceived by men. The vicinity of these beings is constant, although the veil that hides them has been but seldom lifted, and now seems unalterably closed; for we are informed, that angels have a strong interest in our race, "desiring to look into" the things that concern us and our suffering and glorified Redeemer, and that "they are all ministering spirits sent forth to minister to those that shall be heirs of salvation."

Another kind of love, of which man was capable before he fell, and which he would still feel, if he were not fallen, is the love of the works of God. He was created to know and love God; but how was he to know him? Not by studying the revelation of his character in a written form, as we do; for such a revelation would not have been needed or made; but in that volume of creation which man now has neither power nor generally inclination to peruse. The only way in which Adam could acquire and increase his knowledge of the perfections of his Creator, was either by studying the manifestations of that Creator that he has made in the external world, or in the facts of his parental and moral government which came beneath his notice; for the Deity himself was then, as he now is, clothed in light to which none can approach, and infinitely beyond all access and contemplation of a creature. It is highly probable that man might learn much from other happy beings about Jehovah's moral government, but he would assuredly learn much more about his adorable attributes from the world around him, which formed a store of inviting and wondrous truth that was always open.

Again, we can imagine no other end for which the world of inanimate things was formed, than to be the accurate study and ceaseless admiration of God's intelligent creatures, beings who could comprehend and enjoy the knowledge it affords, and glorify and adore the great Creator more and more, in proportion as their acquaintance with him should be increased. Why is it that the Omnipotent has lavished this endless variety of beauties and wonders over this earth, and doubtless over other worlds? Can inanimate nature praise him, or prize the glory with which he has clothed it? These things must have been formed, not for the Creator's happiness, to whom nothing is wonderful, and whose bliss is incapable of increase: nor for themselves, for the birds and the flowers know not their own loveliness and excellence; but for those intellectual beings who can see their order and beauty, and adore and love that Infinite Perfection from whom they spring. Since then this appears to be the end for which the irrational world was formed, we conclude that the Creator would implant in the breast of his intelligent creature, a strong and ceaseless love for the book of nature.

It is manifest, moreover, that this book would agreeably invite and richly repay his attention. Happy man loved supremely the Creator of all he saw around him; and therefore every thing that came from his hand would wear the greatest dignity and attraction in his eyes. He would love to look for some new view of the amazing resources of Infinite Wisdom, in designs and performances of ever-changing perfection; for some fresh exhibition of Almighty Power, shown forth equally in objects of hugest magnitude and of evanescent minuteness, in processes of ages and changes of a moment;

for another, and still another instance of boundless goodness in ten thousand thousand forms of life, of every size and all degrees of enjoyment, each varying in its mode of happiness, and each perfect in its kind. Gazing on all these things, the delighted student would every moment remember that it was his Father's vast designs he was tracing, his Father's gifts and mercies that were smiling around him, and at every augmentation of his previous conceptions, the glowing thought would rush more rapturously into his soul, of his own assured and unspeakable happiness in being in the hands of a Being so great and good!

But even supposing that man could have forgot for a while the Creator of all things, the charms of nature would of themselves have bound his affections in willing chains. Even fallen beings as we are, many of us feel her power. The few in whose bosom there lingers yet something of the Paradise, yield in her presence to a witchery that words can never describe. She is the standard of all beauty—she is the soul of all song—she is the subject of fancy's best and holiest picturings. To be shut out from her influence would be the bitterest woe; and so supreme is her grandeur and loveliness, that some daring spirits deny that there is any other God to claim their homage! All the wondrous works of the Most High delightfully invite our endeavours to examine their exquisite formation and enquire into their secret laws, and everywhere well reward them; yet they seem always to be only beginning; and there is no structure so simple, that does not strike us with the sublime conviction, that it contains hidden wonders far out of our reach, and boasts excellencies immeasurably beyond our ideas. No two productions even of the same species are exactly alike; and yet what unerring precision is there in all natural processes. The least flower in the wreath of spring is an undegenerate daughter of a line as old as the world. It grew, and was plucked by beauteous Eve in Eden, and the father of mankind perhaps gave hours to the study of its peculiar characters. Those characters it still wears, and when its bloom is over, it will commit them to the keeping of its little seeds, that shall again unfold them in their accustomed month, and any one of which is a packet that contains a wardrobe for the world. How sublime is the vastness of nature on the one hand, and its minuteness on the other! A world is but an atom in the hands of Omnipotence: a point is an area large enough for the creation of a world!

From the necessity, therefore, there was that man should study the book of nature, as there was none other open to him; from the manifest end for which the irrational and inanimate creation was formed; and from the glorious attractiveness of that creation in itself, we conclude that man in Paradise must have had a glowing love of the works of God. That sympathy and communion with nature, which philosophers and poets describe, which a few of the nobler spirits among men now feel, and more pretend to feel, formed the unchanging character of Adam, and would have formed that of all his sinless children. The brilliant and elegant conceptions which poetry obtains from nature now, were with him not fancy and art, but easy and genuine feeling. The extensive views and interesting truths of natural

science would not have been confined to a few, and shut up in technical difficulties, but the matter of household thoughts and household words; and that majestic volume which is now closed to all, or imperfectly read by a few, would then have had its heaven-stamped characters of delight and wonder perused by all, with a skill and an enthusiasm proportionate to the angelic powers, the pure congenial affections, and the immortal leisure of the happy race.

It were idleness to attempt to prove that this love of Jehovah's works is vanished from the human soul. It is as certain, as it is lamentable, that God's bright creation is an unmeaning and unlovely blank to the millions of mankind. They see not the signs of an ever present Deity; they think not of his wisdom and his power; they reason not about what they see, they seek not an increase of their knowledge of the astonishing phenomena around them, nor does what they do know, lead them to the God who created all. They are pleased with what ministers to their animal gratification. The man plucks the fragrant flower, and the swine digs up the root, and both are equally rational in their meditations among the glories of creation. There are indeed a few who are smitten with the beauty of perfection; the poet, the naturalist, the philosopher, the man of elegant mind, range with astonishment and enthusiasm through the palaces and paradises of nature. But alas! how different is their spirit from that which would have animated them, if they were holy and happy as man was first intended to be. By some dreadful delusion, even they forget the most exalted and important consideration, the remembrance and the worship of the all pervading Deity! They admire and arrange the splendid gems they meet with, but cannot or will not read the awful characters inscribed thereon, the names and attributes of the ever-living God!

It appears then that one difference between the condition of my soul now, and that from which it has been degraded by sin, is the want of these four affections; but this is not all the difference. The regret I might feel at the thought of Eden's bliss, in this respect, is silenced by a ten-fold greater woe. I have lost my innocence! Here lies my wretchedness—that I am guilty, and hanging on the brink of eternal death! Vain then, perhaps, are all speculations about what I might have been—at least for these I have but little leisure; for I am a sinful rebel on my way to the tribunal of a sin-avenging God.

At that tribunal I have to answer for ten thousand crimes for which a world cannot atone, I shall hear a curse pronounced, and an everlasting suffering decreed from which the armies of heaven can never rescue me! I know the doom that awaits me, the anguish and despair, the worm that never dieth, the fire that is not quenched! O! thou bleeding Love! once more I cast myself before thy cross, and never may I lose it from my friendless eyes, and never may I trust or glory in any thing besides!

T. P. K.

ON THE SECOND ADVENT.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Without entering into the more immediate arguments from Scripture, for the personal advent and reign of the Messiah upon earth, there are, I conceive, grounds of presumption, in favour of that doctrine, to be derived from other sources. And these are not without weight, especially in a case where the directer testimony is such as to leave the most diligent interpreters of prophecy still so much at variance in their conclusions. To a few collateral arguments of this kind I have alluded in two papers which appeared in former numbers of the *Christian Examiner*. I shall now offer to your notice a few additional considerations. The first of these is, the internal evidence which the promise of a personal advent is calculated to afford, to a mind which had previously doubted the truth of Scripture, and even of natural religion.

Suppose that a book written in a character wholly unintelligible to me, were, by some accident, placed in my hands, and that an assurance were at the same time given, that this book would clear up things, and account for matters, which had before presented to my apprehension only difficulties and darkness. Wholly unable to decipher it myself, I apply to two persons, each professedly acquainted with the language: they both present me with their translations. In the one I find nothing but matter questionable to my understanding, and irrelevant as to any points on which I needed information. It elucidates no subject on which I wanted light—it leaves me in the same difficulties as I felt before. What then is my conclusion? That if this be the right translation, the book in question is not what it was assumed to be.

The other translation appears to me to be plain and consistent sense. It addresses itself at once to subjects deeply interesting to my mind: it clears up doubts which harrassed me before. What then is the natural inference here? That if this latter be the right translation, I hold in my hand a document of inestimable value.

Now apply this principle to the case before us: that of one who doubts the truth of Scripture, and to whom the whole scheme of prophecy presents nothing but a mass of incoherence and confusion. Nevertheless, this book, wholly unintelligible to him, claims to be a revelation from God: and while its contents seem thus wrapped in darkness, two classes of expounders offer themselves to his notice. They both say, we have examined this record; and here is the result of our inquiry. Now it is my firm conviction, that the advocates for the personal appearance of Christ with all his saints, would present to such a mind a scheme calculated to vindicate the ways of Providence—nay, to prove, where it had been doubted before, the existence of a God. While, on the other hand, it is my belief, that the assertors of a spiri-

tual millennium open a field of expectation, in every way ill-suited to arrest the attention, or answer the objections of the infidel.

There is nothing which tires men's faith, or, rather, which banishes the very principle from their minds, so much as the want of some palpable evidence of a supernatural power. Nor is this want felt to be merely a defect of evidence in favour of its existence. It is taken by some as evidence against it. Why the Creator and Ruler of this world should dwell in light inaccessible to his creatures—why he should leave to their own guidance, a race of beings whose whole history proves them incompetent to the task—why he should thus withdraw himself from man, whose circumstances and wants call for the interposition of some higher nature, as the greatest of all conceivable blessings—why this should be the arrangement of infinite goodness, power, and wisdom, if there exist a being in whom these attributes reside—is a question which has puzzled and confounded multitudes, who hold their peace upon the subject. If these doubts do not more frequently occur, it is attributable merely to the stupid indifference which the generality of men feel to every elevated consideration. Nevertheless, amongst the few who think and reason upon such things, all, except the still fewer whose minds are spiritually enlightened, are, I believe, more sceptical as to the fundamental truths of religion, than is generally imagined. The outward profession of Christianity imposes a restraint upon their words. Each man keeps his own secret, and knows not that his neighbour entertains the same doubts that he does. If indeed these doubts terminated in a settled conviction that the objects of faith had no reality, then men would speak out: but few arrive at this conclusion—they remain suspended. They feel that to utter their doubts would injure their own character, and disturb the peace of others; or they deplore, perhaps, their want of faith, as a weakness and misfortune, and shrink from any overt act of disobedience to that authority which commands them to believe. Still the suppression is not the removal of these doubts: their silent whispers still are heard. And it is the nature of the peculiar doubt to which I have adverted, to feed upon itself. For the question still recurs, why are we left in suspense? why does not God manifest himself to his own world?

Now, it appears to me that the doctrine of the personal advent is admirably calculated, in these respects, to satisfy the doubting mind, and to meet its natural requisitions. The interpretation of prophecy given by its assertors, carries to the understanding internal evidence of its truth; inasmuch as it vindicates the ways of God to man. It discovers to the mind that the desire of all nations will be yet accomplished, and that the call of the creature will be answered by the Creator. It declares that this world of rational souls will not always be left without a ruler whose tribunal is accessible, without a leader who can

guide them with confidence, and whose voice none can misinterpret, when he says, "Lo, this is the way, walk ye in it." Is not such a dispensation, I ask, devoutly to be wished? Would it not be an unspeakable benefit and blessing to mankind? Is it not in the nature of things a rational supposition; and, previously to all experience, to be expected, that if God were to create a race of accountable beings, he would clearly show them the authority to which they owed subjection, and give them free access to the sovereign whom it was their duty to obey? What I contend for, then, is that where interpreters of prophecy are divided on the point, whether the great God and Saviour is or is not to appear and reign upon the earth, there is much, in the reason of the case, to favour those whose calculations produce a result so cheering to the hopes of man, and so satisfactory to the mind, as it respects the character of God, and of his government of this lower world.

In one of my former papers, the ruler of the Papacy has been pointed out as the figure of him who is one day to become the visible head over all things to his Church. As the Pope then foreshows his priestly office, so do the secular governors of the earth, in some remarkable particulars, represent him in his regal character. In the very constitution of monarchical governments, there are marks which strongly indicate that something more than man is wanting to fill the throne. Every expedient is resorted to, to array the monarch in superhuman characters. The titles which belong to God are solemnly applied to him. He is encircled with pomps, and shows, and otherwise unaccountable ceremonies. A whole artificial system of illusions and enchantment is thrown around him: every thing which imagination can devise is resorted to, to distinguish him from others, and to disguise the fact, that the king and his subjects are partakers of a common nature. In short the great object of all these inventions, (wise, I grant, because necessary expedients,) is to dress up a man to act the part of one who belongs not to the human, but to a higher nature. But to leave these lighter exhibitions which play around the royal person, what are the graver determinations of the law concerning him, even under our own mild form of government? Three of these, at least, do not properly belong to man. First, the king is the fountain of all honour: whereas the Scripture saith, "How can ye believe who receive honour one of another, and seek not the honour which cometh from God only." Secondly, the king can do no wrong: whereas the Scripture saith, "If we say that we have no sin, we deceive ourselves, and the truth is not us." Thirdly, the king never dies: whereas the Scripture saith, "It is appointed unto men once to die." Now, take all these considerations together, and do they not prove that there is a general sense and confession upon the part of man, that their case requires, and their circumstances call for, the manifestation of some superhuman power? For what are their circumstances now? Without any natural superior to guide or

to control them, they are forced to take from the low level of their own weakness and corruption, one whom they thus call by titles which do not belong to him, and dress in attributes which nothing but the necessity of the case would acquit of blasphemy and idolatry. What then can be more reasonable in itself, or more answerable to that general law of nature by which all tendencies denote the actual existence of some object to which they tend, than the accession to the universal empire of the earth of such a sovereign as the second advent promises?

This glorious expectation may, perhaps, account for what would be otherwise unaccountable in the history of the human mind, I mean the passion of loyalty—I say passion, because loyalty, as a principle, has its sure foundation in the word of God. It seems to me that from time to time the Almighty has brought the mind of man under the operation of powerful influences, which cannot be traced to mere natural causes, and which consequently must have been specially imparted, to serve some temporary purposes of Providence. There was a period of the world, for instance, when patriotism was the master passion of man's soul. Nevertheless I cannot conceive that patriotism, so intense and so absorbing, has any legitimate foundation in man's nature. The love of home, the scene of early recollections; the love of neighbourhood, within whose bounds were gathered all that we intimately knew, and all that was intimately endeared to us: these are strictly natural and intelligible feelings. Nor is the love of country unaccountable, when we consider it as the enlargement of these more interior circles of affection. Again, when our country is thought on in a strange land, or when its interests are assailed by foreign nations, then its claims upon the heart are claims of nature: because our country, when opposed to strangers, or when diminished by the laws of distance to a single point, is in fact our home. But what that patriotism was which was neither the extension of a more central feeling, nor the identification of country with neighbourhood or home—what were the natural sources of this passion, I confess myself unable to conceive. Where this passion once prevailed, it is not difficult to account for the spread of the infection. But, I ask, what could have given birth to a sentiment, thus opposed to the natural order and progress of the feelings? What could have caused the human heart to fly from the more interior to the wider circle of its affections, and prefer country to home, to friends, and to life itself? Patriotism, then, as a ruling passion, can be explained on no natural principles, and must be referred to the overruling will of God. It had, doubtless, providential purposes to serve. but into its final cause I shall enter no further than to hazard the following observations. The days of Grecian and of Roman liberty, were conspicuously the age of patriotism. The history of these ran parallel with the history of the Jews; and Roman liberty, and with it the spirit of patriotism, declined shortly before the final dispersion of God's people. Considering, then, that the

Jewish dispensation was strictly and essentially national, it might have pleased Providence, during its continuance, to impart to the human mind that principle, whose operation binds the national compact with peculiar tenacity and force. How far it might have acted on the patriotism of the Jew to impregnate some portion of the neighbouring atmosphere with the elements of a congenial spirit, I know not ; but that the very passion which was the cement of the Jewish economy, should have lived during the continuance of that dispensation, and died off as its termination approached, is a fact which cannot but appear remarkable, to those who are in the habit of studying the philosophy of history.

The passion of loyalty to princes, as I have noticed before, is no less unaccountable, on ordinary principles, than that of patriotism. Nor is it unreasonable to suppose, that the circumstance of its being called forth with peculiar strength, under the government of Christian monarchs, must have had some special bearing on the Christian system. The principle which I speak of is not that blind and slavish homage which was paid by the subjects of the ancient dynasties. What I mean is that chivalrous devotion, that free-will offering of the heart, animated by a sense of honour, and true to the death, which characterised the loyalty of modern Europe. What was it, I would ask, which, on the field of blood, and in the jaws of death, could disarm that king of terrors, by the consolation that the knight or soldier was dying for the honour of his prince ? What was it which, on the scaffold, could employ the sufferer's latest breath in blessings on that king, by whose unrighteous sentence he was brought to that tremendous hour ? Was this unconquerable attachment the result of cold calculations of the political advantages and public benefits, which it is the office and duty of a first magistrate to secure ? No : these calculations belong to a far different school. The warm and heartfelt loyalty of which I speak, was altogether unconnected with expediency. It embraced the object of its attachment for his own sake—it considered, and to do so was its very essence, the people as belonging to the king, and not the king to the people. On what ordinary principles of human nature was it that one man should have felt this actual devotion towards another, to whose person he was perhaps totally a stranger, of whose character he had possibly heard no good report, and whose influence had shed no blessing on himself, his family, or his friends ? For my own part I can explain it in no other way than this : that it pleased God, for purposes of his own, to infuse this passion into the human mind. Such was its *originating* : and if it be asked, what was its *final* cause ? I answer, it might have been a secret intimation, that a prince is to arise in the latter days, to whom this deep attachment of the soul will be justly due ; that a king is to ascend the throne of universal empire, in whose reign this devoted loyalty will no longer be a blind and headlong instinct, but will identify with our high allegiance to God, and fulfil the first and great commandment, of loving him with all our heart, and mind, and soul, and strength.

With one observation I would now conclude. It is the peculiar characteristic of the present times, that the reverence for all established institutions is upon the wane, and that (amongst other instances) the fire of loyalty burns no longer with its wonted strength. May not this then be a further intimation, that the glorious advent of the King of righteousness is near at hand? May not this be one of the signs of the Lord's appearing? And while the stars in the political firmament are losing their lustre, and growing dim upon our sight, may we not hope that the great luminary, who is to rule the day of millennial blessedness and splendour, is about to rise with "healing in his wings?"

I am, Sir, your obedient servant,

H. W.

DEATH-BED SCENES—No. IV.

BY A PHYSICIAN.

RICH AND POOR—FACTS.

It was much about the period of my introduction to the young gentlemen, (mentioned in my last number,) that I received a note from a lady who was in the constant habit of visiting the poor, requesting that I would (as soon as convenient,) call upon a woman of the name of Mary —, residing in the neighbourhood, whom she represented to be in a state of considerable suffering from an affection of the chest. Circumstances prevented the possibility of my fulfilling her wishes as quickly as I intended; and it was not until late on a cold winter's evening, that I found myself sufficiently disengaged to be able to go and see her. Accordingly, wrapping myself up in my cloak, I set out upon my walk to her house, which was situated about half a mile from where I lived. As I proceeded, every circumstance connected with our respective situations was calculated to awaken feelings and reflections of a very *sobering* and rather melancholy character. I naturally pictured to my mind the state in which I expected to find her; the few means which lay in my power for affording her relief, (if, as I conjectured, she was a patient whom I had some months before cautioned as to the declining state of her health,) the melancholy ignorance which she then betrayed of things connected with her eternal welfare, conjoined with almost despairing indifference as to the consequences. Contrasting my own situation with hers—the numerous blessings and comforts with which I was surrounded—and above all, the blessing of the knowledge of God and of his Son Jesus Christ, I found myself lost in a reverie of gratitude for that goodness and mercy which had prevented me in all my ways, when stopping instinctively at the door of the house in which this wretched woman lay, I recollected my situation, and lifted up my heart in prayer for direction and blessing. The miserable hut in which

she lived was situated in a valley between two hills, the bleakness of whose appearance (being totally destitute of trees,) rendered her situation more apparently desolate. It was a mud cabin, some distance removed from a quiet and rather unfrequented path. Before I entered, I stopped for a few moments to listen to any sounds which might speak the situation or the feelings of the family within: but no sound or expression could I discover, except the low growling of what appeared to be a car dog, from its voice. I knocked at the door; but no answer, save the louder growling and barking of the animal. Astonished at the silence, I put my hand upon the latch, and ventured into the room as quickly and as quietly as the only guardian of this unhappy creature would permit. As soon as I was well and safely landed inside, and had time to look around me, and my eye had become accustomed to the darkness of the room, for it was only lighted by a few sleeping embers of burned wood, I found my patient lying in a corner on some straw, sheltered from the piercing cold by a single cloak as a blanket, and a few bricks at her feet, to keep the straw from being scattered about the floor. At one side there was a *hole* in the wall for the admission of light, which was now stuffed with hay and rags, to keep out the night air. The door did not fit its place by some inches, so that a constant jarring and whistling was kept up, which to a person excited and irritable would prove a source of serious annoyance, independent of the additional cold which it produced. When I had taken this hasty glance round the apartment, the thought flashed across my mind, "Is it *possible* that this being is ignorant of the way of salvation? Is it *possible* that one whose sufferings were thus heightened to the greatest pitch of earthly misery, could be permitted to approach the threshold of eternity ignorant of that truth which God had proclaimed could alone deliver her; could alone save her from a state of infinitely aggravated wretchedness? "Shall not the Judge of all the earth do right?" While I write this, the thought now passes through my mind in more sober mood—"Oh! the depths of the mercy and love of God," who has spared me, impious and daring as I was, to question even in thought, the secret ways of the Most High."

"Och hone, och hone! who is that, that has come at this time of day to see poor ould Molly afore she dies? and what good Christian is it that would come here, out of the world entirely, to give me a cup of could water this blessed night? Ah, who are you ashore?"

"First tell me *how are you*, Molly, and we shall speak of the rest afterwards. Don't you remember your old friend, Dr. —?"

"Och, Doctor jewel, Doctor jewel, an' is this you? acushla machree, where have you been this score o' years? an' it's I that thought you were out of the world entirely; an' is it come to this pass that I should see you on my dying-bed. Well, thank God, and thank the holy mother of Jesus, that I ever lived to see you

again; an' how am I, is it Doctor? why then as bad as bad can be, honey: I'm most off! Och, if you had been here I would not be this way now; but God is good—God is good."

I had by this time seated myself beside her on a small tripod stool, over which I had stumbled in the dark, and had lighted a small piece of wood which lay on the hearth, instead of a candle, by which I was able to distinguish the features of my old friend, whose voice I had long since recognised. Her countenance was sadly changed; the eye that once beamed delight and animation now glistened, it is true; but it was lighted with the beacon of death! The cheek that once bloomed with health and gaiety, was now sunk, wan and pale, save where the fever had excited the small red glow of wasting fires. The long shrivelled arms, and the spare form, showed what ravages disease had committed on her once strong and robust frame. Mary's history is short, and hitherto as far as I had been acquainted with her, presented nothing peculiar or romantic. She was the daughter of a respectable tradesman—had married a mason early in life—had spent many years in comfortable circumstances, until her husband died and left her with six children, (four sons and two daughters) to support by her own exertions. She struggled onward for a considerable period, an honest woman and a hard worker, until she was reduced in circumstances, by the death of one of her sons, and the departure of another for America, the two younger being as yet unable to earn their bread. One of her daughters married and went off with a soldier, and the other remained with her mother. Although a thorough-going Papist, still there existed in her mind a species of natural honesty and uprightness of heart which one frequently meets with and looks upon as "a tender plant in a strange soil," permitted to take root there by the absence of those temptations and peculiar circumstances which are frequently the fostering nurses of "all evil and mischief." Somewhat about the period when her eldest daughter married, and the increase of difficulties and consequent exertions had materially affected her mind, as well as her health, she consulted me for an attack on her lungs. I at that time warned her of the course she was pursuing, and recommended her to take such steps as appeared to me to be within her power, and were at the same time calculated to prove beneficial in arresting the progress of disease.

"Ah! Doctor honey, how could I go to the country? An' is it the likes of me that should be pleasuring away my time, and leaving the children there to starve? it's few of them same that's left to me, that I should go away and leave them to be vagabondising about the *streets*, larning nothing but all that's bad and undacent."

Such, and similar language she frequently made use of when I appeared particularly anxious to force her from her family, and induce her to go for a short time to another and more healthy situation, or else to remove there altogether with her children.

But it was all in vain. Her children were her chief care, and for them she sacrificed her health, her comforts, and finally, her life. We had frequent conversations respecting the state of her mind and of her soul, to which she listened with respect, or in which she joined with that reckless indifference of feeling, which told how much higher stood the affairs of this life in her estimation than those of eternity. I had not seen her new for some months, or even heard of her proceedings, until I received the message from her female friend.

"Well now, my friend, I will speak plainly to you," I replied. "In the first place, I am very sorry and surprised to hear you speak as you do. Have you forgotten all the warnings I gave you from time to time about your health, and how often I told you that nothing but the mercy of God could be of any service to you in prolonging your life? Have I not told you that all I could do would be useless if you did not employ the means which God placed in your power? How can you say, after all, that had I been here, you would not be as you are now? I tell you what, Molly, I was as little able to save your body from death, as I am now to save your soul from hell; and if you do not take warning by your present state, not to neglect the means of salvation which God has appointed, believe me, your soul will be worse off than your body."

"Ah, Doctor jewel, you were always good; may the blessed Virgin this night give you health and long life, and never let you come to this pass, any how. In troth your honour knows as well as I, how we used to be conversing together about such things; but it's little the likes of me knows about them; an' why should I—sure I have not the larning of your honour, so I must submit to what you say. Och, may God have mercy on my poor ould soul this night, before I go out of the world entirely."

"Molly, it is not the wise nor the learned of this world that can know and believe the Gospel of Jesus Christ best. It was to the poor that the Gospel was sent, and you can understand it as well as I, if you will believe it. Do you know what Jesus Christ came into the world for?"

"Oh, yes, honey—it was to die for all mankind! and sure he brought his holy mother to heaven to ax pardon for the likes of me; och hone, och hone, what will become of my poor ould soul! Sure an' if she does not do for me, who can or will?"

"Then you leave out the death, merits, and intercession of our only Lord and Saviour Jesus Christ; you cast him aside to place your whole hopes on a fellow creature like yourself; one, who was born of flesh and blood, and who inherited all the sins of her fathers, and who needed the Saviour's cleansing blood, as well as yourself. Oh! my good friend, if you be trusting your soul's safety to any being but Jesus Christ, your soul is lost for ever."

The big tears rolled down her cheeks, for her spirit was changed, and the dark reckless ignorance and superstitious adherence to

the creed of her ancestors, began to totter before the fear of death.

"And what else do I trust to, Doctor, but that same. Sure, wasn't it he that died on the blessed cross to save us all, an' sure it wasn't to come *into the world to tell lies he did*.* Och, then where would I look or turn at this dark time, but to the Son of the blessed Virgin? Doctor, can you do any thing for me? sure it isn't about this poor body I'd care, but only if I knew for a sartinty that death was upon me—sure you know I'd try and get my clargy, and not die like as would poor Tip, there, that's nearly as ould as myself; an' it's not long till he'll be after his poor mistress!"

The deep melancholy tone in which this was spoken—the whole expression of feeling and tenderness for the only remaining faithful friend she had now left upon earth; the painfulness of being obliged to leave her *alone* and desolate, amidst such darkness as overshadowed both body and mind, with the possibility of finding her dead in the morning, almost entirely overcame me, and I was obliged to remain silent for some time to prevent her perceiving my agitation. At length I said to her, "Molly, are you afraid to die?"

"No, Sir," she replied with a slight shake of her head, "and yet, Doctor, who is there that does not feel some uneasiness when they know that they must go into the dark could grave, without knowing what is before them, when once they have gone out of this world entirely. Sure an' I know the marcy of God! was it not he which brought me into the world, and gave me meat, and drink, and clothes, when many a time I did not know where they would come from, if he didn't send them—an' sure enough *he did*. Why then should I think he would lave me in my ould age, when I have neither kith, kin, or relation that cares a rotten straw for me, but poor Tip. Oh! no, Doctor, was he not always my best friend, and why should I be afear'd to go to him. But, Sir, you know it is a fearful thing to die. What could I do if God did not take me? Oh, may the blessed Virgin pray for my poor soul this night, and maybe he'd hear her when he wouldn't hear me; sure what right have the likes of me to think that God would hear me, if he would not hear her. But I leave it all in her hands, and may she have mercy on me. Amen."

Just as she concluded the last sentence, a young woman, wrapped in a large cloak, came into the room. She at first started on seeing a stranger there at such an hour, but on ascertaining who I was, she proceeded to untie some sticks, and to prepare the remaining comforts which poor Molly possessed, through the bounty of neighbours. After a few more words between us, in which

* The above expressions may perhaps appear to some of my readers to be too coarse, and unnatural: but they are the *literal* language of this poor woman, and copied verbatim.

I expressed to her my sense of her state, and promised faithfully (God willing) to return the next day, I took my departure homewards. The clear bright sky naturally led my thoughts, as well as my eyes upwards, and I could not help conjecturing whether there was a place beyond the brilliant stars, reserved for my poor friend. Had she laid hold of the only anchor of hope to the soul, which can ever support it in the great and stormy day of Divine wrath? I could scarcely comfort myself with such a hope. That species of natural faith which an habitual dependence on the care of Almighty God for support generates, and which is, I may say, almost a common inheritance of the poor, could never be called the true and saving faith in Jesus Christ. She was responsible for many opportunities; many conversations, and many warnings, which I knew had been carefully enforced upon her mind, but from which she now seemed to derive as little light and comfort as she did at first. Still she was an ignorant untaught creature, brought up in all the darkness of Popish superstition, and deeply impressed, from her earliest infancy, with the idea, that her priest was her Saviour, or could be in the hour of need. Faith, even as a grain of mustard-seed, was acceptable to Christ: how then could I presume to question the acceptance of this forlorn sinner, when she felt her need of a Saviour, and sought his assistance, even though confused in her faith and obscured in her views of his salvation.

The interest which I now felt for Mary, made me anxious to continue my visits with as much regularity and attention as I could. She continued to listen with increasing interest, and frequently expressed herself as grateful for the kindness which she felt was shown to her, both by her female friend and myself. Still her ignorance, or rather her want of comprehension, supported by deeply rooted superstition, presented many obstacles to the reception of divine truth in its simplicity and fulness. Still she adhered to her former and old dependences; and however frequent might be the repetition of Gospel statements, as frequent and determined were her allusions to other grounds of hope, although daily it grew more evident that her warmth in support of them gradually diminished.

The reading of the Scriptures seemed, however, to arrest her attention more than any thing else, until about a week after my first visit, when she grew so weak and reduced, that she was only able to listen for a short time with any degree of attention: my hopes were now considerably raised, that he, who in mercy had sent her earthly friends in the hour of trial, would not leave her without his heavenly blessing, and that although the extent of her faith might be impenetrable to human sight, yet that he could see and receive the feeble aspirations of this dying sinner, and finally present her faultless before the presence of his Father's glory with exceeding joy. I was about to take my leave on a Sabbath evening, after having spent upwards of an hour with her in conversation and reading. When I rose, she stretched

out her pale withered hand to me and said, "May the heavens be your honour's bed! What could I have done, or what would have become of me at all, if your honour and her ladyship had not come to look after me? sure an' wasn't I dying here like a dog when the Lord Jesus sent you here? oh, may the holy mother protect and guard ye from harm this night—aye, and for ever. Isn't it long before I'd hear such words as those ye have told me, if ye had not come here?—well, and maybe the Lord will reward you yet, and give you a good place."

"Well, Molly, may the Lord Jesus, who *only* can do it for you, give you a *good place*, and prepare your soul for his heavenly kingdom. Remember what he has said, 'No man cometh unto the Father, but *by me*!' 'Come unto *me* all ye that labour and are heavy laden, and I will refresh you'—'God sent his only beloved Son into the world, that *whoso* believeth on him should not perish, but have everlasting life'—'I go before you to prepare a place for you, that where I am, there may you be also'—'Be thou faithful unto death, and I will give you a crown of life.' Now, where you have such promises as these to depend on, have you not good reason to trust to the Lord Jesus for your safety? Give yourself up to him, and all is well. May the Lord be with you this night—farewell."

Her eyes followed me to the door, but she did not speak, for her heart was too full, and the agitation increased her difficulty of breathing. I left her with more comfort than I had done since we met; and certainly my hopes were considerably elevated as I walked homewards, to pray for a blessing on the means employed for her everlasting welfare.

How little was I prepared for the occurrences that followed! As usual, the next day, when the time I had appointed arrived, I proceeded to my poor dying friend, in the hope of possessing a good hour's enjoyment and spiritual profit. But when I entered, how changed was the whole scene. It appeared as if some magic hand had completely altered the entire family. Instead of the cordial welcome, there was the shuffling embarrassed air of the young woman before mentioned, (who had been for the last few days Molly's close attendant)—Molly, herself, did not pray as usual for blessings on my head, but, with downcast eyes and hurried breath, she scarcely uttered an acknowledgment to my salutation. Although I could not be deceived as to the fact, and although I was able to form a very rational idea as to the cause, yet I pretended not to notice it, but proceeded to my seat, the favourite tripod stool, with as much unconcern as I could command. As long as I confined myself to queries respecting the state of her bodily health, all went on well; but I had scarcely entered upon the subject of her spiritual welfare, when the young woman called out across the room in a most angry tone, "You needn't trouble yourself about her, she does not want any of your preaching to her; she has got her clergy, and what more does she want? ye won't let poor people alone with your hypocritical

ways, the whole set of ye, but must go about preaching to them, as if they were heretics like yourselves; so you had better let her alone, and go about your business."

This was plain speaking; but not being very willing to give up my poor friend for any thing this young lady could say, I addressed myself to Molly,

"Have you any objection that I should speak to you, my friend."

"Oh, Doctor jewel, for heaven's sake, do not speak to me; sure an' I never desired you to stop any how—no, nor never would; but Father Murphy said that he would never give me the rites of the Church, if I ever had any dealings with you again, hand, act, or part. And you know, Doctor, that if my clargy deserted me, how could I make my peace with God? och hone! och hone! that I should ever live to see this day, an' my best friend insulted within my own door. Oh, Doctor jewel, sure an' you will not be angry with poor Molly, and she so soon going out of this world entirely. Indeed it was not my doings, but the doings of them that ought to have more to mind, and who never came nixt or nigh me when I wanted them, but could meddle in things that did not consarn them, when they had no rason."

"Well Molly, all I can say is, that I would regret very much indeed, to say any thing to you which could give you the least uneasiness. If Father Murphy commanded you not to listen to what I say, you must judge for yourself, whether it is fitter you should obey man rather than God. You know, my language and the word of God went hand in hand, and were the means of giving you comfort and peace: if you think the words of the priest were better than the word of God, then follow his advice. Did you tell him all I said to you?"

"Indeed, and in troth, I did. I told him how you were the comfort of my life, and how you spake to me and raised my heart by your kind advice, and by all the good words that you used to cheer me with: oh, an' is it not a hard thing that a poor dying creature like me should not be let to die in peace,——" and she burst into an excess of agitation.

"Well, come, come, Molly, do not fret yourself; would you wish me to see Father Murphy here before you, and to talk over the reason why he would not let us speak together."

This idea gave her great comfort, and in one moment the young woman before mentioned, (who had been silenced by the agitation of the old woman) darted through the door, and was off for the priest. This I expected, and quietly sat down beside my poor, almost broken-hearted friend. In a few minutes the girl had returned—but no priest; he was to be there in a few minutes. I waited for nearly an hour, but no priest came. Other engagements required my presence elsewhere, I promised to return in a certain time. I was true to my appointment. The priest had come there for a few moments to repeat his orders, but would not wait for my return. Molly's increased determination

to reject my assistance, now extended itself to temporal as well as spiritual things. The common medicine which she had latterly taken to relieve the irritable cough, she utterly refused. All proffered assistance or kindness she turned from with a kind of horror: and the very 'farewell' which was wont to flow from her heart, accompanied with a thousand blessings, now was withheld, and I left her door with the impression, that I was in their estimation the very flower of heretics. Circumstances prevented my calling or sending there the following day. I went the day after, but the scene was closed. Delirium quickly succeeded to the agitation and excitement produced by the whole circumstance; but of the style of her ravings, I could learn nothing at the time: but I afterwards learned that her language was expressed in the very deepest accents of misery. 9.

CHRISTIAN EXPERIENCE AND ASSURANCE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I took the liberty of noticing what I conceived to be unscriptural statements contained in the last number of the "City Scenes," not because I delight in polemics, but in order to counteract, in some measure, the injurious tendency of such remarks appearing in so respectable a periodical as the Christian Examiner. Others have done the same, which strengthens my conviction that the article in question was not quite acceptable to the generality of your readers, and that, though containing many excellent and judicious remarks, thrown together in a very lively way, yet the air of levity which marked it throughout was calculated to excite any thing but respect for religion. But as the writer who signs himself "X." has attempted to defend his sentiments, permit me to say a few words by way of *final* reply.

Generally speaking, it is a matter of most serious regret to the pious Christian that the Church should be so distracted by the follies of fanaticism, especially in a certain quarter. It is painful that in the nineteenth century such things should be: but is the evil to be corrected by ridicule, or is the truth to be separated from her frail or false friends by what appears to be an indiscriminate laughing at both? I am very sure that the writers of the "City Scenes" would be sorry to pour contempt on personal religion; yet to my mind, they have not *elevated* practical piety by the mode in which they have treated the subject.

As the subject of "Christian experience under tribulation," was not taken up by me, I may not touch it, except to remark, in passing, that I fear the opinions of "X." have not been drawn direct from the Scriptures. His argument founded on the word "*exercised*," does not strike me with the force which he evidently tries to give it; and altogether, his reply to the objections of "Z." is a failure.

He also accuses me of going "*philosophically* about my business," when I appealed to personal experience, common sense, and Scripture, in proof of a position which peculiarly demanded such evidence. Whether or not I have been wrong in doing so, your readers must judge: it might, however, have been more satisfactory, if the writer had applied himself rather to the argument itself than to the mode in which it was conducted. It is much easier to dismiss a train of reasoning by general remarks, than fairly to meet and refute it. That the doctrine of Assurance tends to cherish spiritual pride, I must distinctly and solemnly deny. I appeal to your readers, whether or not the man who views himself as a redeemed child of God, who looks up to the Saviour as *his* Saviour from the condemnation and pollution of sin, who esteems himself a debtor to Divine Grace, is likely to be holier and humbler than the man who is afraid to speak on personal religion lest he should incur the charge of fanaticism, and who shrinks from the ridicule of the world with a sensitiveness which shows how much alive he is to its regard. Is it judicious to expose even the weaknesses of those pious Christians, whose biographies and private papers have been published by ill-advised friends? Is it proper to make the occasional errors of good men a whipping-post for the truths of the Gospel, or to cover with banter and ridicule every thing that has the appearance, in the eyes of cold-hearted men, of extravagance and excitement? Let these lively *laughing* Christians beware!

"Fair laughs the morn, and soft the zephyr blows,
While, proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes;
Youth on the prow, and pleasure on the helm:
Regardless of the sweeping whirlwind's sway,
That, hush'd in grim repose, expects its evening prey!"

For my part, I trust that neither the beauty of the scenery, nor the mirth and music of the pleasure cruisers, neither the warbling of birds nor the fragrance of flowers, will tempt me to push out my frail canoe upon the current of worldly applause, aware that it waxes stronger and stronger in its downward course, and warned by the distant roar of that fearful Niagara—final apostacy!

It was never my intention to mark out one definite line of operation as that which the Holy Spirit adopts in the work of conversion. To do so would be to manifest great ignorance of the subject. I meant simply to sketch the usual progress of conversion in adults, in order to show that there are symptoms more or less palpable accompanying this important change, of which the subject is conscious, and to which, if he attend and compare them with Scripture, he may know assuredly whether or not he is a child of God. I was well aware that the Holy Spirit, in the application of moral means to moral agents, adapts

his influences to the peculiar constitutions, habits, and capabilities of each. I believe, however, that the number of those who are regenerated imperceptibly and *unconsciously*, who are justified and pardoned without having felt themselves guilty and condemned, without having undergone any painful emotions of the mind, is small, compared with those who have been brought through distress and sorrow of heart to enjoy the peace of the Gospel. But surely, if the evidence of conversion be ever doubtful, and fugitive, and impalpable, it must be in reference to the former; and yet your correspondent, in reference to *them*, says they are "conscious of the difference." What difference? Here I might write, "Which was to be demonstrated." But the illustration of a criminal pardoned by his monarch offends X. for two reasons, first, because it is "old," and second, because it is "a startling appeal to the senses." I grant that it is *old*, for it has existed in the Bible, with others of the same class, for nearly two thousand years; and as to the appeal to the senses, however plausible it may seem, and strengthened by the apathy of an unregenerate world, which always prefers the things seen to the things unseen, I must say that faith, when it operates in the heart, will prove as powerful in producing practical effects in the conduct and *feelings* of the believer, as any temporal and startling event could possibly do. I have just to refer to the eleventh chapter of the Hebrews for a confirmation of what I say, and to the entire history of the martyrs and confessors of Christ, from Stephen downwards.

It would be idle to enter into a personal controversy with X. a controversy in which the public could have no possible interest, and which I am sure he does not desire. It makes little matter whether our arguments are well or ill handled, so be that the truth is properly respected and assented to by both of us. And I am certain he will not take offence when I say, that I trust he has received from your different correspondents such a *brotherly rebuke* as will make him cautious of advancing heterodox sentiments, and of involving the pious and the good in the ridicule intended for the fanatic and enthusiast: nay, that he will see the necessity, in this day of blasphemy and profanity, of being cautious in applying ridicule even to objects deserving of it: for conveyed in such a lively dialogue style, and illustrated by so singular a story, it is calculated to seize hold on the imagination, and produce more mischief than the writer or writers either intended or are aware of.

I am, Sir, yours truly,

Μαθητης.

EXTRACTS FROM A NOTE-BOOK RESPECTING
TITHES AND CHURCH PROPERTY.

For the first six or seven centuries, there was no claim for tithe on the part of the clergy in England or on the continent. If we are to believe the histories of St. Patrick, Ireland was the earliest to pay them. Colgan, *Trias Thaumaturga*, p. 103, says that the saint ordered and the people agreed, that “*omne decimum caput tam in hominibus quam in pecoribus in partem domini decimari.*” Lynch also, p. 186 of *Cambrensis Eversus*, in reply to Giraldus Cambrensis, who had accused the Irish of the *barbarous crime* of not paying tithe, says, “*Euge Giralde nondum ais decimas Hiberni vel primitias solvant, eum sensum verba tua Giralde referunt ut nondum, id est post homines natos, aut orbem conditum, decimas ab Hibernis nunquam solutas fuisse non obscurè indicent. Cum tamen eodem quo tu tempore ac solo editus Jocelinus desertè narret non solum è redditibus aut frugibus annuatim provenientibus et quæstu per industriam comparato, decimas (ut moris est) ultro persolvisse, sed etiam è bonis (ut aiunt) stabilibus agris scilicet et fundis quod nullibi unquam factum fuisse legimus; decimum quoque partem eis quis numinis cultui se peculiariter addixissent, alendis, attribuissè, et ex utroque sexu decimum quemque ad vitam in assiduâ dei veneratione ponendum distinasse, ac præter memorata jam arva decimam quemque pecudem in alimoniam iis contulisse.*” I give the quotation at full length, because Lynch’s “*Cambrensis Eversus*,” is a Roman Catholic work of the highest character, and is extremely scarce; and because it so flatly contradicts Dr. Doyle’s assertion, that tithes were unknown in Ireland until the synod of Cashel in 1172.

Keating, in his *History of Ireland*, (preface,) declares that it was an imposition on mankind to say, that the Irish did not pay tithes before the arrival of Cardinal Papirio.

Gillibert, of Limerick, in his tract “*De Statu Ecclesiarum*,” mentions the payment of tithes in Ireland before the English conquest. The fact was, that the clergy in Ireland, being so largely endowed with landed property, consisting of glebes, tithon land, Patrick’s ridges, &c. &c. and there being little or no tillage in the island; the predial tithes were below their consideration, and herein the Irish establishment was similarly situated with the Anglo Saxon church before the Norman conquest.

Tithes originated in France. The Council of Mascon, anno 585, excommunicated those who refused their payment. Long before the period when the Christian priesthood, in imitation of the Levitical, claimed tithes; the division of Church property into several parts, for the purposes of piety and charity, was acknowledged. The quadripartite division, which was long before in use in the Church, was commanded to be general throughout the west by Pope Simplicius, anno 472, and Pope Gelasius in 494. See Father Paul on Benefices, p. 18.

When the bishops became so largely endowed with land, &c. they gave up their fourth share of Church property, (see Kennett's Case of Improvements,) and the parish priest became the receiver of the whole, which, divided into three parts, it was his business to allocate. In process of time, the lay patrons usurped the two parts that should have been applied to the poor, and the repairs of churches; and pretending to apply them to the original pious uses, they in effect detained them in their own hands, and got them enfeoffed to themselves and their heirs. This was in England the commencement of lay improvements.

That the quadripartite or tripartite division of Church property in general; or of tithes, whether predial or personal, in particular; was not, for any continuance of time, *bona fide* observed by the clergy, whether regular or parochial, there is abundance of proof.

Even so early as the days of Cyprian, in the third century, (according to Father Paul,) that bishop complained that prelates kept back from the poor what was their right, and enriched themselves with the spoils; and he states that the persecution under Decius was a punishment for this *misapplication*.

In France Philip De Commines blames Louis XI. because he gave so much to the Church: "for," he says, "he had better have given it less, for he took from the poor to give it to those who had no need." If the quadripartite division existed in practice at that time in France, the historian of Louis would not have made this remark.

We find also that in England, as the distribution of the part that was said to be applied to the poor was discretionary on the part of the priest, or at farthest of the bishop, there was little exactitude at any time, and so, in most instances, as the poor had no proctor, their share came to but little; and thus in fact the modicum that was doled out to them was but an encouragement to mendicancy—a mendicancy that has to this hour identified itself with the Romish church.

In Lyndwood's Provinciale, we find a great many decrees made in different English councils and synods respecting the payment of tithes and the application of them; and more especially with respect to the quadripartite division. But we find that *vicars* were exonerated, and that rectors were only called on to give to the *extremely* poor, and who these *extremely* poor were was left to the decision of the priest, in the first instance, and to the bishop, in the last. In the note to the text of the Constitutions of Otho, p. 134, it is asked, in case the bishop shall fail to make a decision, can the poor bring any action? "No," replies the ecclesiastical lawyer, "*videtur quod non, quia cum personæ istorum pauperum sint incertæ, non potest constare quibus eorum applicatur obligatio, quæ est mater actionis personalis, qualis esset ista.*" Lyndwood, at the bottom of this note, says that it would be a fair division, if the poor got a *sixth* part of the benefice. In Germany we also find that, before the Reformation, the quadripar-

tite division was departed from ; for in the *Centum Gravamina*, addressed by the German nation to the emperor, there are grievous complaints made, that the clergy, instead of employing their revenues in aid of the poor, only thought of increasing them to supply their own luxurious living by every method that extortion and religious fraud could invent. See *Fasciculus Rerum*, &c. &c. Orthuini Gratii.

That in England the immense Church property, whether arising from tithe or land, personal dues or testamentary bequests, did not, to any useful extent, go towards the support of the poor, appears from the numerous satirical writings that were put forth against the exaction on the rich, and the neglect of the poor, by the clergy. Not only the writings of Wickliffe, and Piers Plowman's Vision, attack them on this point, but the latter addresses of Henry Brinklow, merchant of London, and of Simon Fish, in his Supplication of Beggars, accuse the clergy of withdrawing from the poor the share of Church income to which they were entitled. "It was amiss," says Brinklow, "that the monks should have parsonages in their hands, and deal but the twentieth part thereof to the poor." Simon Fish, amongst other accusations which he brings against the Romish clergy, "Divers of your noble predecessors, (addressing Henry VIII.) have given lands to monasteries to give a certain sum yearly to the people, whereof they never give one penny."

In order to see the extent of ecclesiastical possessions in Ireland, we must look after the Termon lands and Patrick's ridges, which are mentioned by the earliest historians. There is, however, little satisfactory statement as to what Patrick's ridges were. It seems to me that they were the tenth ridge of all tillage land, which, according to the law of Patrick, became the due of the clergy. Usher has a very valuable tract on Termon lands, the M.S. of which is in Trinity College library, it is also printed in the first volume of Vallancey's Collectanea ; where he largely treats of these tenures, and of the Corbes and Erenachs, who were a sort of lay administrators of these ecclesiastical properties.

It would appear from this learned treatise, that whoever founded a church in Ireland was bound to endow the same with certain possessions, which became in future free from all charges of temporal lords, and moreover, these lands had the privilege of sanctuary, and on them were located Servi Ecclesiastici, who were of a twofold description. Some were Coloni Liberi, free tenants, others were Adscripti Glebæ, and could not be alienated away, but were bound to the land, like the present Russian boors. Thus the Irish endowers of the Church not only bestowed land, but land, as it were, stocked with septs or races of men, who were perpetually bound to perform all services thereon. These lived on the lands in the way of villeinage : the Liberi Ecclesiastici, on the contrary, might dispose of themselves and their property, but yet they owed and paid the Church some special services. Over these two description of Homines Ecclesiastici were placed

certain head lords, called Corbes and Erenachs. These were somewhat similar in their offices to the continental *Œconomi*, taken notice of in different ancient councils. The Irish Corbes and Erenachs, besides gathering the ecclesiastical rents, were likewise charged with maintaining and hospitably relieving the poor, and entertaining travellers.

The Corbe was somewhat in the capacity of Rural Dean, or Choro Episcopi, and was, as all the other Irish clergy, married. Thus, in the lapse of time, and according to the natural propensities of married and family men, the Corbeship became hereditary.

The Erenach was an inferior officer, who was obliged to manure the Termon lands, to reside on them; and as he held the lands by grant from the bishop and chapter, he could in no wise alienate them to a stranger. Out of the profits he maintained hospitality, helped the poor, kept up the fabric of the churches, and yielded a rent to the clergy. He was a sort of Archdeacon: but in order the better to show the disposition of Church property in Ireland, I will quote Usher's words:

"When the receiving of the Church goods into a common hand, and the sharing of them into their several shares, began to be abused, (he which was the *Œconomus* carveing, as it is like, very favourably for himself,) or upon some other respect was disused, and every one was willing to be steward of his own portion; the Presbyters (that is, the Parson and the Vicar,) and the Archdeacon or Erenach may be thought to have grown to this composition. The Erenach charged himself with the reparation of two thirds of the fabric of the Church, the Parson and Vicar undertaking the charge of the other third part. These being to divide amongst them the three quarters of the Church goods which remained above the Bishop's allowance; for more quiet and ease, the Presbyters took wholly unto themselves the three quarters of the tithes, (two whereof fell to the Parson's lot, and one to the Vicar,) without challenging any benefit in the temporal profits, (except some small quantity of glebe lands they were to dwell on,) the Archidiaconus or Erenach, for keeping of hospitality and entertainment of strangers, besides the common care of reparations, had assigned to him the commodity of three quarters of the temporal lands, which he raised out of such rents, cuttings, and services as were exacted of the *Coloni Ecclesiastici* or Termoners." Thus, it would appear, from the researches of Usher, that in Ireland the actual clergy, namely, the rectors and vicars, were exempted from the duties of providing for the poor, and of entertaining travellers and strangers, which devolved on the Erenachs, and that, moreover, they were only required to keep the third part of the church, namely, the chancel, in repair—all this that Usher says is corroborated by the valuable letter of Sir John Davis, (attorney-general in Ireland to James the First,) to the Earl of Salisbury, who made a progress in the year 1606, with the Lord

Deputy through Ulster, prior to the settlement of that province. "There are few parishes of any extent where there is not an Erenach, who being an officer of the Church, took beginning in this manner: when any lord or gentlemen had an intention to build a church, he did first dedicate some good portion of land to some saint or other, whom he chose to be his patron; then he founded the church, and called it by the name of that saint, and then he gave the land to some clerk, not being in orders, and to his heirs for ever; with the intent that he should keep the church clean, and well repaired, observe hospitality, and give alms to the poor, for the soul's health of the founder. This man and his heirs had the name of Erenach; he had a voice in the chapter, and paid a yearly rent to the bishop, besides a fine on the marriage of *every of his daughters*, which they called Loughnipy. He gave a subsidy to the bishop at his first entrance into the bishopric." Sir John goes on to say concerning his progress in the counties of Fermanagh and Monaghan, "that albeit there is in every parish within the diocese of Clogher both a parson and vicar, yet both their livings being put together, are insufficient to feed an honest man. For the tithes of every parish within the diocese are divided into four parts, whereof the parson, *being no priest*, hath two parts, the vicar, who is ever a priest, and serveth the cure, hath one fourth part, and the bishop hath another fourth part, which, God knoweth, in these poor waste countries do arise to very small portions; and thus we find the state of the Church in that country."*

It would appear, then, that in Ireland the actual clergy were not called on for the support of the poor, or the repairs of the body of the church. These devolved on the Erenachs. At the Reformation, the Termon lands became private property, and are now irrecoverably lost to the Church. James the First, on occasion of the settlement of Ulster, amply endowed the northern bishops and rectors with lands: the southern bishops were provided with see lands from the forfeited estates of the Irish papists, after the rebellion of 1641. But still the proprietors of abbey lands, the lay impropiators, and the middle tenants of bishop's lands, may be considered in the light of Corbes and Erenachs, and under the same responsibilities as to the poor, and the repairs of churches; and surely the present rectors and vicars in Ireland, no more than their predecessors under the ancient *regime*, are called on to support the poor, or to repair churches. The clergy at present have not the tenth of the ancient Church property of Ireland. The abbey lands are gone from them—the half of the rectories are passed into the hands of impropiators and appropriators—the Termon lands are gone—even the glebe lands in the three provinces of the kingdom are gone—the tithe

* Up to the period of the progress of Sir John Davis in Ulster, the English law and the reformed religion were not in existence in Fermanagh. The pope had hitherto appointed to the see of Clogher.

of agistment is gone—the personal tithes and church dues, are gone too in a great measure—and nothing remains but a portion of tithes, which instead of being a tenth of the actual produce of the land, is not one thirtieth of its rental.

The rental of Ireland is calculated at fifteen millions. The produce of the land may be supposed to be treble that amount—forty-five millions. The tithe of that would be upwards of four millions and a half. The actual tithe income is but a tenth of that, £450,000 per annum. So that, in fact, the Irish parochial clergy receive but one tenth of their ancient right. Would it not be absurd, then, to ask the clergy to pay out of that tenth a fourth part to the poor? Just as absurd as to call upon a man to pay, off the tenth part of his estate, after depriving him of the other nine parts, all the encumbrances to which the original property was subject.

The anecdote that Fuller, the most entertaining of all historians, tells, concerning the opposition to tithes that was carried on in his day, may be very applicable to the present time. “A reverend doctor in Cambridge, afterwards bishop of Salisbury, was troubled in his small living of Hoggenton by a peremptory anabaptist, who plainly told him, It goes against my conscience to pay you tithes, except you show me a plea in Scripture whereby they are due to you. The Doctor returned, Why should you enjoy your nine parts, for which you can show no plea in Scripture? To whom the other rejoined, But I have for my land deeds and evidences from my fathers, who purchased and were peaceably possessed thereof by the laws of the land. The same is my title, (saith the doctor,) being confirmed to me by many statutes of the land, time out of mind! Thus he drove that nail, not which was of the strongest metal, or the sharpest point, but that which would go best for the present. It was *argumentum ad hominem*, fittest for the person he had to meddle with, who afterwards peaceably paid his tithes unto him. Had the Doctor engaged in Scripture argument, which though never so pregnant or pertinent, it had been endless to dispute with him, who made clamour the end of his dispute, whose obstinacy and ignorance made him incapable of solid reasoning, and therefore the worse argument the better for his apprehension. Most solid and ingenious was the answer of a most eminent serjeant at law of this age to the impertinent clamours of such, against the payment of tithes, because, as they say, due only by *human* right. ‘My cloak is my cloak by the *law of man*, but he is a thief by the *law of God* that taketh it away from me.’”

Q.

ADDRESS OF THE CLERGY OF THE ARCHDIOCESE OF DUBLIN TO THE ARCHBISHOP.*

"TO THE MOST REVEREND FATHER IN GOD, RICHARD, BY DIVINE PROVIDENCE, LORD ARCHBISHOP OF DUBLIN, PRIMATE AND METROPOLITAN OF IRELAND, AND BISHOP OF GLENDALOUGH, &c.

"We, the Clergy of your Grace's dioceses of Dublin and Glendalough, beg leave to approach your Grace with every sentiment of sincere respect for your Grace's station and character, and with every feeling of unfeigned affection for that Church in which your Grace holds so distinguished a rank.

"It is under the influence of that affection, and prompted by that respect, that we now venture to address your Grace, and to explain firmly, but, we trust, respectfully, the reasons by which we are prevented from co-operating on the important subject of National Education, with the Board of which your Grace is a member. We are well aware, that, at this moment, any appearance of disunion among the members of the Established Church may prove detrimental to its interests; may afford its enemies an occasion of triumph, and perhaps a means of injuring it; and we therefore beseech your Grace to believe, that nothing could induce us to come forward on the present occasion but a conscientious conviction, that such an explanation is due to your Grace as our respected Diocesan, to the character of that Church, whose ministers it is our privilege to be, and to the consistency of that practice which we have for years maintained of giving a Scriptural Education, unrestricted as to time or mode, to the children, both Protestant and Roman Catholic, who have attended our schools. We would add too, that many of your Clergy have been already applied to for their co-operation with the Roman Catholic Clergy in the establishment of schools under the new Board: a co-operation, which they have felt themselves conscientiously bound to decline affording, and hence they are the more strongly induced to lay before your Grace the reasons which have influenced them in that refusal. We beg then most respectfully to state, that we cannot accept the assistance offered by the Board, nor carry into effect its purposed system.

"Because the Scriptures of the living *God*, which should be the groundwork of every national system of education, are to be excluded, by national authority, from the schools for united instruction, and their use permitted, even to the Protestant children, only during a small portion of each week, and at a time when the children are separated from each other.

"Because, by such an exclusion, the proposed system recognizes, as of right, the unscriptural assumption of the Roman Catholic Clergy, that

* These papers having been handed to us for publication, we have considered them of sufficient importance to warrant us in excluding (for this month) several reviews and other articles prepared for publication.—ED.

they may, at their pleasure, restrain or prevent the free use of the Scriptures.

"Because, that no extracts from the Scriptures, particularly when framed to meet the wishes of a Board constituted as is the present one, can serve as a substitute for the Sacred Volume, or afford 'an adequate representation of divine truth.'

"Because, that such a volume, however ably or honestly executed, must come before the children as the work of man, devoid of the authority and sanction that belongs to the *Word of God*.

"Because, that such a volume, to be acceptable to the Roman Catholic Hierarchy, must be in the language of the Douay and Rheims version of the Scriptures, and we conceived that, as members of the Established Church, we must protest against the contempt that would thus be poured upon the venerable Protestant translation, and the inconsistency of employing, in National Schools, a version of the Scriptures that is not national; nay, that has never been authoritatively recognized by the Church that partially sanctions its use.

"Because it is manifest, from past experience, deduced alike from the experiment attempted by the Commissioners of Education Enquiry, and from the circumstances that attended the extracts sanctioned by the Roman Catholic Archbishop, the most Rev. Dr. Troy, and published for the use of schools by the Kildare-Place Society, that as much opposition may be anticipated from the Roman Catholic Hierarchy and Priesthood to an honest collection of Scriptural extracts as to the Bible itself.

"Because, by a provision in the plan, a register is to be kept in each school of the attendance of the children on divine worship; a provision which, we venture to submit, is either useless or pernicious; one which may tend to produce hypocrisy in the parent, and rivet superstitious error upon the child; one which must necessarily form an impediment in the way of your Clergy spreading the Reformed religion, and whose immediate effect must be to interfere with the usual course of Sunday-school instruction.

"Because, that, by another arbitrary provision of the plan, not only are the books for united instruction to be submitted for approval to the whole Board, but those for separate religious instruction, must be approved by that portion of the Board which professes the religious opinion of the children for whose use they are designed; and we would suggest, that, of the members of the Board who now share with your Grace this important trust, two are not our ecclesiastical superiors; that they are individuals in whose appointment the Church has no voice; and that, however ready we may be at all times to submit ourselves to your Grace's 'godly admonitions,' we cannot forget that there is no safeguard provided in the plan against persons of unsound religious opinions being made your Grace's coadjutors; and we would shrink from exposing the children of the Protestant population to the pernicious effects of books selected under such auspices.

"Because the effect of the system must be to remove the schools from under the control of the local patrons and guardians, thereby loosening one of the strongest and most effective bonds that now unite the various ranks of society.

"Because the system is grounded upon an assumption which, from experience, we are enabled to say is unfounded in fact, that the Roman Catholic population is indisposed to Scriptural Education. We have reason to know the reverse to be the case; and that, when schools in which the Scriptures are used have been deserted, it has been the result, not of choice on the part of the people, but of religious tyranny on the part of the Roman Catholic Hierarchy and Priesthood.

"Because, that already, in almost every parish of your Grace's diocese, schools have been established in which the Scriptures are read, and Protestant children carefully brought up in the principles of the Church of England; and we would fear that the operation of the proposed system would be to deprive these children of the advantages they now enjoy, and to remove such schools from under the control of the parochial Clergy.

"Because, that we cannot forget the solemn vow taken by us at receiving Priests' orders, that, by the assistance of God 'we will banish and drive away all erroneous and strange doctrines,' and we therefore shrink from being connected with a system which encourages the inculcation of doctrines and practices that are declared by our Church to be 'fond things, repugnant to the word of God, and such as cannot be taught, without arrogancy and impiety,' and which sanctions the use of catechisms, of which we would say in the words of the Lord Primate, in his letter to the Commissioners of Education Enquiry, 'as long as they continue to be privately inculcated, all other lessons they (the children) may receive will teach them dissimulation rather than cordial good feeling.'

"And finally, because, instead of the Clergy of the National Church being recognised in the system as the proper and legitimate guardians of National Education, they are introduced but as the coadjutors of the Roman Catholic Clergy, and are deprived of the control over the children even of their Protestant parishioners.

"We beg most humbly to refer your Grace, in confirmation of the statements we have made, and the opinions we have expressed, to the reports of the various Societies employed in Scriptural Education, to the evidence given on oath before the Commissioners of Education Enquiry, and to the letter of his Grace the Lord Primate to the same Commissioners, printed in their Ninth Report. Strengthened by such authority, we feel emboldened to say, that we cannot in conscience co-operate with the plan for National Education, projected by the Government and to be carried into effect by the Board of which your Grace is a member; that, while even in the trial of an experiment for the production of civil union, we would willingly sacrifice every thing except what involves a desertion of what we conscientiously believe to be our principles as Protestants, and would deprecate the use of any means for spreading truth but those of moral suasion, we cannot lend our aid to a system which recognizes the inculcation of error against which we have protested, and limits the circulation of the Scriptures which 'are able to make wise unto salvation;' we cannot willingly consent to restrict the use of the Bible in the education of Protestants; nor to hand over the Roman Catholic portion of our flocks to the operation of principles which must result to them in hopeless ignorance.

"Your Grace's Clergy do not presume to impugn the motives which have influenced the conduct of our rulers, far less to dictate to your Grace. We but seek to explain the principles on which we feel bound conscientiously to act; and we trust that this candid explanation upon our part will not appear inconsistent with the sincere respect we entertain for your Grace individually, with the anxious desire we have to co-operate with your Grace in every object connected with the interests of the Church, or with the sense we entertain of the canonical obedience due from us to our ecclesiastical superiors.

"In conclusion, we would beg, with great sincerity, to congratulate your Grace on your accession to your present elevated and influential station, and to express our unfeigned wishes and prayers, that, under your Grace's protection and government, this portion of the united Church of England and Ireland, may be blessed with an abundant outpouring of the Spirit of God, and may become a fertile source of spiritual blessings to the population of our land.

"Signed by desire of the Clergy of the Archdiocese of Dublin and Diocese of Glendalough,

"JOHN TORRENS, Archdeacon of Dublin."

THE ARCHBISHOP'S REPLY.

"DEAR MR. ARCHDEACON—It is highly gratifying to me to be addressed by my Clergy in the language of kindness and esteem, and to hear from them sentiments of conciliation. I am almost ashamed indeed to appear to bestow commendations on the expression of that courtesy and Christian feeling which might be expected from almost every one. But these are times of such strong excitement, from political and religious controversy, that (as you need not be told) but too many have been led to forget what is due to Christian candour and Christian meekness. It is in such times that I feel the value, more than ever, of the friendly union of my Clergy with me and with each other; of moderation, charitable forbearance, and gentleness of demeanour; and it is in such times that those who evince these qualities may claim merit for not being influenced by the contrary examples which surround them. Not that I would reckon it a matter of praise to a gentleman and a Christian to abstain from gross scurrility and calumny; but it is a matter of praise to be in no degree affected by the prevalence of these. For bad examples produce perhaps the greatest amount of mischief in those who do not altogether follow them; but who are led by them to *lower their standard of propriety*, and to deem their own conduct temperate, because it falls so much short of the intemperance of others.

"For myself, it is well known to all my acquaintance in England that I have always kept aloof (as I ever shall) from all parties, and from all controversies, ecclesiastical or political. And all my tastes and habits would have led me (at any time, but especially at such a period as at the present) to prefer remaining at Oxford to entering on an office of so much difficulty and harassing toil as the Archbishopric presents. As far as my own com-

fort and enjoyment are concerned, I made a sacrifice to which nothing could have induced me but a sincere desire and hope of being able to do service to the Church and to the country. I felt indeed that I could not with a safe conscience decline the offer; made, as it was, by those with whom I had not the slightest personal or political connexion. I conceived that I was as distinctly *called* to take upon me the office, when so proposed, as any one can be, under the ordinary administration of Divine Providence. And I have the more hope therefore that my prayers, and those of my Christian brethren in my behalf, will be heard; and that the same gracious Providence will direct and support me in the arduous undertaking. Whatever failure and disappointment may await me, I shall endeavour to bear, without grieving on my account, by doing my best to be able, through God's grace, to say with truth, that the fault does not rest with me. And my earnest wish is, that my brethren in the ministry may be able with truth to say the same—that whatever disasters to the Establishment may be impending, may not (even apparently) be imputable to any indiscretion, intemperance, or unfairness on *our part*. Never was there a time in which the union of sober judgment with mildness as well as fairness—of the wisdom of the serpent, with the harmlessness of the dove, was more called for; and never could we less afford to be disunited.

“I have ever been (and, I trust, shown myself) sensible, that no good can result from any exertions of mine without the co-operation of my clergy. And this co-operation, I may confidently say, I shall obtain, if they will be as ready on their part, as I shall ever be on mine. I wish for no more of brotherly kindness and candour than I am ready myself to manifest towards them; I am always glad to avail myself of their advice and to put the most favourable interpretation on what they say and do; I have laboured, and I trust not altogether in vain, to vindicate them in the eyes of the public from unjust imputations. Whatever influence I possess, (which, however, is no more than that of a man without any personal or political claims on government) I have exerted in favour of what I have thought their just demands: I am desirous to concur with them as far as I can; and, when compelled to differ from any of them in opinion, to differ without hostile and uncharitable feelings—and I ask but the same in return. In the present instance, however, I know not that there is, necessarily, even any difference of opinion between myself and most of the clergy who have addressed me. From all that I have been able to learn I have been convinced that no one description of school can be the best adapted to all parishes alike. From differences in the circumstances of different places—in the character of the inhabitants—in the proportions of those of the different persuasions, and probably in other points which I have not yet been enabled to ascertain, it appears that the same system which accomplishes in one parish the object of imparting general instruction, will, in another, fall very short of it. The rector of each parish must be left to judge what system is best suited to his own. And I am very far from wishing that a more imperfect system should be introduced in any place where one intrinsically better can be made available. Even the plan of the Kildare-Place Schools was not, I conceive, advocated by any, as in itself, perfect; but as being, in some places, the best

that could be received. And in some places again even this, (it has been represented to me) has failed to accomplish its object; insomuch that the total number of Roman Catholic children educated at these schools, does not exceed one half of the entire number; instead of amounting to five-sixths, or more; which, considering the relative numbers of those needing gratuitous education, of each persuasion, would have been, I understand, the fairer proportion. Under these circumstances it was proposed to me to lend my assistance in the disposal of a Government grant for schools on a modified plan. I never understood that it was intended to substitute such schools for those on a more perfect system, in any place where such should have been introduced, and found to succeed; but to rescue from hopeless ignorance those who (whether by their own fault or otherwise) could not be brought to avail themselves of any better plan. And I felt myself bound (not in compliance with the wishes of any individuals, but in duty to the public) to take on myself an irksome and invidious office, with the hope of being instrumental in diminishing the evil of popular ignorance, under which this country has so long suffered.

"I have been driven to speak more of myself than is consistent with good taste, or with my own feelings and habits, by the numberless misrepresentations which have been industriously circulated. One of these is, that I came hither pledged to give an unqualified support to every measure of the present ministry. Whereas there is nothing that would induce me to resign my independence in a single point. I am, and always have been, perfectly free to act according to the dictates of my own judgment and conscience in each case that may occur; nor would I ever support or oppose any measure because of its being proposed by this or that ministry.

"But in the present instance, I know not what plea I could have urged for refusing to act. Had I complained of the grants being withdrawn from the Association and from the Kildare-Place institution, it would have been answered, that no one ought to blame me for that; since it was not done at my suggestion; that in fact the nation's money was neither mine, nor that of his Majesty's ministers, to dispose of at our pleasure; and that a renewal of these grants, if proposed in Parliament, would inevitably be refused. Of this indeed I was actually assured, and it was not in my power to gainsay it.

"If I had urged that the use of the Bible should be permitted to all, and that the Roman Catholic priests have no right to prevent it, I might have been answered that it is permitted to all who *will* use it, but that we are not authorised to force it on any; that if the people *chuse* to submit, as a matter of conscience, to the prohibitions of the priest, we must not, however we may deplore their error, do violence to their conscience; that they have no means of disobeying a prohibition to read the Bible, if they are left unable to read; that it would be unfair to require them to shake off this control, in the first instance, as a preliminary condition to their acquiring the knowledge which may enable them to decide whether the control is just or unjust; and finally, that to recognize the *civil right* of all men to submit their conscience, however erroneously, to whatever rule of faith they think fit, does not imply any acknowledgment that their conduct is *right* in the sight of God.

" And here permit me to remark, by the way, the incalculable importance of the distinction between a *civil* or political right on the one hand, and a *moral* right on the other. I believe the neglect of this distinction has contributed, more than any other cause, to lead many persons of no harsh or cruel temper into intolerance and persecution. It must be *wrong* to embrace and to propagate a false religion; and it would be absurd to say that any one can have a *right* to do what is *wrong*. On this ground, heresy has been punished as a crime by the secular arm. But the principle of toleration, without implying such an absurdity as that all, different, and even opposite, religious persuasions can be right in the sight of God, recognizes the right (*viz*: the *civil* right,) of every man to profess whatever religion he thinks best. In the same manner, it would be absurd to say that a man has a right, *morally* speaking, to spend his money and his time exclusively on frivolous amusements, and to give away nothing to the poor; but every man has a *civil* right, provided he does not violate the laws, to spend his money and time as he pleases; otherwise indeed, they could not properly be called *his*; nor could any one be said to *give* what he had no legal right to withhold.

" Had I deprecated the substitution of any compilation for the entire Bible, I should have been answered that no such *substitution* had been contemplated; that if any compilation should receive the sanction of the Board, it would still be left *optional* with the local patrons of each school to use it or not—and that where adopted, it should not be received as a substitute for the Scriptures; the reading of which (with, or without explanations and catechetical instruction) might be introduced on one, two, or three, entire days of every week, and also during stated portions of the other days, as the conductors might appoint; leaving them at liberty to afford such instruction to all who chose to receive it, and only restricting them from making the reception of that instruction an *indispensable* condition of admittance into the school. That it is clearly impossible for *complete* religious instruction to be afforded to those of *different* religious persuasions, *simultaneously*, even were they all Protestants; yet that teaching them, together, as far as they can be brought to agree, does not imply the substitution of an incomplete for a complete instruction, provided liberty is left to instruct them separately in points wherein they disagree; that the word "mutilation" would be very improperly applied to *avowed selections* and abridgments; the Church of England, for instance, never having been charged with *mutilating* the Scriptures, on the ground of the prayer-book containing selections from them; selections which, even including the lessons for each day, do not near embrace the whole Bible; and that a 'mutilated' book, means, according to all the usage of the language hitherto, one which *professes* to be *entire* when it is *not*; as for instance, when any one strikes out as spurious (which some have done) the opening chapters of Mathew or Luke, and then presents the book to us as *the New Testament*, we should rightly term *this* a mutilation. And in like manner, on the principles of the Roman Catholics, who acknowledge the Apocrypha as Scripture, they would characterize what we call the Bible, as mutilated—that any book selected or compiled from Scripture (it might have been added) should 'come before

the children as the work of man,' is desirable and even indispensable; in as much as it is important to guard them against supposing it to be intended as a substitute for the entire Bible. *Every selection* from Scripture, whether formally and deliberately transcribed in a separate book, or made orally and extemporaneously, on each occasion, by the teacher, is, so far as it is a selection, a human work; and it is of the more consequence that this should be distinctly understood.

"And lastly, it might have been observed, that it is a usual and a right practice for those who afford, either orally or in their works, religious instruction to children, to substitute, (without any idea of throwing contempt on our valuable authorized translation) other words and phrases for such as have either become obsolete, or are otherwise likely to perplex or mislead learners of tender years.

"If again, I had expressed my suspicions that the Roman Catholic priesthood would oppose every honest selection from Scripture, and that they would contrive, by direct or indirect means, to defeat every plan for enlightening the minds of the lower orders, the answer, I think, would have been, 'then at least let *theirs* be the act, and *theirs* the reproach of it; if it be so, that the priests are resolved, by every machination, and under every pretext they can devise, to preclude their flocks from the benefits of education, let the endeavour of Protestants, be, in the first place, if possible, to defeat their machinations and to deprive them of all reasonable pretext; in the next place, at all events, to show to every one, that the fault is not their own.'

"And in truth I could not but have acknowledged that there was good reason for making every offer that could fairly be required, even if one could have been morally certain that the priests were only studying to find the best pretence they could for evading it. Suppose this the case; it is for us, not the less, to deprive them of all *fair* and plausible pretence, and to compel those who are really opposed to the diffusion of education, to *avow* that opposition, instead of counteracting our measures by a side wind. We should thus not only clear ourselves, but open the eyes of others as to *who* those are that wish to shut the gates of knowledge against them.

"On the other hand, 'imagine, (it might have been said to me) the feelings of a priest, if there be any such, who dreads education, yet is ashamed to acknowledge that dread; imagine him, with painful anxiety, considering and contriving how he shall keep the people in ignorance, and yet avoid the odium of doing so; and then, think of the exultation with which such a man would see Protestants coming forward to accomplish his object for him; combining to oppose every system of education which he could not reasonably or plausibly object to; would he not exclaim with inward triumph—

'Quod optanti Divum promittere nemo
Auderet, volvenda dies, en, attulit ultro?'

And would he not doubly rejoice, that Protestants should have not only defeated the measure he dreaded, but exposed themselves to reproach for so doing—that he should be enabled to hold them up to obloquy, as refusing to

co-operate in affording education to the poor, except on conditions offensive to their conscience?"

"Whether the Roman Catholic priests, or the generality of them, were sincerely desirous to further the diffusion of knowledge, or merely seeking some specious pretence for defeating it in an oblique manner, I could not of course have ventured to decide; but I could not have denied that, on *either* supposition, the course which Protestants ought to adopt must be the same; on the one supposition we might expect the honest co-operation of the Romish clergy, and, on the other, we ought to leave with *them* the reproach of being the opposers of popular instruction, instead of suffering them to raise an outcry against us for defeating the very measure which, at heart, they themselves most deprecate. Had I raised my doubts respecting the registry of the children's attendance or non-attendance on divine worship, I should have been (in fact I was) assured that there was not the least design of *compelling* the attendance of any. Nevertheless, finding that great objections have been raised against this rule, and thinking, that, though many of these are founded on misapprehension, the regulation is not in itself desirable, I have made a suggestion to the Board, which has been adopted and acted on, to request that it may be rescinded. And this, I trust, will satisfy all those who have, in sincerity, opposed the plan on that ground. If I had objected to the regulation which subjects books for religious instruction to the supervision of the several portions of the Board, I might have been asked, whether I did not think it possible that, unless I were allowed such control, ill-chosen books might be placed in the hands of members of my own Church. I am aware indeed, that books containing, in my view, 'unsound religious opinions' may be placed in the hands of Protestants of other persuasions; but *this is no consequence of the regulation in question*. I deplore the 'exposing of the children of the Protestant population to the pernicious effects' of books that teach such doctrines; but how is this to be prevented? We cannot surely expect that Dissenters will allow to *our* clergy the choice of books for *their* children; with, or without, the regulation in question, the members of each Church and sect *will*, (and must, unless liberty of conscience be abolished) use books selected by those whom they have themselves chosen for their spiritual guides. But I cannot feel satisfied that I have rightly understood the meaning of the objection in question; since, according to the most simple and obvious construction of the words, it is plainly inapplicable to any of the regulations of the Board. There must surely be some mistake somewhere. Perhaps it may be that the regulation in question has been misunderstood, as implying that Protestant *Dissenters* who are members of the Board, are to have some control over the books to be used by the members of *our* Church. If this be the impression that has gone abroad, I am happy to say there never was any foundation for it.

"If I had urged the importance of leaving each school as much as possible under 'the control of the local patrons,' I should have been told, that it was designed to leave *them* to fix the school-hours; to leave the use, in these, of whatever books they may chuse, which are not likely to raise conscientious scruples in the minds of any—that they may also summon, every

day, all who *chuse* to come, at any hour (say at ten instead of eleven) before or after the general school-hours, for the *express* purpose of reading the Bible, with or without comment, and of receiving any other religious instruction; and that they may devote besides, one, two, or three, entire days in each week to that purpose. This proceeding, (it might have been added) is very much what has been in many schools *spontaneously* adopted by the most judicious local patrons.

"Had I contended that the Roman Catholic population 'are every day becoming more desirous of obtaining the Scriptures,' and ought not to be deprived of them—that their desertion of certain schools 'has been the result not of choice on the part of the people, but of religious tyranny on the part of the Roman Catholic priesthood,' and that the proposed system is 'grounded on an assumption that the population is indisposed to Scriptural Education,' I should have been assured that it is grounded on no such assumption; the very consideration of which indeed would be totally irrelevant; that the question is not about the *cause* of the desertion of schools, but the fact; that if the people are *actually* left in ignorance, it is no consolation to know that they *would* willingly learn, if their priests would give them leave—that their being desirous of the Scriptures is no advantage to them unless they learn to read, though it is an encouragement to us to teach them; that to teach a child to read, and then offer him a Bible, cannot properly be called 'depriving him' of the Bible; but that he *would* be virtually deprived of it by our refusing to teach him except on conditions which his parents, under the terrors of a mistaken conscience, would not allow him to comply with; and that to lay the blame of this, however justly, on the priests, neither justifies ourselves, nor cures the evil, *that* must be effected by adopting a system which will leave the priests no excuse for seeking to withdraw the children from the schools. If I had urged that in most parishes of my diocese, 'schools were established in which Protestant and Roman Catholic children were brought up in the principles of the Church of England,' I should have been answered, that there is no reason for altering the constitution of any school where such instruction is willingly received by the generality of the population; but that the aid of Parliament was about to be solicited for the purpose (the only one for which it was likely to be obtained) of meeting the wants of parishes that are *not* so circumstanced, and of imparting such a degree of instruction as is likely to be accepted, to several hundred thousand children who are now destitute of any. Had I alleged our obligation to 'drive away all erroneous and strange doctrines,' and to sanction no 'catechisms that teach doctrines and practices repugnant to the word of God,' I might have been answered that I was not sanctioning any such thing, by merely permitting to all men the free exercise of their own religion, however erroneous; that it is by argument and persuasion only that the clergy are either bound, or able, to drive away erroneous doctrines; and *this*, from among their own flocks, i. e. all who will consent to listen to them; and that the driving away of strange doctrines from among those who renounce our communion, and *will* not listen to our arguments, can only be attempted by the introduction of secular force; which is precisely the system that Protestants are accustomed to censure in the Romanists.

"And had I contended that the 'national clergy ought to be recognized as the proper guardians of national education,' and that 'a preponderating influence should be assigned to the purity of religious truth, rather than to the numerical superiority of the members of any communion,' the reply would have been, that the *grant* would be asked for national education in *Ireland*, in the sense of an education of which the mass of the Irish nation are likely to avail themselves; that the *national Church*, in the sense of the *Established Church*, is one which, (unhappily) the majority of the nation will not permit to have the entire and uncontrolled guardianship of education; that the *Legislature* does not *deprive* our clergy of this, because in fact they have never had it; nor can the *Legislature* confer it on us, except by coercive measures, which we ourselves should deprecate; and that our claim of a preponderating influence in education, on the ground of the *truth* and purity of our religion, can only be admitted by those who *acknowledge* that *truth*, since Romanists and Dissenters contend, no less, each, that truth is on *their* side.

"If a clergyman of the Establishment (it might have been added) conducts a school on the principle of requiring all the children to be instructed in the doctrines of our Church, and can induce the great body of his parishioners to send their children to it, he is to be commended and congratulated; if on the contrary, the majority of them refuse to send their children to the school, and he still judges it best to adhere to his system, for the greater benefit of the smaller number that *will* attend, no one disputes his right to do so; but then, he ought not to complain that the *Legislature* seeks to *deprive* him of the superintendence of the education of the majority of his parishioners. If he does not in point of fact possess that control, he cannot be deprived of it. And if he have it in his power to impart a certain degree of education to those who refuse to receive the *full* benefit of his instructions, but does not think fit to do so, however right he may be in this, it is clearly *he himself* that has withdrawn from the only share he *could* have had in the superintendence of their education; unless indeed he would have the children *compelled* to attend his school. And if the mass of his parishioners are, in consequence, left in hopeless ignorance, or left to imbibe the first rudiments of knowledge in close conjunction with what he considers an erroneous faith, he may blame their own blindness and perversity—he may blame the tyranny of their priests; but he cannot fairly blame Government, for depriving him of what was not his to lose, or for not giving him what is not theirs to give.

"And finally, if I had expatiated, *separately*, on each of several important points, each of which, by itself, might have been shown to be both a desirable and an attainable object to be aimed at in a plan of education, and had then found fault with the proposed plan as deficient in this point and in that, I might fairly have been required to show how *all* these objects could have been accomplished *together*. A man may have it in his power to go to a place where he wishes to be, either by sea, or by land; and there may be advantages in each mode of travelling; but if he is resolved to forego *some* of these advantages, he can never set out.

"It is (we will suppose) desirable: 1st, that all the poor children in Ire-

land should be enabled to learn to read: 2d, that the 'children of different religious persuasions should be instructed in one common school, for the sake of the kindly feelings generated by means of an association in childhood:' 3d, that 'religious and literary instruction should proceed together hand in hand:' 4thly, that the 'study of the entire Scriptures should be the basis of education:' 5thly, that 'the Established Clergy should be entrusted with the superintendence of national education,' and should drive out all erroneous doctrines: 6thly, that 'a preponderating influence should be assigned, not to the numerical superiority in the members of any communion, but to the superiority in point of purity of faith:' 7thly, that none of the Roman Catholic children should be withheld by the priests from participating in the proposed plan of education: 8thly, that 'the appointment of governors, teachers, and scholars, should (as in the Kildare-Place Schools) be uninfluenced by religious distinctions:' 9thly, that no means should be used for spreading truth but those of moral suasion. Now had I maintained, separately, the desirableness of each of these objects, and complained that this and that are wanting in the proposed scheme, I might have been asked whether by any plan, and by what, *all* these advantages could be combined; and whether, if none such can be devised, either ministers or myself ought to be blamed, for not having united objects essentially incompatible. If to such objections as the above, (supposing I had offered them) I had received such answers as those I have here supposed, I should not have known what reply to make. And I did not therefore feel myself justified, (however strongly I felt the sacrifice I was making of my own time, comfort, and quiet) in refusing the office proposed to me.

"You will observe that I have, (at the risk, I fear, of some tedious repetition,) followed the order of the several heads of the Memorial presented to me; being anxious to make my sentiments clearly understood, and to show how carefully I have perused it. It is so much easier to point out objections—not only apparent and plausible, but real and valid objections—to any plan that can be suggested, in the difficult circumstances of this country, than to devise one which shall be unobjectionable, that I was not surprised to find some party writers confess their mortification and resentment at my having suggested to those who find fault with the plan in question, to endeavour to frame a better. It was substituting a very difficult for a very easy task. But I have nothing to do with party politics; and I protest to you, and to the rest of my clergy, as to men of the same mind in that respect as myself, that I did not put forth that suggestion as a hostile defiance, but as one on which I really did honestly act myself; by deliberating long and earnestly, with a view to frame the least exceptionable system that could accomplish the object proposed; of imparting to the mass of the Irish nation the utmost amount of beneficial instruction that they could be brought to receive.

"In a case like the present, where there are several different objects presenting themselves as desirable, but some of them incompatible with others, it must be expected that there will be differences of opinion as to which will be preferred. But I do not know that there is, necessarily, any difference of opinion between one who does, and one who does not, resolve to

apply to the Board for aid towards a school in his own parish. What description of school is the best that the circumstances of the place will allow, is a question which will, in different districts, I apprehend, admit of very different answers. I have no reason to conclude that the applicants to the Board, (which has already granted aid to schools containing above 6000 children,) and the highly respectable individuals who have signified to me, personally, and by letter, their approbation of the plan—I have no reason, I say, to conclude that they, any more than myself, regard the system to which the Government grant is limited, as, in itself, a perfect one; but only, as being, in many cases, the best that can be made available. Nor again do I suppose, that the supporters of the Kildare Place system necessarily regarded that, as, in itself, unexceptionable; but as one which *could* be introduced, and beneficially introduced, among those who could not be brought to receive a more complete religious education. I think it would very unfair to infer that, because, in those schools, the Scriptures are read without note or comment, and without any inculcation of peculiarly Protestant doctrines, therefore the supporters of those schools are to be regarded as pronouncing all notes and comments superfluous, and as indifferent about the Protestant tenets.

“And if the supporters of that system consider it to be, either in any particular instance, or universally, preferable to that to which the grant has been now offered, or if they even regard the latter as altogether objectionable, I should be sorry to see them assailed with rancorous hostility, for forming and expressing their own sincere and unbiassed opinions. But I do think they are in fairness precluded from urging against the system now in question the very same objections which apply equally to their own.

“The Douay version, for instance, is permitted to be used under that system; and yet loud complaints are made against the Board on the ground of its being likely to sanction (not *enforce*) the use of a book of selections, some of which may be conformable to that version. I do not, by any means, attribute to the promoters of the Kildare Place schools any wish to bring our ‘authorised version into contempt;’ and I agree with them in thinking that there is no translation of the Bible extant which is not better than none, when *that* is the alternative: but surely we are equally entitled to a candid construction; at least from those who have the same need of it.

“Again, the system has been bitterly censured for not leaving national education entirely under the control of the national clergy, and for ‘encouraging’ the clergy of different persuasions to afford religious instruction to their respective flocks. The ‘encouragement’ (as every candid reader must perceive,) implies merely, leaving them, what they now have, unimpeded access to those who chuse to receive their instructions; and if this were to be hindered, we should certainly be using means beyond those of moral suasion. The word ‘encouraged’ is perhaps (for this very reason) ill-chosen; but I should not have expected this system and this language to have been censured by those who have used the very same: *e. g.* The following are extracts from Reports of the Kildare Place Society, to which among others the Memorial refers me:—

“‘No attempt shall be made to influence or disturb the peculiar religious

tenets of any sect or denomination of Christians; and the Society never had it in view to make proselytes.' And again,

" 'The Committee *warmly recommend* to the several pastors the necessity of imparting religious instruction to the children of their respective flocks, out of school hours: by which means the comparatively few passages that may be hard to be understood may be interpreted to the children *according to the peculiar opinions* of their respective pastors.'—Report, 1823.

" Again, the system is complained of for not allowing the entire Bible to be put into the hands of children during the whole of *every* day in the week. Now as it cannot be meant that the *whole* Bible should be read through every day, the drift of this objection must be understood to be, that the religious instruction, during school-hours, is not *unrestricted*, so as to embrace every thing that we regard as necessary towards the inculcation of a right faith. Whatever may be the inconvenience, abstractedly, of such a restriction, it ought not have been made a matter of complaint by those who have been obliged themselves to introduce it, in order to meet the objection which would otherwise have been raised by Roman Catholics against their schools. 'Whilst the society prohibits, *during* school hours, catechetical instruction in which scholars of different religious persuasions could not *unite*, it leaves the managers at perfect liberty to make such arrangements, as to the days and hours during which the schools shall be open for united instruction, as may afford abundant opportunity for catechetical and other particular religious instruction *out of* school hours.'—Report, 1832.

" The tone of this regulation seems to imply, (what indeed I never doubted,) that the Kildare Place Society regards 'particular religious instruction out of school-hours,' as needful. In addition to the 'perfect liberty to make arrangements' for this, the Board goes a step further, in requiring at least one day in each week (besides Sunday) to be left open for that purpose.

" I beg to repeat that I do not understand the patrons of the Kildare-Place Society as considering their own system to be in itself perfect, but only, as, in many places, the best that can be made available. But it surely is neither fair nor wise to declaim against others for adopting a measure certainly not more objectionable than they themselves have thought necessary.

" Where schools on the Kildare-Place plan, or on one intrinsically better, are found to work well, and to embrace the great mass of the population, I should be truly sorry to see an inferior one substituted. But in the many districts where the case is otherwise, it does seem to me highly desirable that at least an attempt should be made to impart *some* useful knowledge to those who would otherwise either be left in hopeless ignorance, or would learn more evil than good, from perhaps some hedge-school-masters, who may be secretaries to a band of incendiaries.

" The failure of this attempt, if it does fail, will be a very different event, according as it may be clearly attributable to Roman Catholic Priests, or to Protestants. Those of the former who may really be averse to education, will be far too wise, I imagine, to exert themselves against it, if they find that Protestants are doing their work for them. In the other case, they must either abandon their attempt or *avow* it.

"In the case of some applications for aid that have come before the Board already) (and the same may be expected, I suppose, in some future cases,) the parish ministers of the Establishment have, it appears, been applied to, and have refused to join. If they persist in keeping aloof from the schools, it is not unlikely that some of these may be worse conducted than if they had taken a part. Should any one of them reply, that his conscience will not permit him to do this, there is no more to be said: but then he ought not to complain that the *Board has deprived* him of all share in the superintendence of education, of which he has resolved to deprive himself, by his own act: nor ought he to point to any case of ill-success, as a fulfilment of a prophecy which has *caused its own* fulfilment. If it were to be generally given out, and believed, of any given street in Dublin, that no respectable person would live in it, the character would soon become a true one. To me, I confess, it does appear that some measures which many are ready to stigmatize as a sinful compromise of truth, are not only justified but enjoined by the example of Him, who would not 'quench the smoking flax;' who did not refuse *all* instruction, even to the multitudes, who, though they had seen his miracles, had not, as yet, joined him as disciples; who did not dismiss from him his very disciples for not at once embracing his whole Gospel; but laboured, with condescending patience, day after day, and year after year, in gradually enlightening the minds of poor, ignorant, bigoted Jews, 'as they were able to bear it.'

"With such an example before us, I do not think we are justified in requiring men brought up in ignorance, to *begin* by throwing off all subjection to those whom they have been trained to look up to as their spiritual guides, as an indispensable condition to their receiving from us the first rudiments of education, whereby they may be enabled to judge for themselves. And even if justified, I think we should be unwise in foregoing, perhaps for ever, an opportunity which we may hereafter with vain regret wish to recall; an opportunity of conciliating, as far as in us lies, a great part of the Irish population, by evincing a desire to enlighten them without doing violence to their prejudices—an opportunity of, perhaps, conferring an extensive benefit, the greatest in our power to extend, though not so complete as we should wish; or, at all events, of showing that the benefit is not denied to them by us; an opportunity of escaping, what I think we cannot otherwise escape, and what we shall probably never get over, the reproach of having been averse or indifferent to the diffusion of education; or of having left it in the hands of those who will train the rising generation in principles and practices pernicious to themselves and dangerous to us.

"But those who, after a deliberate and dispassionate consideration of the subject, feel themselves conscientiously bound to decide differently, I will entreat to differ in opinion without violence and rancorous hostility; to treat with forbearance those who may be as conscientious as themselves; and evince so much of that Christian 'charity, which thinketh no evil, and which is not puffed up,' as may afford a presumption at least, that they are actuated by a Christian spirit. A man may be, in fact, right, in this or that point, and yet may be, himself, quite in the wrong: he may be a learned and orthodox theologian; yet, though he 'understand all mysteries and all knowledge,

without charity it profiteth him nothing:’ he may know all the Bible by heart, (that is, by head) yet if he have not ‘put away all bitterness and wrath, and anger, and clamour, and evil-speaking, with all malice’—if he is a stranger to Christian meekness and forbearance, he has the *first rudiments* of evangelical religion yet to learn; ‘except he be converted, and become as a little child, he shall not enter into the kingdom of heaven.’

“I have been represented, and probably with truth, as an incompetent judge on many points relating to this country, on account of the short time of my residence here: and I have ever shown myself an attentive and thankful listener to all who bring to my knowledge important and well established facts. But I have known enough of this country, unhappily, to convince me that it is a prey to the most mischievous and bitter dissension; not only between Christians, but between Protestants. I am sometimes painfully reminded of the closing scene of God’s judgments on his once favoured people, when, at the last siege of Jerusalem, zealots fired with religious confidence raged against each other, within the very precincts of the temple, while the Romans were thundering at their walls.

“And I shudder to think what effects may be produced on the mind of any one who may be in a wavering state as to the reception or rejection of our religion, or of our Church, when he contemplates zealous professors, using such virulent language and displaying such furious passions as may but too often be met with.

“Oh, may we not stand chargeable with the heavy guilt of causing the truth to be evil spoken of—of conducing to shake the faith of the wavering, and of sapping the foundations of our Church! May the ministers of this diocese, and of this Church, deserve, and inherit, the blessing promised to ‘the peace-makers!’ ‘Who is a wise man, and endued with knowledge among you? let him show, out of a good conversation, his works, with meekness of wisdom. For the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good works.’

“I have no design to weary you with general common-place declamation in praise of Christian meekness and concord; which is generally unprofitable, because most men not only are ready to admit that strife is a bad thing, but also believe, and, in a certain sense, with truth, each, that he is a lover of peace. I say ‘with truth,’ since the most contentious man that ever lived, would hardly acknowledge to himself that he loves contention for its own sake: he would be glad, (at least he thinks he would be glad) of that peace which would result from *every one’s giving way* to himself or to his party; from every one’s submitting to what is true and right; which, of course, his own opinions (if they are really his) appear to him to be. To distrust his own judgment and re-consider his opinions, he regards as a want of faith; to be tolerant and forbearing towards those who are in error, great or small, he treats as a compromise to truth—‘not to strive, but to be gentle to all men, in meekness instructing them that oppose themselves,’ and to ‘become all things to all men, that he may by all means gain some,’ he disdains as a base truckling to falsehood. But still he is, in a certain sense, desirous of peace: yet if the world were filled with such peace-makers, (differing, as men ever will do, in opinion) it would be a scene of furious and interminable conten-

tion. And we cannot think that all of these would be entitled to the blessing pronounced on the peace-makers. *Something*, whatever it be, and something which amounts to a *distinction*, and something consistent too with Christian zeal for truth, must be alluded to in that blessing.

"Many able treatises have been written on the art of war: would that the art, whatever it is, of successfully 'following after the things that make for peace' were as carefully studied. It is true, the cultivation of an humble, patient, and gentle disposition—that *ambition* for putting an end to contentious violence, which the Apostle recommends, (*φιλοτιμείσθαι ἢ συκαῖαι*, 1 Thess. iv. 11,) this must be the first step: but it is only the first: this *temper* will tax the powers of the *intellect* to devise means for attaining its object. And means, I am convinced, may often be found which will prove more effectual than some would suppose. I am convinced, for instance, that it makes a great difference whether, in our intercourse with any one, we *begin* by looking to the points of agreement, or to the points of difference; if we make it the first step, to ascertain how far we *coincide*, and dwell with evident satisfaction on those points, instead of at once looking out for something to censure, the parties may sometimes be found to go together further than either had anticipated. Even thus did the Apostle proceed, when about to introduce new, and in some points, unwelcome truths to the Athenians: he does not begin by reviling their frivolity and corruption, or (as the English reader is apt to suppose) their absurd superstitions; but addresses them as (*δεδιδασκισμένοι*) 'very much disposed to a reverence for superhuman powers:' and thence proceeds to reveal to them the God 'whom they ignorantly worshipped;' and quotes afterwards one of their own poets, in confirmation of what he is saying.

"Next, we may endeavour to ascertain whether differences in some points may not have been exaggerated, or may not in some degree turn on the difference of the phrases used to express a similar sense. When again we perceive differences to be real, and important, we may still give credit, where we can (and may show that we do so) for sincere good intentions, even to those in error. And even where we cannot but censure in a moral point of view the procedure of those opposed to us, we may remember that such language and treatment as may be very fitting for them to receive, may be very unfitting for us to give. Their being the aggressors, and their wide departure from the Christian character in what they say and do, will not justify even a much less departure from it in us: a departure from the pattern left us by him 'who, when he was reviled, reviled not again.'

"And if, even when we find it necessary to take decided and strong steps, we nevertheless preserve temperance and gentleness in the *manner* of doing it, we shall at all events have been peace-makers as far as we ourselves are concerned; and in many instances we may hope that God will favour our efforts with success. For it is seldom that an acrimonious controversy can be very long kept up, when all the acrimony is on one side.

"No doubt we shall, at first, find it a hard trial to the weakness of human nature, to preserve an equability of temper towards assailants who are destitute of it; and to remain, at once, undaunted, and unprovoked. But the task will become easier by practice. We shall feel it, in some sort, a com-

pliment to be belied and misrepresented, as affording some presumption of our being invulnerable on the side of truth ; and in being assailed by abuse, as indicating a deficiency of argument. We shall fortify our patience by the reflection that the stream of truth is gentle but permanent ; while passionate party clamour is like the winter-torrent, impetuous, but transitory.

" And above all, we shall recollect how much we ourselves have to be forgiven ; what bright examples of long-suffering and of persevering benevolence are left us by our Lord and his Apostles ; and how dangerous it might prove to us to meet always with a full share of human favour and applause ; which might draw off our thoughts from ' our Father who seeth in secret,' and who has promised, if we follow those examples, to ' reward us openly.'

" In these sentiments at least, I trust my Reverend brethren will concur : and I do hope that some of those who do so, will not be content with merely abstaining themselves from falsehood and misrepresentation, from personality and unchristian bitterness, but will openly testify against the employment of such means by those who, in a particular question, are ranged on their side. I should myself, in any similar case, not only from principle, but from feeling—from regard to my own credit and to the credit of my cause, deprecate its being so advocated ; and call upon all, but especially on those who sided with me, to conduct the controversy with fairness and with Christian temper. I have been led to describe at greater length than I had intended, and at the risk, I fear, of being tedious, the principles by which I have been actuated and the objects I have at heart. I hope my Reverend Brethren will take in good part the suggestions I have thought it right to offer ; and will be assured that I have expressed nothing but what I sincerely feel, nor recommended any thing that I am not willing to practice ; that I have called for no more sympathy and favourable judgment than I am willing to bestow ; and that the friendly and courteous tone of their address to me will always find a counterpart in my deportment towards them.

Believe me to be, dear Mr. Archdeacon,

With sincere respect and regard,

Yours very faithfully,

" RICHARD DUBLIN."

. It is impossible to read the above interesting reply of this distinguished individual to the Address of his Clergy, without experiencing sentiments of deep respect for the understanding and the principles that have dictated it. We think His Grace to be under an erroneous impression with regard to facts—in some instances to have mistaken, and in others to have unintentionally misrepresented the Address ; but while we regret that such talents and such feelings are employed in defending what we believe to be the cause of error, we willingly pay our tribute of respect to the candour and courtesy which has gone far to strip controversy of much of its asperity. Another opportunity will occur for examining with minuteness His Grace's

reasoning; and we would now only refer His Grace and our readers to the important Address of the Irish Masters to the Committee of the Irish Society, as a proof, that the system pursued by the Societies labouring in Ireland was more than an experiment, and that under its influence the fetters of caste are falling off the minds of the Roman Catholic population; we deprecate any interference that would seem calculated to knit them together again. We join most sincerely in deprecating the use of violent or exciting language, or in ascribing motives or overstating differences—truth requires neither acrimony nor exaggeration.—*Ed.*

NOTICES OF BOOKS.

Martyrological Biography:—Memoir of the Life and Martyrdom of John Bradford, M. A. Fellow of Pembroke-Hall, Cambridge, &c. &c. By William Stevens, Esq. London, printed for R. Fenn, Charing-Cross; and J. Stephenson, Cambridge.

Who has not heard of the holy John Bradford—the learned, the blameless, the brave Bradford. He whom his enemies feared and valued so highly, that they never ceased to try to win him over; and when his fortitude was found unshaken, even when condemned and tied to the burning stake, they could not but respect the hero whilst they burned the heretick. Mr. Stevens has done a great service to Protestantism in publishing these memoirs, and collecting together in a convenient shape the admirable letters, effusions of the deepest evangelical piety, and the learned controversies, displays of the most acute intellectual sagacity, and of the most extensive learning, which were heretofore to be sought for in that deep mine of Protestant history and theology, Fox's "Acts and Monuments." Mr. Stevens is undoubtedly a pious Christian and a good Protestant, and the Church is already indebted to him for a reprint of Bishop Bedell's letters to Wadsworth (a valuable controversial tract) for other useful publications, and plans for the increase of true religion, and the reformation of the discipline of the Church of England. We trust, that the pub-

lic will so far encourage him by the reception of the present volume, as to induce him to proceed in his martyrological memoirs. Even suppose our readers were in possession of Fox's "Acts and Monuments," we say it would be well for them to procure this publication of Mr. Stevens; for we know by some experience, that though old Father Fox's folios contain rich veins of sterling metal, yet it is neither pleasant nor easy to delve through them.

The Life of Wickliff. By Charles Webb Le Bas, M. A. &c. &c. London, Revtington, St. Paul's Church-yard, 1832.

This volume contains a popular and well written account of the life and doctrines of that morning star of the Reformation, which first threw up the blush of the rising light that was to dispel the darkness of Papal superstition, and lead mankind to liberty. The author, in a well written introduction of near one hundred pages, gives a very interesting account of the gradual corruption of religion, to the middle of the fourteenth century, and a view of Christianity in England to the same period. Mr. Le Bas then commences his life of the Reformers, and of his controversies and contests—his persecutions and death. He then gives a statement of his opinions, and Mr. Le Bas gives us a warrant for security in recommending his work to our readers by the anxiety he evinces

to rescue Wickliff from the imputation of not holding the great indispensable doctrine of justification by faith. Altogether this volume is well written, is very safe reading, and there is so much research brought to bear in its composition, that it is highly valuable to the student of Church history during a particular period—the work indeed deserves a review, and not a cursory notice.

Missions in Labrador, from their Commencement till the present time.
Missions in South Africa. Dublin, Religious Tract Society.

These two neat little volumes, along with "Missions in Greenland," noticed some time ago in the *Examiner*, form part of a series of missionary records which are publishing by the Tract and Book Society for Ireland. They are very creditably brought out, and are not unworthy of a place along side many of the productions of the London Society, with whose operations, if unable to cope as to magnitude, the Irish Society seem at least disposed to stand a comparison as to *quality*. And truly the records of the labours of the Moravians are worthy of a place in every Christian's library, and especially in the libraries of the young. In reading the accounts of scientific travellers and voyagers, young persons are apt to have an impression left upon their minds, that those beings who live, as it were, upon the confines of humanity are of a lower grade than themselves. But in these records of the deeds of "faith and love," the ice-locked Esquimaux is brought home to our apprehensiveness as a being of like passions with ourselves, and the poor outcast and vilified Hottentot rises into the dignity of an immortal creature, whose intellect may be brought to appreciate, and whose life can adorn, the "glorious gospel of the blessed God." And we do not think that a more striking internal evidence of the truth of Christianity could be pointed out to the young reader, than the astonishing similarity between the effects of the preaching of "Christ crucified," amid the darkness and desola-

tion of the polar regions and the arid plains of Africa.

Memoir of the Rev. Matthias Bruen, of New York. Edinburgh, Oliphant, Dublin, Curry, 1839.

One who was the companion and intimate friend of Dr. Mason, and whose early removal is deplored as an apparent calamity to the Church, in a land gifted with bright living characters, must have been no ordinary man—and such was Matthias Bruen. Dr. Pye Smith said of him, "In him were found qualities which we think ourselves very happy to discover dwelling apart, each having a separate bosom for its temple." The memoirs of such a mind cannot fail to edify and improve: while the early death of one just entering upon an extended field of usefulness, and who had just begun to acquire the influence which his character and attainments warranted, must teach the Christian to bow in humble submission to the Head of the Church, who does what he wills with his own. The letters of Mr. Bruen exhibit that too rare union of the graces of intellect and piety—of a mind cheerful and lively, deeply imbued with taste and feeling, and awake to all the pleasures which taste and feeling inspire, yet ever under the solemnized recollections of duty and of God, and ever aware that feeling and taste were given not for the perishable things of earth, but for the better realities of eternity. His memoirs, if we have any heart at all, will dispose us to wish that our own characters were more under the influence of the Gospel, for as excellence excites excellence, so does the exhibition of that excellence in the records of the departed act upon the spirit, and the man in his memoirs lives his life over again, to thousands who saw him not, and could not possibly know him in this world.

Mr. Bruen, as a traveller amid the gay and festive scenes of France and Italy, may be safely held up as a model for the improvement of taste, without the seemingly necessary accompaniment of deterioration of *morals*. It is in this respect that his cha-

rector peculiarly displays itself—that sensitive shrinking from the defilement and pollution of sin—that ardent desire to keep his garments unspotted from the world. And it is in this respect that the numerous American biographies which have of late years appeared are so peculiarly marked—that high standard of Christian morals which all seem to aim at, that spirituality and devotedness of heart and mind, which faith working by love can alone produce. Even while under the impression of sadness in reading the particulars of the death of an active minister of Christ in his thirty-seventh year, there is a pleasantness arising from the death-bed scene itself—a pleasantness arising from the thought, that though he is going in the fulness and freshness and vigour of his faculties, it is but to that eternal home where those faculties shall attain their maturity, unscathed from corruption.

The book is beautifully printed by Ballantine of Edinburgh, and has an

excellently-engraved likeness of Mr. Bruen.

An Analytical Epitome of Bishop Burnet's Exposition of the Thirty-nine Articles. By Richard Hobart, A.B. Dublin, Cumming, 1832.

This is an unpretending little volume, and professedly aims at nothing higher than giving assistance to the student in acquiring an exact knowledge of Burnet's statements and arguments. The labour of accurately preparing an abstract of such a work, which shall be at once brief and comprehensive, neither omitting any thing essential, nor encumbered with too many particulars, is much greater than it may seem to those who have not undertaken similar tasks. The heads are accurately enumerated and clearly distinguished, and we think such an epitome in the case of Burnet calculated to prove very serviceable to the great majority of divinity students. In addition to other advantages, its moderate price will prove a strong recommendation.

DOMESTIC RELIGIOUS INTELLIGENCE.

IRISH SOCIETY.

The Annual General Meeting of the Irish Society, which was held at the Rotunda on the 17th inst. was not only highly interesting, but also of the greatest importance at the present crisis. A declaration was presented to the President of the meeting by a deputation of twenty Roman Catholic peasants, and to this very interesting document we call the attention of our readers. It was signed by 3221 Roman Catholics, Irish teachers and pupils of the Society, residing in five several counties around King'scourt. Every signature was affixed in the presence of at least two witnesses; and 150 additional signatures have been sent up since the deputation arrived with the address.

The declaration was presented

immediately after the reading of the Society's Report; and before the business of the meeting was proceeded with, the leader of the deputation was permitted to address the chair. This poor peasant, whose name is A. Branagan, poured forth his feelings in language the most fluent and correct, and with a manner impressive, unembarrassed, and, if the expression may be allowed, naturally refined. The following is a copy of the declaration:

To the Committee of the Irish Scriptural School Society for instructing the Native Irish through the medium of their own language.

It having been officially and publicly stated, that His Majesty's present Government being of opinion that the determination of Education Societies in Ireland, to enforce the reading of the Scriptures in their

schools, had defeated their objects as Education Societies, and that on these grounds Parliamentary aid would be withdrawn from such institutions:—

We, Roman Catholic Masters and adult scholars in the Kingscourt district, and its branches, in connection with the Irish Society, having, through the instrumentality of that Institution, been instructed to read the Scriptures, and thereby to appreciate them as the words of the living God, do feel it an imperative duty—a duty which we owe to the Irish Society, ourselves, our children, and our fellow-countrymen—to come forward at this momentous period, when the present mode of education is about to be changed, and the Scriptures removed from our national schools, publicly to express our humble, but most firm, sincere, and heartfelt sentiments on this important subject.

In that sacred book, which many of us, at advanced age, have been brought to read in our beloved mother tongue, in that sacred book which to us and our fathers has been too long unknown, in that sacred book which now by legislative enactment is either about to be removed, or only partially permitted in the schools of our children, we are commanded to be subject to the higher powers—in obedience to that divine injunction, and with due respect to our rulers and governors, we would beg leave to assure them that the opinion “that Education Societies in Ireland, by enforcing the reading of the Scriptures in their schools, have defeated their objects as Education Societies,” is not founded in truth.

In our humble sphere of life, mingling daily with that numerous peasantry of which we form a part, we have more sure and certain means to know and ascertain the real sentiments of that peasantry relative to Scriptural Education, than any member of His Majesty's Government. We therefore most truly and solemnly declare, that the Irish peasantry in general are sincerely and zealously attached to the Scriptures, that instead of objecting to send their chil-

dren to Bible schools, the very circumstance of the Bible being read in a school will induce many of them to prefer that school.

In proof of this statement, we would refer to the immense and annually increasing issue of Scriptures from the Hibernian Bible Society—we would refer to the thousands of Roman Catholic youths in the London, Hibernian, Baptist, and Kildare Place Schools—we would refer to former resolutions from Kingscourt, and other districts of the Irish Society, in favour of Scriptural Education—we would refer to the thousands of English and Irish Scriptures which Irish masters annually circulate amongst their numerous adult scholars—and we would refer to the thousands of the adult Catholic population at present in the Scriptural schools of the Irish Society.

We can assure the Committee of the Irish Society—we can assure His Majesty's Government—that the Irish peasantry are most anxious for Scriptural knowledge for themselves and their children; that there are thousands and tens of thousands of Roman Catholics, whose cry can never reach the ears of the British senate, who dare not breathe a word against the tyranny that oppresses them, who from sincere love for Scriptural Education, in defiance of every species of hostility, continue to send their children to Bible schools.

Under these circumstances, then, conscious that the Society with which we are connected is entirely independent of Parliamentary support, and that no legislative enactment can ever affect its interests, we trust that a British Parliament will never use its influence to arrest the progress of Scriptural knowledge in Ireland, or deprive the Irish peasant of the book of God, which he reveres, or withdraw its usual aid from any Education Society merely because the Bible is read in its schools.

Believing that the Holy Scriptures contain the mind and will of Jehovah to his creatures, that they were given for our learning and instruction in righteousness, and are able to make us wise unto salvation,

through faith in Christ Jesus, we consider them the only sure and safe basis for the literary education of youth, the only general centre wherein the various religious distinctions can meet, and are convinced that pure and entire as they emanated from the Deity, and were given to man, they are the birthright of every human being, with which no power on earth has any right to interfere.

DORSET INSTITUTION.

We are desirous of calling the attention of the public to the Dublin Dorset Institution, because we know that it is a charity which has worked well for eighteen years, and that under the management of ladies who devote their time and attention to

its interests, it has solved the difficult question, "How may the necessities of the poor be best relieved?" We therefore beg leave to inform those who may be ignorant of the nature of the operations of this benevolent society, that it gives employment to poor women, bestows Christian education upon young females, assists in giving instruction to the Deaf and Dumb, and supports a large Infant School. And these objects are attended to with prudence, economy, and judgment, which fully warrant us in saying, that now, when funds and friends are particularly required, neither the one nor the other will be found wanting, and that the ladies of Dublin and of Ireland will not permit this excellent charity to languish for want of support.

VIEW OF PUBLIC AFFAIRS.

The political horizon since our last has been becoming more gloomy. The Reform Bill has passed the House of Commons, and public attention is now directed towards the upper house, watching eagerly its reception there. The ministry have not declared their final intention as to the creation of peers, and it is by many supposed that the measure has been held out rather as a menace than as one to which they will finally resort. We cannot but declare our sincere wish that the menace may not have its effect—we can contemplate no results from throwing out the Bill worse than those which took place when it was rejected before, and certainly nothing equal to the danger to be incurred from the awful and untried experiment of the measure. It is a singular circumstance in history, that men, confessedly, as public ministers, incompetent to the government of such a country as England, should yet seem to have the regulation of the destinies of the British empire, by exciting and maintaining the revolutionary spirit that is now

abroad. The spirit of discontent is increasing in Ireland. Protestants have formed themselves into a conservative society, in imitation of the political unions among the Reformers and Roman Catholics, and protest against the measures of Government, while their denunciations are echoed back as deeply and more clamorously by the Roman Catholics who shout around Mr. O'Connell in his progress. The present ministry is certainly unfortunate; their attempts at conciliation, have been so awkward as to offend both parties, and have produced, for the first time in our recollection, an union as to the measures of the executive. We have no hesitation in declaring our conviction that the ministry do not understand Ireland, nor know how to govern her; that they endeavour to apply abstract principles completely inapplicable, and instead of holding the balance even between the contending parties, permit it to alternate to one side and the other, necessarily ensuring the hostility of each. Their conduct to Captain Graham, and their

obstinacy in maintaining their system of education, are a fair specimen of their usual mode of acting. The latter subject has been repeatedly discussed in Parliament, and an exposure has been made of the absurd attempt at introducing, as an *united* system, that plan against which all the Protestant clergy of the Establishment, headed by the bishops, almost all the Protestant laity, and the Synod of Ulster, (with one exception,) have protested. Let it be distinctly and fairly called, as it really is, a plan for forcing separate religious education among the different religious professions, and for giving Government money to the inculcation of Roman Catholic doctrines, and the increasing of priestly influence, already too great in Ireland. While we speak thus of this ill-omened experiment, we would deprecate the use of the language applied occasionally to some of the members of the Board. We particularly allude to the able address of the Bishop of Exeter in the House of Peers, who has been reported as speaking with great severity of the Archbishop of Dublin, describing him as unfit for the superintendence of education, and instancing his views of the Sabbath. We think the reverend prelate must have been incorrectly reported, or must have misunderstood the views of Archbishop Whateley. He would, we are convinced, go as far as the Bishop of Exeter, or any other Churchman, in asserting the importance of the Sabbath, and the necessity of "keeping it holy to the Lord, and honourable:" but he differs from the Bishop, and we think from the Church, as to the sanction of the Sabbath, ascribing to the ex-

ercise of the power vested in the Church what divines have generally derived from the practice and precepts of our Lord and his apostles. We do not mean to say that this is not an error—we think it is, and not all our respect for Dr. Whately will prevent us from saying so, even though the high names of Paley and others, who held similar views, seem to sanction the opinion. But at the same time, it is obviously different from denying the necessity of observing the first day of the week as a Christian festival. We regret that the Archbishop has indulged in this and other speculations, apparently hard to reconcile with the declared sentiments of the Church: but we feel convinced that they will in no way interfere with his conscientious and talented discharge of the duties of the high station with which he is entrusted. In the meantime, while ministers are trying their experiments, the principle of insubordination is spreading, and pestilence is among us, and three of the four sore judgments of God impend over this wretched land. May the Lord in his mercy hear the cries of his servants!

We had intended to have spoken of the melancholy state of disunion in which the religious world is involved, but our limits forbid it. We can only offer up a prayer, that the good men who are urging forward, under the influence of conscientious but inconsistent scruples, changes in different religious societies, will be kept in the paths of sobriety and truth, and stop short of doing that which must necessarily impede the work of God in this country!

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VOL. I.

NEW SYSTEM OF EDUCATION.*

WE are quite aware, that in examining with some minuteness, the details of the controversy, as at present it stands between the Archbishop of Dublin and his Clergy, we shall incur the charge of opening up the differences that exist between the members of our own Church. If we for one moment believed that such was the fair construction to be put upon our strictures, we would, however unwillingly, relinquish our right of criticism, and sacrifice every sense of personal feeling to the cause of union. Such is, however, not the case; *our Church* has, we regret to say it, found it necessary to take the position opposed to that which our Archbishop occupies, and we think that we best subserve the cause of the Establishment, by giving our reasons for dissenting from the elaborate and interesting reply of the Archbishop, which, while it exhibits the practised skill of the logician, and the amiable feelings of the man, and therefore from both these qualities is likely to interest those who will not reason, or who judge more from impulse than judgment, is, in our mind, signally calculated to give a false impression of the cause of education in general, and of the Clergy and the Hierarchy who have opposed the present plan. We would therefore request the attention of our readers to the remarks we shall offer in perfect sincerity, and with the most profound respect, but assuredly with not less decision than if we found not among our opponents, the respected names of Wheatley, Sadlier, and Carlile.

Before we enter upon the subject itself, we must beg, while we would express our unfeigned approbation of the mild and conciliating tone of the Archbishop's reply, to express also our regret that his Grace thought it necessary to defend himself from a supposed charge of a *political* bias. We know not to whom he

* Reply of the Archbishop of Dublin to his Clergy; Letter from Rev. James Carlile, to a friend in London; Apology for the New Board of Education.

alludes as having laid such a charge against him, but assuredly we have never conceived it, and while we do not deny that we have perceived symptoms in his Grace's writings of more liberality of speculation than we could have desired in a prelate of the Established Church, yet we have always separated him from those who would substitute that *liberality* for rectitude, and mistake a love of novelty for a love of truth. As it stands at present, we fear that his Grace's exculpation of himself, looks like an oblique inculpation of some of his opponents; and this opinion is confirmed by the direct charge conveyed in Mr. Carlile's letter to his London friend, and in some of the English dissenting auxiliaries to the new Board. If our inference be correct, we regret, that for one moment his Grace should have lent his attention to so unjust and unworthy an imputation; and from our knowledge of the Dublin Clergy, a knowledge more extended, and much longer than that of his Grace, we give it as our most decided opinion, that there never was a body of men, against whom such an accusation would lie with less reason—that during the most exciting periods of the present and late agitations, the Dublin Clergy seem to have most scrupulously observed their high and separated character, and that whatever their private sentiments may have been, they have been found active only in the walks of their profession and the works of their holy calling. *Their* pulpits have not been turned into political batteries, *their* Sabbath instructions into political harangues; and though they did not relinquish their rights as citizens, they have studiously sought to render these practically consistent with their duties as clergymen. But we would extend the application of our remarks, and say, that we disavow for the great body of the opponents of the present system of education, any connection with politics, and that we hold the representation given by Mr. Carlile, to be little short of a gross misstatement of facts. That in the mass of nominal Protestants there are those who hate Papists as well as Popery; that these are those who would use this or any other instrument for overturning the administration; that there are those who think an educational Board at which Popish Archbishops are sitting with Protestant, at least, an anomalous occurrence, we doubt not; but we think Mr. Carlile has looked at his opponents through the medium of his own political and personal prejudices when he divides all his opponents into these classes. We think *Protestants*, as well as Protestant principles are against him, and that uninfluenced by politics of any kind. Is it from such motives clergymen of all shades of political opinions have come forward? is it from such notions that the Presbyterian Synod of Ulster has protested against him?—But we check ourselves; and if Mr. Carlile would still speak of politics, we will tell him where they are to be found—in those prelates who, because of personal connection, or recent elevation have been found dissenting from their brethren—in those clergymen of the Church of England who mark their devotion to the government, by send-

ing in their adhesion to its favourite measure—in those English Dissenters who, forgetful of their ancestors and their principles, and countenancing the cause of Irish Popery and English Reform, have covered the cause of dissent with disgrace, by the petitions which so well follow *up the mild and charitable discussions of the Ecclesiastical Knowledge Society*. The elevation of Popery in Ireland is but an accident, in the system of which, destruction to the Established Church through the instrumentality of the ministry is the essence; and why should we wonder that no remembrance of kindness, or cordiality, or friendship, from members of the Establishment, recollections of a common cause and a common enemy, should check the political career of Mr. Burnet and his compeers? In Mr. Mr. Carlile's next letter, let him bestow a few lines on these gentlemen, who unite with Infidels and Socinians to lower the standard of orthodoxy, and not seek to stain the purity of the scriptural motives that actuate the great party of Protestants in Ireland.

Before we commence our review, we will venture to hint our regrets on two other subjects that force themselves upon our attention in the Archbishop's reply. One is personal to himself, that he should have put forth a document prepared with considerable care, elaborate and finished, and yet that from beginning to end, his character and station as a Churchman should be forgotten; we would not say with the Christian Remembrancer, in reference to his reply to the Dean and Chapter of St. Patrick's, that so far as internal evidence was concerned, the document might have been penned by his brother Commissioner, Archbishop Murray, but we will say that we have searched in vain for any evidence in the reply before us, to give us just reason to believe that the author regards the Establishment otherwise than as one of the many denominations into which nominal Christianity is divided here, that it has any peculiar station, or can claim any peculiar privileges. The address to his Grace was obviously drawn up by those who held *such* an opinion; and with a difference between the parties so decided; we wonder not that the Archbishop declares he does not fully understand some parts of the address, we should rather think, that much of it must have been enigmatical to his mind. We will venture to say too, that highly as we appreciate, and cordially as we approve of much that the Archbishop has written of the importance of conciliation; we fear that his principles will be interpreted, we are sure we may say, *misinterpreted* by many, who thinking all religions equally true or equally false, or who preferring easy indulgence to laborious exertion, would gladly find an excuse for inactivity in the conciliatory dictates of our Archbishop. Harsh language and uncharitable dogmas, we would censure, or regret as strongly as the most liberal prelate; but we cannot be reconciled to the principles that would first impose on schools a new restraint that wounds the consciences of Churchmen, and would then argue, that if clergymen attended, the schools would be better managed;

that bars the minister's conscientious interference in the schools, by novel, and what he deems unscriptural restraints, and then tell him that he has no right to complain, that the Board has deprived him of the power of superintendence—(Christian Examiner, April, p. 283.) If we had not to deal with an *honest* logician, we should suspect our Archbishop of a little unfair dealing with us here, and of assuming, that because the act of refusal is voluntary he may infer that the whole cause rests with the refusers, neglecting to mention that the case has been entirely changed—that the school without the Bible, or the power of introducing it, is not related in the same way to a Protestant clergyman, as the school is with the Bible, no more than (for the Archbishop is a mathematician,) the ratio of $a-b$ to x is the same as that of a to x . The Board strips a school of that which more especially called for a clergyman's attendance; that which if-away, a clergyman has no peculiar business in the school, for he is not to lecture in Voster's Arithmetic or Goldsmith's Geography: the Board deliberately refuses that that which authorises his interference, and then when the clergyman declines giving his name to support what he deems unscriptural, and his time to that which is useless, the Archbishop turns upon him and accuses him of injustice, in blaming the Board for his own voluntary act! Who made that choice conscientiously imperative upon the clergyman? We would add too, that we feel no hesitation in saying, that the Archbishop overstates most largely, when he declares it not justifiable to exact from Roman Catholics the throwing off subjection to their pastors, before we give them *the first rudiments* of that information by which they can judge for themselves. When his Grace becomes better acquainted with scriptural education in this country he will learn, that in no scriptural school is the Bible employed as the means of imparting *the first rudiments* of knowledge, nor is it put into the hands of the child until he is competent to read with ease. Why then is it in rebellion to the pastor? simply, because having for years promoted the Kildare-Street Schools, the Roman Catholic priesthood choose, without just complaint, to oppose them; and Government, with the Archbishop say, that to ask the children to come, is to inculcate rebellion! and if to-morrow, as Dr. Doyle broadly hints, the Government schools should offend the Hierarchy, and the priests should declare against them, the system is to be altered, because the children *are not to be taught to doubt their pastors!* At this rate the system of united instruction must be surrendered, if Protestants have equal rights with Roman Catholics, for their pastors have pretty generally declared against the system.

We will tell the Archbishop, what to him seems to be a secret, but is no secret to any one residing and active in Ireland, that the Roman Catholic priesthood will not willingly admit their flocks to attend *any* schools under Protestant superintendence; that no concession will satisfy them, not even the mutilation or the expulsion of the Bible: that it has been tried times out of num-

ber in every part of Ireland; and that if submission to the priest is to be an element in a school, supported by Protestants, and superintended by Protestants, he and his brother Commissioners may close their books and dismiss their secretary. To us the business would not seem very difficult, though it puzzles the Archbishop, a wiser head than ours: a proselytizing school is an absurdity; but a school that will render the implicit submission exacted by a priest to all his caprices indispensable, is worse than an absurdity; when reason deserts the system of the pastor, the school system should leave him too, and let him then maintain his unscriptural despotism as he can, without being bolstered up in it by Protestant Archbishops or Doctors of Divinity. We confess ourselves almost sick of *conciliation*, of the word and its misapplication; and when the Archbishop has been as long dealing with Roman Catholics as we have been, he will be sick of it too. We confess that we would act upon the principle on which we think the legislature should proceed, namely, to legislate *for*, and not *under* any party or body; to consult right reason only, and if the prejudices, and the passions, and the self-interest of individuals interpose, then to leave time, the great allayer of all these differences, the great smotherer of all difficulties, to bring hot heads and stimulated feelings into friendly contact—nor have we ever known the experiment fail. It is just because the Government would not wait for that consummation that we blame them; it is just because, with the best intentions possible, that the Protestant Commissioners, not one of them to be implicitly consulted upon such a subject, have given their names and their respectability to this crude experiment, that we blame *them*, and that we mourn over the blot upon the face of a Protestant Government and a Protestant Church. The Archbishop introduces* the conduct of our blessed Lord as a *parallel to the mode of acting, which he and his Protestant associates have adopted!* Strange, and unheard of analogy—did that being, who was truth itself, authorise and encourage the teaching of error? did he, who came to bring salvation, encourage the Scribes and Pharisees in their additions to the scriptural declaration of peace and pardon—did he seek to increase the devotedness of the people to the Pharisaic teachers, whom he denounced before the people as “blind leaders, full of ravening and wickedness” So far as the Pharisees taught truth, Christ went with them, and we would go with the Roman Catholic teachers; they recognise the inspiration and authority of the Scriptures, so do we, and so far would we go; but we conceive their claim of implicit obedience unscriptural, and we but imitate our Lord in denouncing it; we conceive their denial of the Scriptures to be unscriptural, and therefore we denounce it, and we would humbly seek, “like him, day after day, and year after year, to *gradually* enlighten the minds of our people as

* See Christian Examiner for April, p. 283.

they can bear it." We ask for no other rebellion against their teachers than Christ exacted from his followers; and when his Grace exhibits an instance of our blessed Lord encouraging unscriptural submission, or compromise with error, we shall acknowledge that his analogy is just, and that his application of our Lord's example is correct—until then we still lament, but not wonder that we read the Gospels with such different eyes; that we see in the Evangelical History the very rule by which, in our weakness and our ignorance, we think that we have regulated our conduct.

The Archbishop declares, the subject of education in Ireland, and the share that Government ought to take in it, to be a problem of difficult solution, and we fully agree with him. Whether Government should interfere at all, at least with a Board, may be doubted; and to conceive that the idea of one system for *universal* Ireland not being correct, admits of no doubt. Here, too, we have the Archbishop with us; but it is singular that while he admits this, he still lends himself to a Board, whose object it must be to monopolise the education of the country; to plant itself, as it may do, beside every school conducted on a different plan, and by the assistance of the money of the public, to offer a *bonus* for the destruction of that rival school. Such may not be the intention of the Government, and we are sure it is not that of the Board, at least of some of the Protestant members. The Archbishop has already declared his opinion; Mr. Carlisle has broadly declared that he will not be satisfied except with a perfect scriptural education; and Dr. Sadlier in a measure agrees with them, although he gives it as his opinion that "the error in the Church of Rome bears but a small proportion to the truth." We conceive the natural tendency of the system in its operations, when the power of the priest is aided by the weight of the name of Government and the influence of the public purse, is to obtain, at least among Roman Catholics, a complete mastery, and that such must have been the expectations of the Roman Catholics when they embarked in it; nor do we contemplate any results but a complete separation between the different creeds, as the natural consequences of its introduction.

To us the principle of united education would be, that both parties should learn together whatever they possessed in common, and not separate till separation became essential. Thus, all that belongs to a mere literary and moral education, partake of an united character; but religion should not be the watch-word of separation, the book that is recognised by all as the word of God, whose authority is respected by all, should be made the common book for the united instruction of all. Interpretation commences, division takes place, and then must be a division. We confess that we never relished the converting of the school-room into a place for separate religious teaching, and that we think it would be far better to leave it to the respective pastors,

as they can, to contrive the proper place for the separate instruction; but this we are sure of, that no Protestant Government should provide such a place—that all that can be demanded in justice from them is, forbearance and toleration—and that nothing can be more inexcusable than the giving such facilities as consist in two holydays in the week, the use of the schoolroom, &c. for the propagation of what must be regarded as error. We dissent, here, from the Kildare-place Society, and its system, although that is not practically so injurious as the present.

We fully agree with his Grace that, “it would be unwise to forego, perhaps for ever, an opportunity of conciliating a great portion of the Irish population, by evincing a desire to enlighten them without doing violence to their prejudices,” provided that we could do so without compromising principle, without endangering truth, that we were sure these prejudices existed, that these prejudices were innocent, that our plan would *really* enlighten them. Now on all these topics, we confess that we differ from the Archbishop; we think, that as Protestants, we cannot give our assent to the enactment which consolidates priestly power, by giving up the Bible to its prejudices, and then affirming to the population, so far as we can, that its introduction is matter of choice, not of necessity; if these prejudices exist, we doubt if we ought to yield to what we believe to be the result of awful spiritual ignorance, and we are quite sure that by so doing we would rather confirm in ignorance than enlighten. But are we quite convinced these prejudices exist? Are we quite sure that the Roman Catholic population are inimical to the reading of the Scriptures, and do we believe that by closing the scriptural schools, we should act in accordance with their wishes? We are convinced of the reverse, and we would beseech the Archbishop to satisfy himself on this point before he goes farther; and we would further assure him, that so far as the first elements of education, and the power of reading, which is all, we presume, he means by enlightening, the Irish population is, in proportion to its numbers, as well taught as the peasantry of England; that what it requires is not to give them the mere rudiments of education, but the morals, and the habits, and the feelings that can alone be imparted by a scriptural education. We would appeal in confirmation of our views, to the records of religious societies; we would appeal to the important fact, that in nineteen years the Kildare-place Society numbered 137,639 children in its schools, in spite of all the exertions of the priesthood, supported by the imprudent vacillation of the Government, and of these one-half were Roman Catholics; we would appeal to the fact, that of above 7,000 children in the honest, downright plain Church of England schools belonging to the Association, one-half were Roman Catholics; we would appeal to the address published in our last number, from above 3000 Roman Catholic teachers, protesting against the withdrawal of the Scriptures from their schools; we would appeal to the fact stated in the

Ninth Report of the Commissioners of Education Enquiry, that they found 4,179 schools unconnected with any society whatever, in which the teachers were solely dependent upon the parents of the children, yet in which the Scriptures were read, while twenty years ago they were not to be found in 600 schools; and we would call our readers' attention to a portion of the correspondence of the Kildare-place Society, quoted by Mr. Warren,* and then we would ask, can the Archbishop himself, can he in his conscience say, that there are prejudices among the people against reading the Scriptures; and, in fact, shall the Government and the Protestant Archbishop subserve the cause of the

* "Let me read to you a letter, which will show, not only what the Irish people think on this subject, but what those, who, busy on the subject, have found from experience. It is a letter from Mr. Hamilton, dated the 13th of March, in which he says, 'Though I have lived for several years in the middle of your Society's schools, and have had six schools on my land under the system of, and receiving aid from, your Society, yet I am quite a new convert to your system. I used the advantages offered at Kildare-place, because I thought it the best I could do, but on the withdrawing of the Government aid I wrote, stating that I should support my schools myself, and make the religious education in them to be on a more free and extended scale. I am convinced that any attempt to educate the people, which does not openly and avowedly go the full length of Christianizing, as far as education can be said to do so, is defective radically, and I cordially join the Kildare-place Society, because I think it offers to Protestants and Roman Catholics, the means of that education, which they want to make them useful happy men here, and to lead them to that knowledge which is everlasting life; and while I would never, on any account, consent to deprive the Protestant of one privilege conducive to his soul's welfare, and the glory of God, so, also, I would not offer to the Roman Catholic any system of education which in my view is radically defective in any points conducive to the same. With regard to the schools of your Society established here, I never heard of one Roman Catholic withdrawing his child on account of the Scriptures being read.' This, my Lord, comes from a gentleman who has six schools in connection with the Society, and it comes from an individual who has not only sustained those schools out of his own means, but has actually attested the sincerity of his opinions by a subscription of 50*l.* a-year to the Society; nay, more, he had the generosity, the unparalleled generosity, to offer 100*l.* a-year.

"The letter I previously read was from the North of Ireland, and it may be thought that the Roman Catholics there are more desirous of attending these schools than those of the South, but this letter is from Tipperary, and is written by one of the Society of Friends: it is signed by Miss Anne Grubb. She says—'I trust, under the Divine blessing, we may be enabled to continue our female school at Clonmel, independent of pecuniary assistance, except that furnished by our local subscriptions, on the same system of instruction upon which it was founded more than forty years since, and in accordance with the principles subsequently adopted by the Kildare-street Society.' My Lord, I will now just state how that school is circumstanced. In 1828 there were 102 scholars, in 1829 there were 119, in 1830 there were 179, and in 1831 there were 252, and in that school there are but two Protestants, every other child at that school is a Roman Catholic, and that in one of the most Roman Catholic counties in Ireland."—*Mr. Warren's Speech at Exeter Hall.*

priests, by preventing that population having free access to the word of truth. We regard the Archbishop's statement to be a complete delusion, that might be innocent, were it not that it is in its consequences so seriously injurious.

Having thus entered our protest against the Archbishop's statement of facts, and expressed our sincere regret at the tone of compromise which we conceive his reply inculcates, we would proceed to examine, briefly, his answer to the allegations of his clergy, professing, with his Grace, our pleasure at the moderate and respectful one the address assumes, but confessing that we do not think his Grace has manifested as much strength in replying as he has "diligence in perusing it." In truth, he has so mingled up a defence of himself, which was uncalled for, with a defence of the system which was answered, that it is difficult for a casual reader to separate them; and he has put into the mouths of the Government and the advocates of the system, arguments that assuredly would never have occurred to them, arguments conceived with far more ingenuity, and expressed with far more terseness, than by any of its other advocates, either official or volunteer. Now we must protest against the junction of the subjects thus made by his Grace. It may be a very expedient thing for Government to devise such a system of education, and it may be a very bad thing that a Protestant Archbishop should be the instrument for carrying it into execution; it may be very right that the legislators should, in their care for their Roman Catholic fellow-subjects, forget the rights of the Established Church, but we must ever regret that a bishop should be found to execute their commands; and in the ignorance that he might have pleaded, and in the weight of his official duties, and in the conscientious belief that he could not effectually benefit Ireland "without the co-operation of the clergy," we humbly venture to express our conviction that he might have found a sufficient excuse for withholding his services from the Board.

His Grace commences his joint justification of himself and the system, by adverting to a topic not even alluded to in the address, the withdrawal of the grants from the Association and Kildare-place Society, and defends *this* on the *plea* of necessity, and *himself* as not having suggested the removal, and as not being able to prevent it. This seems to be rather a volunteer defence, but since it has been put forward, we will tell his Grace that it is not the withdrawal only, but the cause assigned for that act, that we contemplate with regret; it stands on record—it is a matter of history—that a Protestant Executive has withdrawn its support from Protestant societies, not because they broke their engagements—not because they violated their compact—not because they sought indirectly to proselytize—but—hear it ye shades of the reformers! *because the holy Scriptures were read in their schools!* *this* was the head and front of their offending—*this*, their vital defect—and this a Protestant Archbishop can comment on without indignation. We presume not to censure

his Grace, but we will say, that we know more than one Archbishop who would have told any Ministry that sought to palliate his own prejudices by throwing their act upon parliament, that it was the duty of his majesty's advisers to use their influence to have such grants confirmed by parliament—that they never could employ their influence in a wiser or a holier way—and that it was his duty to decline assisting in any system that could assign such a cause as a reason for the adoption of such a line of conduct—that he would shrink from aiding to raise a superstructure based on a principle so inconsistent. We observe a similar confusion in the next paragraph, between what may be expedient for a Government to do, and what is right for a conscientious Protestant and an Archbishop to do; and while the Archbishop carefully and justly distinguishes between *civil* and *moral* right, he seems to us to err in his application of his own principle. The priests have a *civil* right to reject the Scriptures—the people have a *civil* right to frequent non-scriptural schools—the Government have a *civil* right to support priests and people in this unscriptural conduct—and the Archbishop has a *civil* right to be aiding and abetting in all this: have either priests, or people, or Government, or Archbishop, a *moral* right to act in such a matter? and, above all, has the latter any right, moral or civil, to lend the sanction, the high sanction of his name, to the establishment of a principle that he himself confesses to be erroneous. He and the ministry have a moral obligation to tolerate a *civil* right, but assuredly he will not say that he should sanction it if it be *morally wrong*.

The clergy had complained that a selection of extracts had, as they understood, been preparing to substitute instead of the Scriptures, in schools that would consent to its introduction. This subject has been so well considered, and in such various lights, that we shall merely consider the Archbishops reply. He denies that the extracts are intended as a substitute for the Scriptures, because the introduction of them is altogether voluntary; and in a very uncalled for dissertation, he attempts to prove that they are not a mutilation of the Scripture. Now, assuredly, it seems to our ignorance, that if the Scriptures had been used in daily and united education in a school—that this school is placed, from whatever cause, under the new Board—and that the Scriptures being banished, a selection is introduced, this is practically a substitute, while the circumstances adverted to by the Archbishop, seems to us little calculated to make matters better, that the reading of these selections is to be *optional*. Thus the Roman Catholic children must have these selections, or none; the Protestants, these or none, for two-thirds of their time; and yet the Commissioners special-plead with us about the meaning of the word *substitute*. Has not the *Bible* been in use in united education? is it not purposed to withdraw the Bible, and is it not intended to recommend the use of these unedited extracts? and is it not then intended that the selections

so compiled, of which we have had such a precious sample, should take the place of the Bible in the schools? The Archbishop mistakes the opposition to his plan, if he supposes that it is because extracts are used; no, but because they are used to the exclusion of the Scriptures; because a minister of the gospel cannot now take his Bible in his hand, and go into his school, and instruct his youthful flock out of the entire, the living word of God; because he is limited by the extracts that are to be used where the Bible is excluded, which very extracts, if his parish priest object to, may be also excluded from the school, and thus the Roman Catholics and Protestants be prevented for the greater portion of school education, from having any portion of the Scriptures. The Archbishop agrees with the clergy in thinking that the selection, "however ably and honestly executed, may come before the children as the works of man," and thinks this to be desirable, quite overlooking the object of the address which was to mark the peculiarity of the Scriptures, a peculiarity especially important in this country, that of having the stamp, "the authority and sanction of the word of God."—It is because every selection must be deficient in this; it is because that thus the lesson of morality and the exhortation to piety can never be presented to the youthful mind, when delivered through the medium of a human compilation, with the power of the original testimony, "Thus saith the Lord,"—that his Grace's clergy object to the exclusive use of selections, and refuse to be concerned in a system which for ever shuts from that salutary influence a portion of the population for whom it is more peculiarly required, since too many instances occur of the absolute ignorance in which they are even of the existence of the sacred volume. His Grace seems also to misunderstand the object of the address in the remarks it contains on the opposition to be anticipated to the honest selection of the Scriptures. It was obviously to draw the attention of the Archbishop to the hopelessness of such a work being executed, and by the present Board; and it was to put his Grace on his guard against their apparent concurrence in the plan. If extracts were *bond fide* to be used, we have no doubt the opposition to them would be as violent as before, and the singular materials of the Board, Churchmen, Presbyterians, Socinians, and Papists, by excluding whatever in the Bible seem to be opposed to their peculiar views, would doubtless make a selection well worthy of being made a substitute for the Scriptures. But Dr. Murray knows his business too well; he knows that the selections are not to be peremptorily introduced; that a Roman Catholic priest or patron can reject them, and therefore he invests himself with an air of liberality, and permits the result of Mr. Carlile's critical acumen to pass without opposition, knowing that it is and must be unavailing. In the mean time, the system takes root, money is given by the Board, the schools are placed under its controul, and when this same miscellaneous book is published, it will be too late to reject the system; the book may be rejected, and then the school re-

mains without even this slender portion of religious knowledge. The Archbishop acknowledges that the part of the plan which required the registry of attendance on worship is objectionable, and declares that he has had it altered. Strange that so acute a man as he is, should have remained a member of the Board for months, should have seen the *working* of this measure had been changed, and the whole matter canvassed, and yet not have taken it up before; stranger still, that with this regulation in the rules of the Board, he could have continued a member of it a single hour!

Nothing surprises us more than the Archbishop's observation on the paragraph of the address, with respect to the strange provision in the system, placing the controul over all the books used in the separate instruction of Protestants of the Established Church. He professes that he does not clearly understand the objections. We see no difficulty in their construction. They intimate that the controul over all the books to be employed in separate religious instruction is vested in the *Duke of Leinster*, Dr. Sadlier; and the Archbishop of Dublin; that they cannot submit to acknowledge the former two as their ecclesiastical superiors, or as competent to this task; that they would hesitate to receive upon such subjects even the Archbishop's arbitrary directions; and that were these three persons as infallible as they are weak and fallible, and liable to embrace opinions from which his Grace's clergy dissent, they could not become members of a system, in which the controul of the books might tomorrow be given to any other three individuals, to Dr. Marsh, or Dr. Maltby, to an infidel professor, a profligate nobleman, or an Arian bishop! Is there no danger in this? and can his Grace misunderstand these fears? Suppose a pious minister of the diocese of Armagh would wish to put the Homilies into the hands of his children, could Dr. Sadlier, who has declared that "the proportion of error in the Church of Rome bears a very small proportion to its truth", permit that work which uses language somewhat more harsh, speaking of the abominations of Popery? Or if a clergyman of the diocese of Dublin chose to introduce a catechism in which the permanence of the moral law, or the sanction of the fourth commandment, or the divine authority of the Sabbath were inculcated, is there not a possibility that a commissioner could be found at the Board whose conscience could not authorize that introduction? Surely his Grace must admit the possibility. Again, there are classes of dissenters that are not represented at the Board; Counsellor Holmes may do very well for Dr. Drummond and his friends; but how is the private teaching of the Baptists, Independents, and Methodists to be managed? are they to have the Westminster confession forced upon them by Mr. Carlile? or are they alone permitted to be free, while the more regular denominations are to be thrulled to the scruples or the consciences of the Board? The Archbishop may misunderstand all this, but we plainly say, that we think no conscientious minister will or can consent to trust his liberties thus in leading strings.

The replies of the Archbishop to the other complaints of his clergy, are pretty nearly similar to those we have alluded to, and seem to us much more calculated to evade the question than to meet it.—In none of these does his Grace assume, as it seems to us, that station that is his by right, as Archbishop of the Established Church; in none does he seem to intimate, as we conceive he ought to do, the difference between truth and error. Nor can we forbear saying, that to us there is the aspect of something like compromise, expediency, and respect for a tribunal to which he is not amenable, in the principle he so often repeats, that we should “throw the blame upon others—that nothing should be wanting upon our parts, &c. We confess, that it seems to us that this is a *very* minor consideration. Principle comes first, and then expediency; and if the clergy of the Established Church, or Protestants in general, feel it to be inimical to scriptural principle, to encourage a system, from which system practically the Scriptures are expelled, the other considerations may be safely dismissed. As we may be well assured, that whatever we do, our conduct will be made the theme of reproach and censure; so assuredly the Archbishop who has called upon his clergy to patronize this Government system, *in expectation that Roman Catholics will reject it*, and who has published that sentiment, cannot hope to stand very high with them. In opposition even to his Grace, we venture to say that the clergy of his diocese have taken their proper station—that his Grace and his friends have confounded together, toleration and support, two things essentially different—that the effect of his system must be to produce separation between Protestants and Roman Catholics—and that it is founded on a deplorable ignorance of the real state of the Roman Catholic mind and feelings. We will tell his Grace, that his Board will not and cannot be trusted by Protestants; is it not a fact, that Protestants are at that Board, who sat there for months, while the very regulation which the Archbishop now condemns was in force, yet not a syllable was promulgated of its abolition until the voice of indignant Protestantism was heard? is it not a fact, that *at least* one member of the Board, a Protestant, did attempt to publish a most objectionable note from the Douay version—that the other Protestant members were ignorant of the bearing of that note—and that the Roman Catholic Archbishop protested,* *good easy man*, that he had never heard that

* We beg our readers attention to the following extract; it is taken from the Ninth Report of the Commissioners of Education Enquiry, when the Commissioners were examining the Roman Catholic Archbishops, among whom was Dr. Murray, about the books recommended to be used in united religious education. The book alluded to is Reeve's “History of the New Testament,” a volume to be found in every Roman Catholic school in Dublin. We have good reason to believe that Dr. Murray has declared that he did not know that the text Gen. iii, 15, had ever been applied to the Virgin Mary. His Roman Catholic Grace's memory must be very short, or his ignorance very great. The italics in the quotation are our own.

the text to which it was to be appended, had been applied otherwise than in the Protestant sense? and is it not true, that if now omitted, it has been so, not because the Board sees its error, but because of Protestant indignation and Protestant contempt? With such facts before them, Protestants cannot join the Board; they may have a few Unitarian dissenters—a few careless, or ambitious, or radical churchmen—but Protestants will not, cannot join: they have spoken in their meetings—they have spoken in their addresses—they have spoken in their petitions—they have spoken in the feeling of indignation which has driven Mr. Carlile from the office he had so long and so well filled—and the Board having contributed to increase the influence of the priest, and uphold the despotism of the hierarchy, will find that even the Roman Catholic population will leave it behind in the march of intellect, in the progress of illumination.

We regret that our space will not permit us to examine, at present, the remaining passages of the Archbishop's reply; we may, perhaps, return to the subject again; but we would now close, as we began, by declaring our conviction that however elaborate and interesting it may be, it furnishes evidence that its able author has rather inadequate views of his situation as a churchman—of the state of popery in this country—and of the value of the sacrifices which he and the Protestant Board are willing to make for a false and deceitful conciliation.

"We observe in the same account the following words:—'For with the same sentiments of virtue, and in the same dispositions of mind, (says St. Austin,) both Mary and Joseph entered into a mutual engagement of joining the marriage state with a state of virginity, of which the world had not yet seen an example. Almighty God honoured this alliance with an issue that was to set open the gates of heaven, which for ages had been shut against us by the crime of our first parents. *Mary was the woman destined by Almighty God to crush the serpent's head, as it is written in Genesis, (chap. iii.) and it was to obtain her consent that God then sent his angel to Nazareth.*' You will observe there are several facts here stated, which we are not aware are found in Scripture:—first, the mutual engagement of Mary and Joseph to lead a life of perpetual virginity. Do you think any book that is compiled according to the principles that the author of this book feels open to him to follow, could be received by Protestants in schools of general instruction? We do not state that the book should be adopted by Protestants in schools of general instruction, without certain alterations being made in it, but we conceive the account which it gives to be fully justified by Scripture.

"Do we understand the book as meaning to assert that the person who was to bruise the serpent's head, was Mary? The seed of Mary. It is in Reeve's book expressly stated, to be Mary herself? *It means, of course, through her; she was to be the instrument for that purpose.*"—*Education Enquiry*, ix, 43.

Religious and Miscellaneous Communications.

REPLY TO IGNOTUS ON CONVERSION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I can assure you, Mr. Editor, that when I put together a few thoughts on the subject of conversion, and offered them to your notice, I had very little idea of being in the least engaged in controversy—for controversy, I have neither taste nor ability; and it was not until some time after I had seen the animadversions of your correspondent Ignotus on my little paper, that I made up my mind to attempt a reply. On reflection, however, I felt in some degree called upon to do so; and particularly as, after reading the observations of my friend Ignotus, with a mind (as far as I could judge) open to conviction, I could not see that I had made any statements either “inexplicable”—“unintelligible,” or in the least at variance with right reason and the Scriptures of God. I was also discouraged, when I remembered that my reply must necessarily come to the public eye, after a long interval from the appearance of your correspondent’s remarks—they should have appeared in the number for March; but that, in the first place, Mr. Editor, not taking the Examiner myself, I only saw his strictures in your January number, at a friend’s house, about the middle of that month: secondly, as you may conclude from my signature, I am a “Layman;” and necessarily much occupied in the business of my calling; and lastly, I was obliged to leave home immediately after, and to remain away on business a considerable time; so that perhaps some of your readers will favour me with a review of my reflections in your number for October, as well as of your correspondent’s remarks on them in your number for January, so as to give truth a fair hearing, on whatever side it may lie. And perhaps, notwithstanding the terms (some of which methinks, [considering that I never to my knowledge injured my friend Ignotus] are rather rough) with which he has been pleased to brand my few observations, more truth may be found on both sides than many might at first think: for in my view, Ignotus has attributed to me sentiments which my words or expressions by no means warrant.

I am quite ready to go as far as my friend Ignotus in his statements with regard to the evidence which the regenerated man of any degree of attainment in sanctification, must have of the change which has taken place within him: and I also agree with your correspondent, that the unregenerate desires nothing of, nor has he any appetite whatever, for conformity to the spiritual demands of that divine law which is “holy, just and good.” But here, Mr. Editor, it appears to me that your correspondent has assumed what Scripture, observation, and reflection, give him no warrant for assuming; and what my remarks furnished him with

no reason whatever for assuming, as intended by me, viz: that the term conversion, necessarily conveys to the mind of every man who hears of it, (no matter how ignorant or careless about religion he may previously have been,) the idea of desire to be conformed to the spiritual law of God: and further, that conversion cannot be wished for at all, unless upon the ground of its being a disposition of mind desirous of conformity to that law, and desirous of real holiness, on account of the beauty and loveliness inherent in that attainment.

I certainly do not expect an unregenerate man to wish for conversion upon this ground—to hunger and thirst after righteousness, I feel to be one of the features and characteristics, *exclusively peculiar to the mind which is born from above*; but the more I reflect, the more firm am I in the conviction that it is not only possible, but of every day occurrence, that many an individual hearing of conversion as a change of mind without which he cannot rationally expect to be saved, wishes to be converted *merely from a feeling of interestedness for his own eternal safety, without studying or knowing accurately the nature of true conversion*: nay, Mr. Editor, I will go farther—I say that it is quite possible, and I am sure of frequent occurrence, that persons utterly unregenerate, go into a place of worship, hear, perhaps, a discourse on the necessity and *nature* of conversion, and come out *still utterly unregenerate*; but convinced that if they are to be saved, they must be converted *even after the very manner just described by the preacher*; and (by the grace of God) wishing that they may undergo that very change, *not from any love for the character and state of mind implied in that change, but merely because they believe that without it eternal woe awaits them*. Even if this were not a plain dictate of reflection and common sense, instances which I myself have seen, and *could at this moment lay my hand on*, of this state of mind, forbid me to disbelieve its existence, in despite of all that might be urged against it by theory, and however the admission of its existence might militate against the parts of a system; and I cannot help still maintaining that, in this state of mind, the question with which (for attraction's sake) I headed my little article, is entertained in many minds; and that a single and plain solution of it would be hailed with gladness, and read with eagerness by many, who, *from anxiety to escape eternal ruin, wish to be converted, no matter how hateful to them in their present state of mind, those spiritual tastes and desires would be, which real conversion brings along with it*.

I confess, Mr. Editor, I cannot see with what reason or suitableness I am handed over to the thanks of the advocates of a middle state of *existence* between death and the final destiny of man, because I seem to your correspondent to advance a doctrine of a middle state of *mind* in this life between unregeneracy and conversion: be this, however, how it may, I *neither believe, nor have I advanced any such doctrine*—nor in my remarks in your number for October, is there anything whatever to warrant such

an inference. I do however believe, (which is the only inference on this part of the subject that the little essay in question gives ground for,) *that there are many intermediate states of serious impressedness of mind, between utter deadness, coldness and carelessness about religion, and that state of tender sensibility to its important concerns and demands, which true conversion brings with it—all those intermediate states may exist in a mind as yet utterly unregenerate.*

Surely Ignotus will not say that an unregenerate mind never becomes impressed with a thought of death—of eternity, of its own danger, of its own sin, and of turning the attention to its own salvation. Is the mind of man never awakened until the same moment in which it is really regenerated? or rather, is not the experience of most of those who are now the happy children of God, that they have had many an hour, day, week, and in some cases, many a year of awakened and serious thinking, before they had a tittle of Scripture evidence, that they were “in Christ Jesus, walking not after the flesh, but after the Spirit.” It however by no means follows from hence, that the state of impressedness of which I have spoken, is the result of any power belonging to the human mind; on the contrary it appears to me that any lasting impression of a serious nature made upon the mind must be the work of the Divine Spirit, and his work only. Nor have I stated anything from which I could reasonably be understood to exclude the agency of the Eternal Spirit from the work, either of awakening or of renovating the mind of man: but whilst I feel that the Spirit of God is the only agent operating on the mind, I never can be persuaded, nor do I think your correspondent intends to assert, that there are not *means* by which that Spirit works in producing the change. Allow me to ask Ignotus, would he not put into the hands of a friend or relative as yet unrenewed in heart, but for whose eternal welfare he felt anxious, the word of God as a *means* of leading his mind to religion and to Christ; and would he consider himself as chargeable with denying the sole agency of the Spirit in effecting the wished for change, because he suggested those *means* for his friend’s spiritual quickening. I cannot help thinking that Ignotus would put the Bible into his friend’s hands for the purpose I have mentioned, and that he would not, for so doing, consider himself as laid open to any such charge; for I observe that he gives as his opinion, that “faithful ministers will best fulfil their solemn obligations, by letting every “doctrine, precept, threatening and promise of the divine word have its place in their ministrations.”

Again, if Ignotus went further, and directed his friend to the “Lamb of God that taketh away the sin of the world,” as the way, the truth, and the life, would he for this consider himself as chargeable with denying the Spirit to be the sole agent in bringing his friend to Christ, and sealing him with the Holy Spirit of promise. Give me leave to say, Mr. Editor, that in my remarks in question, I have done nothing more—I have already shown,

(at least to my own satisfaction) how the enquiry, as to the attainment of conversion may be entertained in the mind of any impressed unregenerate person; and with that enquiry existing in his mind, I have but desired that person "to come simply to God for forgiveness, entirely upon the strength of the perfect and meritorious life and atoning death of his Lord and Saviour Jesus Christ."—(Vide 6th par. of Article in number for October.)

And allow me further, Mr. Editor, to ask your correspondent Ignotus, whether it is his opinion that a minister of the Gospel, after having delivered a discourse on the necessity and nature of conversion—after having, by the blessing of the Divine Spirit, wound up the minds of some at least of his hearers, to a state of concern on account of their own unregeneracy and of alarm for their eternal safety, depressing, or it may be, agonizing to the last degree, should chill their every energy, quench the very Spirit himself now working within them, and seal their dismal gloom, by telling them that there is no one step within their reach to be taken towards the attainment of their own conversion. If he would be "ill-employed, (as Ignotus broadly states) in telling them how to go about the attainment of their own conversion:" either by seeking out the word of the Lord and reading; or by looking to the "Lamb of God that taketh away the sin of the world," or by seeking in prayer for the Holy Spirit of the Lord, by whose operation exclusively he has just insisted that regeneration can take place—to what end, let me ask, has that minister preached? for what purpose is the concern which he has awakened in their minds? in such case is not the preacher rather as one who makes his hearers writhe under the lash, whilst he holds them pinioned in iron beneath his blows; or as one, who with one hand holds by a silken cord a glittering sword above their heads, whilst with the other he cuts off the feet with which they would flee the object of their dread.

But Mr. Editor, I must mistake your correspondent; for immediately after saying that the time of ministers would be ill-employed in telling sinners how to go about the attainment of their own conversion, he speaks of a way in which "ministers will minister to the edification of their hearers *in the sober use of appointed means.*" And I cannot see that there is any breach of "the sober use of appointed means," in giving a great degree of "prominency" to repentance, (or renewal of heart) and remission of sins, *which were the great subjects of preaching given in commission by our Lord to his Apostles at his ascension, and which he himself thus seemed to mark for ever, as the engines in all ages for the Christianization of the whole world.*

That there are motions of good in man, uninfluenced by the Divine Spirit I deny to be my opinion; but that man is capable of impression under that sacred influence; and that the letter and spirit of Scripture put before him means by which, *with the Divine help, and influenced by the same Spirit,* he is to improve that impression to the attainment of his own conversion, I shall

cease to hold only when I cease to live ; and it is my firm conviction, that in the world where truth shall be stripped of all its mystery, I shall (by God's grace) be of the same mind—where knowledge shall increase for ever, and truth everlastingly disclose its interminable beauties.

In the seventh paragraph of the article in question, I attempt to show some of the motions which appear to me to take place in the mind of a person convinced of sin, and anxiously desiring to lay hold of that peace and security which are provided in his Saviour ; and the spirit of the language in which Scripture speaks to such an one ; and after a careful perusal of it, I see no reason to retract one single sentiment or expression which I have used, except that I might perhaps, when speaking of the offer of pardon to a person in that state of mind, have used a stronger term than the word "offered." Pardon is certainly offered by the word of God to "all," on their turning to him ; but it is surely offered with a peculiar leave of appropriation to the individual whose state of mind, I have in the paragraph in question, attempted to describe ; which latter was plainly my meaning—and, read in connexion with what immediately precedes and follows, it does not strike me that to a plain, common-sense and unobjecting mind, the word would convey an erroneous idea.

That pardon is offered with a peculiar leave of appropriation to the state of mind described in the paragraph alluded to, appears to me to be plain from Isaiah lv. 1. &c. where the welcome is peculiarly given to him who is *athirst*—from Matt. xi. 28, where the welcome and promise of refreshment are peculiarly given to those who are "weary and heavy laden"—from Rev. xxii. 17, where he who is "athirst," and he who is desirous, (*Ὁ θελων*) are invited to come and take to themselves, to receive for their own use and comfort (*λαβατω*) the waters of life freely. Other similar passages might be referred to—but enough have been adduced.

That the human mind is brought to this state of anxiety, I have before stated to be the effect of the operation of the Divine Spirit ; and that therefore I agree with your correspondent, that if any come to Jesus Christ, it is because he has obtained mercy : nor am I aware of having, in the article alluded to, put forth any contrary sentiment.

M. LAYMAN.

NEW EDUCATION BOARD—REPLY TO MR. CARLISLE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I have anxiously waited for some time in expectation of an answer to the letter of Mr. Carlisle,* which appeared in Saunderson's Newspaper of the 21st of January. The only reason I can assign for its remaining unnoticed, is, that it was deemed, as it really was unworthy of the attention of the giants in the cause

* Since this paper was put to press we have ascertained that Mr. Carlisle has ceased to be Secretary to the Bible Society.

of Scriptural Education: as, however, it contains one insidious position, viz: that of the propriety of giving a part when we cannot give the whole—which has had a dangerous effect on the minds of many. I trust an humble individual in the ranks may be allowed to step forward and supply their place. Indisposed as I ever feel, either to say or do any thing that may be harsh or distressing to the feelings of another, I must on this occasion, at once arraign Mr. Carlisle before the bar of public opinion, and charge him with such a degree of inconsistency as must totally unfit him for the situation, in which he has been placed.

Does it not appear inconsistent in the sight of the whole nation, that a gentleman, holding the situation of secretary to the Hibernian Bible Society, whose avowed object is to disseminate to all, the Bible—the whole Bible—and nothing but the Bible, should at the same time come forward as the advocate of another society, intending to mutilate that sacred volume, and neutralize its blessed influence.

I would ask, does he think it wise, or is he enabled to devote his time and exertions: nay more, does he esteem it worthy of the exertion of an hundred men of such importance as he may be of, to the prosecution of a plan, of whose success he admits that he cannot entertain sanguine hopes: certainly, consistency would not point out such a course? I would ask the reverend gentleman, whether he can for a moment sustain the position, that it is right, on principle, to lend his support or exertions to the furtherance of the object of any commission or body of men, which is about to effect that, which is against the principles so strongly professed by himself. On this point I summon Mr. Carlisle himself. What are his opinions on the subject? He gives us his own creed—the chief purport of which seems to be, “That the education of children must be founded on scripture, and include in it the use of scripture—that the education of every child must be carried forward and completed by the communication of the truths and precepts of the word of God. Nor (says he) are these abstract persuasions, but carried into effect in all the schools under his own superintendence. Nor would he abate one jot, or one tittle of these principles or practices *on any account whatever*.” Now, I would ask, do not these children enjoy the whole word of God, and could he for a moment dare to withdraw any part of it from them? He answers, the whole Bible without addition or curtailment is introduced, read and explained. Will he then labour to uphold a system for the Roman Catholic children, which he would not offer to the Presbyterian? Is such a course agreeable to the dictates of consistency?

But he says he has no hesitation about introducing the *whole* Bible into schools, or allowing its free use to children. Upon what principle of modern expediency can he keep that opinion in abeyance, during the time he is acting for the new Commission? or how has he been fortunate enough to have invented a mode

of being perfectly agreed with the opponents of the Government plan, and at the same time with its promoters? It is a happy supra-improvement in the improved march of intellect, fully to hold to a proposition and its converse at the same time; a most useful versatility of intellect, to have and not to have hesitation at the same moment.

Am I, Sir, forcing my cause too far? I deny it, and again call my witness. He says, "no national education can be perfect which does not go to the full extent of these principles." The Commission professes to be a perfect national education, or it does not. If the first, it should go the full length here stated; but if the second, a man sincerely desiring the perfect education of his countrymen, cannot join it and retain his consistency; because it is proposing a delusion, and seeking to desire that, which it knows it never can effect.

It is universally admitted, that education without scriptural direction, is more an evil than a good. Many instances could be given: that of the Battacks is a case in point. They are said to be well instructed in the common principles of learning, and yet remain gross cannibals. But it is said we will give some scriptural appendage. I would in honest sincerity ask the consistent gentleman, what portion of the sacred volume, he would in his time of solemn and serious consideration strike his pen across? How does he know what particular work is intended by its divine Author for any given passage? How can he dare to judge of what may be the operation of even that one, which appears the most unintelligible to us? May not the very passage withdrawn be the intended means of conveying salvation to some individual soul; and will he run the chance of defrauding that soul of its safety and life?

Let us now examine his detailed points of defence. "If men will not receive a complete scriptural education, we may offer them that which they are willing to receive." Here Sir, is his most deceptions, and therefore, most dangerous point: one, which has from its apparent reasonableness had weight with many. Such an alternative may be lawful, but it would not be the conclusion of a sound logician; nor would it be satisfactory in a matter of such moment to the desires of the true Christian. If we were disposed to confer a benefit in the best way we could on an individual or a community, although he or they might not feel ready to receive all we offer; yet if we are sincere in our intention, would we not be urged to press upon them the whole within our power, as by that means ensuring the capability of receiving as much as they please, with at least an opportunity of their feeling a desire for more; whilst on the other hand, by restricting them to a part, we take away that opportunity and destroy the nature and value of the intended benefit. Would we commend the honesty or the philanthropy of a physician, who would so far consult the caprices or the prejudices of his patients, as merely to give them what portion of medicine they might choose, al-

though he felt in his conscience it would not answer the expected end—that it would not eradicate the disease? Would it be consistent in him to allow the disease to gather strength, and bring destruction on his patient, conscious that he was possessed of a more extended, a more valuable, and more efficient remedy? But, says Mr. Carlisle, if “the government were presenting their plan as a perfect system, or offering extracts of the Bible, instead of the Bible, they would be guilty of a dereliction of principle.” Are they not offering extracts of the Bible in the place of the whole—and is it not their duty to present as perfect a system as they can devise? They are doing the one, and leaving the other undone. They are, therefore, guilty of a dereliction of principle, and all those who abet and support them in this plan, holding the opinions of Mr. Carlisle, are guilty of inconsistency. For is he not eminently so, when he advocates this Commission? and in the very act of advocacy, declares that every nation is bound to give to *all* children, whom the Providence of God may commit to their care, an education agreeable to the principles, which the friends of scriptural education would stand firm in their support? What is the duty of a government? Is it not to extend amongst its subjects, that which is understood to be the most valuable good? It could not be expected to disseminate any opinion which it holds to be adverse to the present or eternal happiness of the people. Is it then consistent with any member of the Board to offer that for general reception, which he believes to have much of that character; but more particularly so in that individual, who holds it to be the duty of Protestants to offer “a perfect religious education to their Roman Catholic countrymen?” How can he at the same time propose a dereliction of that duty, by offering an imperfect one?

But he says, “suppose the necessity for a scriptural education was admitted, it should not be done at the public expense.” Here again he is liable to the same charge—for why are all public taxes proposed? If properly and honestly dispensed, they should go to the extension of the public good; and is there one channel more eminently so, than that of scriptural education. This cannot be a matter of indifference to any, either as a body, or as individuals; and is it not inconsistent in a Protestant, to taunt his fellow Protestants, with having long enough had their share of the public funds. For what purpose was it, they have had them? How have they been expended? Whose exertions have been devoted, and that gratuitously at great personal loss, to the superintendence of that expenditure? The holy zeal and the acknowledged success of some of the most valuable and esteemed members of the community will give the best answer to these questions, and the public voice of approbation will attest its convincing weight and truth. Would not every feeling of love to our fellow-man, and every sense of our duty to our God, urge us to appropriate a due proportion of the public funds to the furtherance of the greatest of all public blessings—the extension of

Christian truth, by placing in the hands of every sinning member, that great charter of true liberty—the word of the living God, which declares unto him a Saviour. I mean not now to argue, whether this is the best means or not of effecting this purpose: I would merely rebut the taunt of Mr. Carlisle—I would merely show, that a state is not to be found fault with for endeavouring, even at the sacrifice of the public purse, so to place the sacred volume, that it may to all its members be an unsealed book, and that they may have encouragement to look more immediately into the recesses of its most interesting truths, and to press forward to draw from its abundant springs the waters of life freely.

I regret much to have been compelled, by a sense of duty, to have thus written concerning the individual to whom this relates; and in taking leave of the subject, I cannot but hope, that his better principles will yet preponderate. I beseech him to lay aside the weight that so easily besets him. Let him not be ashamed to see and confess his error, and he may yet return to that scale of respectability in which the unfortunate Commission found him.

H. W. L.

ON THE RETURN OF THE JEWS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Your correspondent A. N. in his observations on what I have written respecting the return of the Jews, has shown an excellent spirit, and is entitled to every respect. I can only say, with regard to the arguments of those who differ from me, that I stated them according to the best of my knowledge, and did not in any way, intentionally misrepresent them.

With regard to the omission of words in the quotations from Rom. 11th chapter, A. N. will find that, in the first passage referred to, I did not quote that part of it which relates to the “olive,” but the *breaking off*. The omission of the word “again” in the second quotation was certainly unintentional, but the want of the word does not materially alter the sense, as the grafting that which was “broken off” implies its restoration to its former place. We are not, however, I conceive, bound, when we quote, to quote more than the subject requires; and provided we do not, in any way, misapply the part of a passage which we quote, we may, I apprehend, stop where we please. The power of God, as necessary and as sufficient to perform the operation was what was before my mind, and quoting from memory, I wrote down the verse as a testimony to the efficacy of that power; and as therefore an answer to any objection that might be made to the eventual conversion of the Jews, arising from that obstinacy and

hardness of heart which they were manifesting at the time the apostle wrote.

A. N. thinks he might allow me my two positive objections to the restoration of the Jews, without injury to his own argument in favour of that event. "I might," he says, "argue with T. K. that the covenant, in virtue of which the descendants of which were put into possession of the land of Canaan was conditional and temporary, *quoad* the period during which they were permitted to retain it, without, as I apprehend, coming to the conclusion, that no future restoration was in store for them." But what I contend for is, that the tenure of the promised land was to depend upon the obedience of the people, and that therefore it might be finally forfeited by their disobedience. That the last opportunity was afforded the Jews of preventing a final ejection by the coming of Christ, and that, that opportunity being unimproved, the awful writ for their dispossession was rigidly enforced, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes."—Luke xix. 42. Again, "Last of all he sent unto them his Son, saying, they will reverence my Son." This would be the last trial of the nation. Proving obstinately impenitent, the vineyard was taken away from them, and given to others. The condition not being observed, after long forbearance on the part of the proprietor, the tenant was finally dispossessed. A. N. cannot therefore concede to me the conditionality of the covenant in my sense of the quality, and retain his own opinion, as to the restoration of the Jews.

Again, when I say the covenant was temporary; A. N. I conceive cannot allow me this point without giving up his opinion as to the restoration. If, indeed, the Scriptures had given us any reason to suppose, that the two covenants might continue to have a concurrent operation, after the era of the introduction of the *new* covenant, the Jews might still continue to have an interest *de jure*, though not *de facto*, in the inheritance from which they have been expelled. But if the fact be, that the new covenant actually supercedes the former one, then, that being absolutely abolished on which the title rested, the interest, *de jure*, is as much out of the question, as that *de facto*, and, in my humble opinion, encouraging in the Jewish nation the expectation of being restored to their land, is contributing to keep alive the feeling which made the cross "a stumbling-block" to their fathers, and thus raising a barrier in the way of the reception of the scriptural and humbling doctrines of the Gospel.

I cannot, A. N. says, allow myself to imagine that he, T. K. will maintain that the Jews have, as yet, been "moved to jealousy" in the sense contained in Deut. xxxii. 21.; or that the 43d verse of the same chapter, "Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his

land and to his people," has yet received its accomplishment, or that the glowing language of Isaiah in his 59th and 60th chapters, can be referred to the restoration of the Jews from Babylon, in the face of Paul's application of them to future events. I should not wish, certainly, to maintain anything contrary to the decision of Paul, believing, assuredly, that he had "the mind of Christ." But this is the very point in dispute; we are not, therefore, at liberty, on either side, to assume our agreement with Paul. As to the two first passages quoted by A. N., Paul has expressly applied them to his own times. We find in Rom. x. 19. such an application of one of them, "But I say, did not Israel know, first Moses saith, I will provoke you to jealousy," &c. And again, Rom. xi. 11. "Salvation is *come* unto the Gentiles, to provoke them to jealousy." Again, Rom. xv. 10. The other passage is quoted with reference to the time when the apostle was writing. And again he saith, "Rejoice ye Gentiles." I should conceive, then, that I am pretty safe, so far as these passages are concerned in applying them to past, rather than to future events. Why A. N. should conclude, because of the Jews' *final* expulsion from "the land of promise," that they should be given up "to *final* obduracy," I do exactly see. I think I can hold the one, without being of necessity, compelled to admit the other. And surely if A. N. will consider the parable of the vineyard, he will find, that the nation lost its privileges on account of the rejection of the Messiah. But it does not follow from this, that "God hath cast away his people," nor that Christ should not, when the purposes of God were accomplished in their dispersion, come to them as their deliverer. As for the 65th and 66th chapters of Isaiah, the apostle Paul expressly implies the first verse of the former of those chapters to the state of things under the Gospel dispensation. "Esaias is very bold, and saith, I was found of them that sought me not," &c.—Rom. x. 20. This passage furnishes a key for the interpretation of the whole of the two chapters, and in my humble opinion, its application, by the apostle, to his own time, ought to satisfy us as to its true meaning.

I hope I have written my reply to A. N. in the same spirit in which his objections were put forward; and that we shall both be enabled to prove that these are questions about which a difference of judgment may exist, without any breach of that love "which is the bond of perfectness."

I am, Sir, truly yours,

T. K.

REPLY TO ARMACHIENSIS WITH RESPECT TO PREACHING IN STRANGE DIOCESES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I have read the letter of your correspondent “Armachiensis,” with much concern, for I had hoped that the tyrannical persecuting spirit of that eternal disgrace to our Church, archbishop Laud, could now rarely be discovered in any class of our clergy. I shall only further observe with reference to the spirit of your correspondent’s letter, (which I am happy to observe you yourself disclaim) that sorry, indeed, should I be to hold a parish in the diocese of which he was the bishop. Does Armachiensis suppose that such legal penalties, as he mentions, disgraceful to our Church as they were at any period, could at present possibly be enforced? Does he think, that even if a bishop could be found sufficiently trained in the Laudean school to press matters to such an extremity, the indignant feeling of Protestants would fail to be aroused, and that any clergyman, worthy of his profession, who was thus treated, would not have the support of every honest Protestant in the community? Let Armachiensis be convinced, that although we have fallen upon evil days, they are not the days of the semi-Popish Archbishop Laud, who was the grand cause of the overthrow of the Church and crown by his persecution, not only of the Dissenters but also of the zealous clergy of the Established Church; and that neither are they the days of the whole Popish King Charles II., the tender father of the Church of England, in the beginning of whose reign that fatal Act of Uniformity passed, in which Armachiensis so much glories, but which originated the powerful Dissenting interest in England, supposed by good judges, very nearly to divide the entire population with the Established Church. I much doubt, however, that even in a strictly legal point of view, Armachiensis is right. The act provides, that no person shall be admitted into any diocese as a preacher or lecturer without the license of the bishop, or without subscribing to the Articles and the Book of Common Prayer, which regulation is perfectly justifiable, and absolutely necessary. But suppose a person already so qualified, and already holding preferment in the Church, to preach in a strange diocese without the direct leave of the bishop, and suppose him to have read the liturgy before his sermon, I say that Armachiensis has not succeeded in making the clause of the act, to which he refers, applicable to such a person. I am far, Sir, from asserting, that any man should put himself in opposition to episcopal authority, which, on the contrary, every conscientious churchman will endeavour to uphold when fairly exercised; but I much dislike the ground taken by Armachiensis, for sure I am, that if the bishops acted on the principles laid down by him, they would soon destroy even the semblance of a Church. After all, Sir, it shows sad folly on our part to be debating such questions at the present

time, when we ought to be agreed among ourselves, and wholly intent on maintaining the out-fortifications against those who wish to burst our gates, level our walls, and burn our tents and ships. God, in his mercy, may bring us through, as he has brought our Church and nation through trials as great in former ages—but for any human aid that we can discern, some future historian may have an account to give of us similar to Homer's description of the fate of the Greeks in 12th Iliad:—

“*Αντίκα δ' οἱ μὲν τείχος υπέρβασαν, οἱ δὲ κατ' αὐτὰς
ποιητὰς ἐσεχυντο πύλας ; Δαναοὶ δ' ἐφοβήθεν
νῆας ἀνὰ γλαφυράς, ὁμάδος δ' ἀλίσστοις ἐτυχθῆ.*”

I trust, however, that the passage will not be wholly applicable to us, but that even if some Hector should burst our gates, there will not be wanting Greeks to stand in the gap.

I am, Sir, your faithful servant,

DROMORIENSIS.

QUESTIONS ON BAPTISMAL REGENERATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Your respective correspondents Clericus and Μαθητής, having settled their difference with respect to regeneration, without either, as I think, very distinctly telling us the precise meaning of it in a scriptural sense. I have now to request, either from them or some other correspondent, distinct and specific answers to the following questions:—

1st.—If it was universally agreed that the united Church of England and Ireland avowedly held the doctrine of baptismal regeneration; could she state that doctrine more expressly than she does at present in her formularies?

2nd.—If a person, of the present day, who avowedly denied the doctrine of baptismal regeneration, and held the opinion that no inward efficacy whatsoever could be ascribed to baptism, was asked to compile an office of baptism: would he write one similar to the office at present used by the Established Church?

I am, Sir, &c.

J. A. L.

THE CHRISTIAN'S HAPPY INTEREST IN THE CONTEMPLATION OF THE PAST.

The soul finds a noble pleasure in considering its superiority over other creatures, and the compensations it has within itself for the imperfections and restrictions of its own being. Among these is the power it possesses and loves to exercise of ranging over large intervals of space and time. Like the rest of the animals that inhabit this earth, man is confined to exist only in one moment and place at once; while to most of them he is inferior in the power of varying his place, and to many of them in the number of moments dealt out to him. But, while the present time and place are a prison from which he cannot escape; so that with every thing distant and absent, with the future and the past he can have no intercourse or sympathy: man is endowed with an excursive faculty, that defies the narrow boundaries which confine the brute. He can crowd ages into a moment; he can send forth his thoughts and affections rapid as the light, to a hundred regions; he can stretch his hand across a continent in converse with his friend, and commune with the dead of a thousand years; he can feel the censure and approbation of those that are yet unborn; and can interest himself in the joys and sorrows of beings that exist only in his own creative or prophetic musings.

If we inquire into the nature and origin of the pleasure we derive from history, and especially ancient history, we shall find it to arise in part from the distance of what the mind is contemplating from the present moment. It is undeniable, that in this sweeping of the thoughts far from the present, consists much of the delight arising from ancient monuments and ruins, and from authentic relics and scraps of history: hence, the gratification felt by the traveller who visits the pyramids, or the scholar who meets with an old inscription. These feelings are analogous to the pleasure we receive from extended prospects. While the landscape is confined, we can look with placid joy on its features, and trace one by one its varied hues in the shade and the sunshine; but let us advance a little farther, and cross the rugged face of the opening mountain, get a glimpse of the faint and far horizon. Then the whole soul rushes to the eye, and springs away like a bird—

“And bids the lovely scenes at distance, hail!”

The music around is for a while unheard, and the graceful motions and countless tints attract us no longer: it is the still and obscure grey that bounds the view which rivets us to the spot, not because it is beautiful, but because it is distant; and we gaze on it like the exile who, disregarding the loveliness with which spring has clad the valley, looks fondly away to the pale mountains of his home, till the tear blots them from his brain, or evening drops her mantle over them. Why is it, that the nightly heavens are more enchanting than the splendours of the day? Is it not that the little stars we scarcely discern aid our idea of the distance? The admiring observer stands with face upturned, while earth rolls on and carries along his body, fixed as the rocks on her surface; but the spirit bounds away into the deep concave, and, stepping from orb to orb, tries to mount up through the universe, and makes a daring grasp at the conception of infinite expansion.

If it be true that ancient history is delightful, because it calls forth such feelings as these, then a man must be a Christian, truly, to enjoy the pleasure of being an historian. Bring together the oldest human histories that have any pretension to the name. How do they disappoint the inquirer ! They extend but a little way ; they are scanty and imperfect. You may walk round the pyramids, but they will give you no record of the days when they were young : the history of the kings who built them is as secret as their tombs. You have the glorious songs of Homer, but you know nothing of him that wrote them. Where are the annals that were ancient ; nay, where are those that were modern in his day ? How meagre is the knowledge you have of the age in which he lived, or even of that which succeeded it ! The past is to you a dark wilderness, into which you can penetrate but a little way. Your course is obstructed by shapeless unintelligible ruins, and you are soon lost in silence and sepulchral gloom. To the Christian, the past is a long and radiant vista, which he can trace and retain with rapid pleasure ; where the light, though often faint, is never quite lost ; where the objects are numerous enough, and strongly enough marked, to help to measure the amazing distance ; and through which he can get a glimpse of the world's earliest days, and of that hallowed period when it was fresh and lovely in innocence and happiness. How sublime are the emotions that fill our breasts, when we hear Herschell calculating by thousands of years the time which the light from the stars that appear through his telescope has taken to reach his eye ! So the Christian, while to others the past presents a dark and cloudy sky, with a few uncertain meteor lights, gazes steadily in one direction through the rifted gloom, and drinks in with his eye the light of six thousand years.

It is a noble sight, to see the soul thus exercising her immortal energies—to see a man sent for a short season into this state of being, with all his infirmities, and wants, and passions, pressing hard upon him, and tending to keep him, like the brute, ever occupied about his present self, and to fill up the little moments, as they are given, with anxieties that would exclude the past and future ; and yet snatching leisure for the inquiry into the history of vanished ages. He is borne swiftly down the flood of time ; and we might think, that in a stream so rapid and so troubled, he would have occupation enough to keep himself from sinking ; but the spirit within him will look back, and loves to trace the previous course of the torrent which will soon absorb him, as it has absorbed the myriads of his race before him.

We say there is a nobleness in these contemplations of the past. But all inquires are not equally dignified. To trace the pedigree of the steed, though it could be made out beyond Bucephalus, were an inferior employment to learning that of the warrior ; and to be ignorant of the warrior's achievements would be less regretted, and more easily excused, than to know nothing of the annals of his nation.

In investigating farther the nature of the pleasure we derive from ancient history, we are not to ascribe it merely to the distance to which it carries the mind, as it were thus always proportionable to the antiquity of the history, but we must give due weight to the dignity of the object which is contemplated ; for certainly the pleasure which the mind receives is greater or less as this is more or less acknowledged.

It may easily be shown, that, in this respect also, a man must be a Christian, to enjoy the happiness of being an historian. What has the world to say for the importance of its investigations into the records of other ages? (the Christian is unequalled in the extent of his prospect; is he exceeded in the nobleness of the objects on which he fixes his eye? Men inquire) into the history of a nation, and trace the progress of a people from the state of a struggling colony to the majesty of extended empire. But surely this is not a dignified subject; for it is a tale of vanity, a tale that has been often told and often forgotten. Babylon was, Thebes was, Carthage was.* These for a while the wondering sun beheld towering in nodding grandeur on the convex world. But now, go ask of their glory and their place. The wild blast of the desert tells not of their tombs! not a ruin remains; and the voice of the stranger awakes not an echo!

Men follow the track of human improvement from barbarism to civilization, and mark the great transitions of society. Alas! they are reading a story of sorrow and of satire: for it tells of long periods, during which ignorance and superstitious darkness have reigned undisturbed; it tells of progression, not forward only in knowledge and happiness, but frequently backwards towards misery and savageism. What is it to which history with a mien of such gravity and earnestness demands our respectful attention? A story full of crimes and miseries, and absurd achievements of passion and folly. Of the millions of former generations she can give no account, and they are as though they had never been, save that she has selected a few names not of the good, but nearly always of the bad, of tyrants, murderers, and universal scourges. The relation she delivers, but ill suits the pompous strain in which it is uttered: it is without dignity, for it consists of repetitions that shall again be repeated; and it is without meaning, for it is disjointed and imperfect. Much has she forgotten, much does she misrepresent, much is she unable to explain: she can give us scarcely a reason why we should listen to it, nor informing us what we should lose by neglecting it. But the objects of the Christian's contemplations, as he looks over the annals of his race, are truly sublime. He meditates, not on the account of the founding of a Rome, but the creation of a world. When he looks on the wonders which infinite power and wisdom have lavished around him in the external world, he is not distracted by conjectures about their origin, but can refer to the authentic records of creation. He has the history of the day when the Almighty formed the first of his race from the dust of the earth, and he can peruse and pronounce the first accents that ever sounded in a human ear. The faithful relation, known to our great progenitor, partly by his own experience, and partly by the communications of superior beings,† or of God himself, and bequeathed by the hoary patriarchs in the

* *Aspice convexo mutantem pondere mundum!*—*Pollio*.

† It has in all ages seemed agreeable to reason to suppose a race of beings in the intermediate state between man and his Creator. Scripture, though by no means full or explicit on a subject which is to us merely a matter of speculative inquiry, is not however silent; but occasionally speaks of such superior beings, employed in ministering between God and his creatures upon

earliest ages to the multitudes of their descendants who received with weeping reverence their dying charge and blessing; this faithful relation is in the hands of the servant of God now; how the eternal God created the heavens and the earth, and how he formed mankind to adore him and render him the service of the heart, and to receive from him the mercy and protection of a father. No accounts of the changes in the fate of nations, or of the great transitions of society, can be so important and so sublime as the history of the fall and ruin of the human race. There is a transcendent grandeur mixed with sadness inexpressible in the thought of an order of beings, perhaps one of the noblest that Jehovah ever formed, withdrawing their allegiance and forfeiting their claim to his love. To this the devastation of a earthquake or a deluge is nothing; nor can we suppose that the destruction of a planet by the invasion of a flaming comet, or even the wreck of an whole system could produce such a sensation through the universe as the miserable story of man's ruin. The only subjects of human thought which can equal in magnitude and importance, the creation and fall of man, are the promises and progress of his redemption and restoration. How high are the Christian's musings, in whose ears the words of mercy, that consoled the ruined pair after their great transgression, are ever sounding; who marks the revelations of God's will, as they shine through the gloom of sin and ignorance; who reads the glorious prophecies of the future Redeemer as they were given age after age, till he comes to the records of the visit which the Son of God made to a rebel world, when the rejoicing host of heavenly beings were seen by the shepherd's eye, proclaiming "Glory to God in the highest, and on earth peace, good will towards men!" No words can tell the loftiness of the Christian's meditations as he follows the narration of the Saviour's manifestation to the world, his teachings, and sufferings, till he comes to the awful consummation of his work on Calvary, and then to his triumphant resurrection and ascension. Not only are the Christian's contemplations more sublime, but more connected. One great disadvantage of profane history is, that it is broken and confused, consisting of changes and revolutions which have no significance or great result. But the history of which we speak is the unfolding of a great purpose of the Most High; a purpose which is one and unchangeable, most important in its results, and certain, though to us it may appear slow in its execution.

When the mind is employed on things like these, the man receives a dignity from the sublimity of the objects he is contemplating. Is it a noble occupation, to withdraw from the noise and selfishness of the world, and study in the pages of Livy or Thucydides, the annals of former times:

earth; and through their means we are to understand those communications to have been made, which the early chapters of Genesis are employed in representing. The events there recorded, *partly thus revealed, we must necessarily allow, to Adam, and partly remembered*, would be communicated by him to his children, and probably rehearsed and commemorated on certain days, set apart for sacred purposes. They would be preserved by traditional, if not by written history, beyond the deluge; and at that time the length of human life rendered tradition both easy and safe.—"Sumner's (now bishop of Chester) Records of Creation," p. 52.

How much more true greatness is there in the soul that is frequently employed about the history of the human race as a whole, and learning its fortunes and its destiny from the beginning of the world! Should we be struck with respect and admiration, to behold the Muse of History dictating to Herodotus, those important and ancient narrations which have acquired for him the name of the father of history? Much more must, we confess, the dignity of that father of a family, for instance, who, though he be even unlearned in other respects, is instructing his children, with the book of God in his hand, in the history of this world as a part of God's vast dominion that has rebelled and been redeemed; and declaring to them their own deep interest in that history through all its periods, in respect of their present and eternal happiness!

But it may be said that these sacred records are common property, and that we have no right to affirm that the Christian alone, in the strict sense of the term, is able to enjoy them. We reply, that none but they who believe, love, and study them, can taste the pleasure of which we speak. It is plain, that the consideration of these truths have in it nothing sublime to the man who does not believe them. And what they may appear in all their dignity, and produce in the mind all the delight which they are adapted to do, it is necessary that they should be loved and studied. To this, there is a spiritual perception necessary, and a familiarity with the great things of eternity, and the character and government of Jehovah, which none but the true servant of God possesses. Hence there is a great disparity between the pleasure which the Christian and the man of the world receive from the Bible, considering it merely as an historical book, simply, because of the different importance it has in their eyes. To the one it is a sealed book, and less attractive than many human productions; not teaching his mind to soar, or exciting any elevated feelings. The other sees the majesty of God's handwriting in every page; and as he understands the true destiny of man, and feels the importance of the relation in which he stands to the Great Governor of the world, his mind is fitted to receive all noble impressions from the contemplation of the truths we have pointed out as the peculiar subjects of the Christian's consideration, in his retrospect of the past.

If we inquire farther into the nature of the pleasure we derive from the study of ancient history, we shall find it to depend, not merely on the distance and dignity of the object of our thoughts, but chiefly on the fellow-fortune and fellow-feeling we have with it. We love ourselves, and hence we love every thing that is like ourselves, and are strongly interested in every thing that relates to ourselves, and our interest is proportional to the importance and permanence of the resemblance to what we find and love in ourselves. Hence we inquire into the history of former times, and ask, is there in the story of the years that are passed away any thing that can interest us? We feel a sort of sympathy with those of our kind that have lived before us; we learn their names and their enterprises, their successes, and their sufferings; we enter the silent and dark region of the past, and rouse from their graves the buried generations, and make them act over again their busy projects and ardent loves, their crimes and wretchedness, that we may find food for our restless and craving sympathies.

It is certain that in this view of the subject also, a man must be a Christian to enjoy the greatest pleasures of being an historian. Are you employed on the history of the past? What do you find about yourself? What that has anything to do with your present feelings, and interests, your hopes and destiny? Hardly anything. The ages have rolled away, and have left scarcely any relic of themselves which you can take up and love. You are totally cut off from all communion and sympathy with them; and the history of your planet and of your race, is as little connected with yourself, or what belongs to yourself, as that of another world and another tribe of beings would be.

This is the case with regard to the great and general facts; for what is it to you how Greece was enslaved, or Carthage destroyed? You are indeed interested in these things, as they are subjects of curious enquiry; but you cannot look upon the transactions and changes of the different periods as involving your own happiness: the result does not seem to you a subject of lively self-congratulation and gratitude. And this is also the case with regard to the history of individuals. You can find none in ancient times, whose fortune is parallel to your own, or has any important and permanent resemblance to your own. The poet, the warrior, the politician, the orator, can mention the names of those who have cultivated their favourite pursuits; but similarity of pursuits may exist where there is no ground for love and sympathy in the details of characters and the men of ancient times are placed farther out of the reach of such sympathy by the difference of age and country. In the world at large there is found no great union of object and feeling that might assimilate the loss of those who live in ancient and modern days, and render the memory of man dear to man.

It is not so with the Christian. To him the past, in all its periods, presents objects of thrilling interest, and meditations pregnant with sorrow and joy, with gratitude and sadness. The purity and bliss of Paradise are often in his thoughts, for it was at first intended that he himself should enjoy them. His musings are those of the descendant of some banished prince, who frequently forgets the tumult and the gratification of the present, and loves to dwell on the old glories of his line, picturing to himself, with mournful pleasure, the wealth and dignity which he still feels himself the heir, though exiled. In that Paradise he hears with sorrow his own curse pronounced, and listens with delight to the promise of his own Redeemer. He follows with warmest gratitude the gradual unfolding of Jehovah's great purpose through the various periods in which it was made; and as he reads the awful manifestations given by God of his holiness, justice, and mercy, in his judgments on the ancient world, and his dealings towards his chosen people, he feels that all these great things are about himself and addressed to himself, because his state and destiny are the same as those of the man who actually existed then, and he has to do at this moment with that dread Being who revealed himself to them, and who is the same yesterday, to-day, and for ever. Thus, those years of the past, which to others are unknown, or barren of interest, are fruitful to him in precious promises, in sublime predictions in hallowed and significant types, in cheer-

ing mercies, in solemn warnings, in high and sacred impulses. And, O ! what language can declare, how dear to him are the records of those days, when the Word was made flesh and dwelt among us, and men saw his glory, as the glory of the only begotten of the Father, full of grace and truth ? You may obtain some idea how dear they are to him, when you see him turning from all that is elegant and absorbing in human literature, from all that is bewitching in human praise, from all that is sacred and lovely in the interchange of human affection, to peruse those records over and over with fond unwearied eye, and to acquaint himself with every passage in the life and teachings of that wondrous Visitor from heaven, so long foretold, and fore-shadowed, who came to bring light, and love, and peace, into a world of woe, and light, and love, and peace, into his grateful and adoring heart ! You may explore the gloom of the past by the light of history and song, or you may follow fancy in her furthest flight to the regions of fable ; but you can know nothing of the ecstasy and immortal power with which the Christian's spirit bounds over the interval of eighteen hundred years to join the crowds in Zion's holy courts, or on the lovely hills of Galilee, who listened to the words of eternal life as they flowed from the benignant lips of the Son of Man ; or to prostrate herself before that cross on which the bleeding Prince of Glory purchased for her every hope and consolation that she now can cherish, and every moment of heaven's eternal joy !

Thus, deep is the interest of the man of God in the great periods and transactions of former ages ; nor is it less in the contemplation of individual characters. When one good man thinks of another, however separated from him by time or place, he thinks of one whose fortune and feelings have a resemblance to his own, not transient and doubtful, but important and permanent ; of one who had the same great motives and object, and the same exalted destiny with himself. There is here an occasion of the most delightful sympathy ; and whatever may be known and left behind of that good man, are the relics and traces of a brother and a friend ; of one who, if he could meet him, would know and understand him, and with whom he could exchange the happiest love and confidence.

Thus then do we see most strikingly in the Christian, the noble faculties of the human soul called into exercise, by which it escapes from the narrow prison of the present moment, and, bounding at will, over vast intervals of time, finds in the records of the past, objects worthy of its immortal powers, and fitted to call forth and satisfy its endless sympathies. We see, too, that the Christian is the man of truly enlarged and philosophic views. He generalizes the phenomena which the condition of mankind and the history of the world present ; so that what to others is disjointed and unmeaning, is to him connected and full of significance. He looks on the race of man as one, and thinks much of the relation it bears to other races of beings. He traces the operation of a great and destructive agent, sin, through the history of that race, and compares the effects thus produced, with the condition which mankind would have been in, had sin never invaded this world, and also with that glorious state to which they will one day be restored. In thinking of this great restoration, he is sublimely occupied in following the

of God's law; point to sin, as the transgression of that law, and therefore declare that the pretensions of the amiable, the moral, the benevolent, must fall before such a standard. Thus, we prove, that "the Scripture has concluded all under sin." The awful consequences that follow, must also form a part of our proclamation, even that "the wages of sin is death."

But, my dear brethren, a watchman's duty would be very unavailing, and ineffectually discharged, if he only gave warning of danger. It would be to little purpose to alarm, and to excite fears, if he could point to no security or protection; therefore we are to point where there is safety, when we warn of danger. And this, blessed be God, we, spiritual watchmen, can do. We can point to "the place of defence, to the munition of rocks." We can point to him who is "the Rock, whose work is perfect." Yes, we can point to Jesus, the man Christ Jesus, wounded for sinners and bruised for their iniquities. We can point to Jesus as "the great God and our Saviour." Thus, have we to tell the believer that he has a perfection in his hope when it rests on Him "in whom dwelleth all the fulness of the Godhead bodily." It is to such a Saviour we are to invite sinners, assuring them of the long-suffering and loving-kindness of the Lord, and that he willeth not the death of sinners, but rather that they should return from their wickedness and live.

Were I to be asked what should be the chief subjects of our ministry, I would say, those important, those fundamental truths which are necessary to be known and believed. It is given as the character of the servants of God, even by one under the possession and influence of evil spirits, "These are the servants of the Most High God, who show the way of salvation," and although thus spoken, it is a true and distinguishing mark that should belong to them. The great object of our ministry is that the soul should be saved, and how, as far as concerns us, can we be instrumental to that, unless we set before our people, the saving truths of the Gospel. Whatever other fare we lay before our congregation, these, as an old writer well observes, "are like bread and salt, which must be upon the board at every meal." For myself, if I may venture to offer myself as an example, I can with truth say, that I make it a matter of conscience never to ascend the pulpit without thus proclaiming the message of peace and reconciliation; for it is only by so doing that I could esteem myself to be "pure from their blood."

When I state that these fundamental truths are to form the great subject of our preaching, of course I do not mean that we are to confine ourselves to them; but I feel it in place here to give a caution, to abstain from those subjects which can be only speculative. I mean how we dwell on prophecy—that is unfulfilled prophecy. Respecting that which has been fulfilled, it is most useful to present that, as it is one of the great proofs of the inspiration and truth of the Scriptures, and I have known those, who from the precise and complete fulfilment of their pre-

dictions, have become convinced of their truth. I trust I shall not be mistaken here, as proscribing any portion of the word of God, or warning from the study of "the whole Bible," especially from that part, on the perusal of which a blessing is peculiarly pronounced; but as being myself, I would say, an humble student of prophecy, I would venture to deliver an opinion, and that is, that we should be careful how we lay *our* interpretations of those prophecies before our people, lest we may have to retract this day what we advanced the day before, and deliver the visions of our own hearts instead of the revelations of God. A subject deeply connected with prophecy is the coming of our Lord, and are we to preach upon that subject? Certainly—we find how much the apostles preached and wrote upon it; and I know no subject, so calculated to quicken the believer, to strengthen him in his faith, and to comfort him in his mournings. But let us do it, as the apostles have done it. And do we find in *their* writings, all that detail of circumstances and accompaniments, which I know that many, especially my younger brethren in the ministry introduce and dwell upon? The consideration of the coming of our Lord I do indeed conceive to form a most influential motive to encourage our faith, and to animate our practice; and that coming of our Lord perhaps we have kept too much out of sight, but surely in proclaiming that great coming, we can do it most scripturally, and most profitably, without entering into that question which has but too much divided the Christian world, as to the immediate object and consequence of his appearing. Cannot we, without entering into such distinctions, teach our people to look forward to that great day, as the grand consummation of the believer's hope and joy, by presenting to them the apostle's encouraging, triumphant anticipation, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." And my brethren will forgive me, if in respect of the announcement of the *time* of his coming, I think it right to say that many have fallen into strange error, the ascertaining as some have done, with such nice precision, almost the very hour of his coming. Is not this contrary to the very scope and object of all our Lord's precepts and parables, to inculcate the duty of perpetual watchfulness? What is the duty enjoined by the exact time of the Master's return being unknown: why, that the servant should be always with his light shining, and his lamp burning, and his loins girded up, that he may be ready for that return, whether it take place at morning or at evening, or at cock crowing—and would not the very *reverse* of watchfulness be promoted if the precise hour were fixed, as he might then indulge in sleep, at all other hours,—nay, shall that which our Lord himself declared, as Mediator, was hidden even from him, be revealed to another—for he declares "of that day, and that hour knoweth no man; no, not the Son, but the Father."

unfolding of one great purpose of the Most High, not through the past only, but in the present, and the future. Yes; his eye, by the light which God has given him, can pierce the awful future, and however great his range and his interest through the past, they are infinitely exceeded by those he possesses in the future: and if in the former he is unequalled, in the latter he is alone and unrivalled—for the future is all his own.

T. P. K.

SUBSTANCE OF AN ADDRESS

DELIVERED BY THE REV. WILLIAM BUSHE, RECTOR OF ST. GEORGE'S, AT THE ANNUAL CLERICAL BREAKFAST, HELD AT THE ROTUNDO ON FRIDAY, 13TH APRIL, 1892.

"I have set watchmen upon thy walls, O! Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give him no rest till he establish, and till he make Jerusalem a praise in the earth."—ISAIAH, lxii, 6, 7.

It is with the most unaffected diffidence that I appear before you, my dear brethren, in the ministry of the Lord, to address you on so solemn an occasion as the present. This diffidence is not a little increased by the recollection of the pious and gifted ministers who have from time to time occupied this station; and also from the disappointment that must be felt from the absence of others, (among the rest, the Rev. Daniel Wilson, the present Bishop of Calcutta,) who, it was expected, would address you. It is from this failure that I now, most unexpectedly, I believe I might almost say, unadvisedly, appear before you, to deliver a ministerial charge. But, when I say that I experience this diffidence, it is not from any fear of the exercise of criticism; the character of the auditory which I address, at once relieves me from that fear, as I am persuaded that such an exercise, would be beneath their Christian candour and kindness; or, even were it otherwise, and that I addressed an assembly of a different character, I trust I could rise above such fear—no—my feelings flow from a more hallowed sentiment. I remember the persons whom I am to address—ministers of the word of God—who, after leaving this city, return to their respective parishes, and therefore expect to receive from the speaker, and carry with them home, words of counsel to direct, or to strengthen, or to console, as the case may require. I cannot be without fear, therefore, that from the little time I have had for preparation, I should fail in supplying them with "good words, and comfortable words;" but of this I can assure you, my dear friends, that I have used the little time allotted to me, in giving the subject most serious and prayerful consideration; and, also, I can declare to you with truth, that I shall deliver to you the honest conviction of my own heart, which, I trust, I shall do faithfully, as well as effectively. The consideration, also, of "*Who* it is that made man's mouth," enables me to overcome

any remaining apprehensions, and unbelieving fears. I would ask your prayers at the throne of Grace, that I may be directed in what I am about to say.

I need but briefly notice, that the portion of Scripture which I have selected, belongs, primarily, to the Jewish people, as they are the persons addressed in this chapter. But, as "whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope," so we may be quite assured that the portion is equally applicable, at all times, to those who may be found in similar cases and circumstances. I therefore feel myself safe and warranted in referring it to the Church of God, fully persuaded that I have the mind of the Spirit in so doing.

In the portion of Scripture I have read to you, my brethren, we have a certain station described, "I have set watchmen on thy walls, Oh! Jerusalem;" we have their vigilance in that station pointed out, "which shall never hold their peace day nor night; ye, that make mention of the Lord, keep not silence, and give him no rest;" and we have, lastly, the object desired to be obtained, "till he make Jerusalem a praise in the earth."

The station of watchmen, is at all times applicable to the ministerial charge; but, I would say, particularly so at the present time, which is so much a time of danger to the Church; and the duty of "*watchmen*" is to give warning of that danger. I shall refer you but to one passage in Scripture, where the duty of ministers, as watchmen, is most awfully set forth—may the Lord impress it, with all its importance, upon your souls and my own, my brother ministers—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." (Ezekiel, iii, 17, 18, 19.) It is enough to mention this passage, to show the duty which is enjoined on us, and the responsibility we have undertaken. As "*watchmen*," then, we must be faithful in our charge. We must "lift up our voice as a trumpet, and show the people their transgressions." We are to give warning of danger, and therefore must show the danger of sin. And how shall we describe sin? Not as mankind in general is prone to view it, as venial, but as God views it, who is "glorious in holiness." We should describe it as the apostle has done, as "exceeding sinful;" as proceeding from a fallen and corrupt nature, from which it springs as its source and principle. We are to follow it in all its variety of out-breakings; we are to prove "all the world guilty before God," and for this we are to refer to the high and holy standard

with the members. Kings and rulers have ever been found against the people of God, as dangerous. "Come on," said the king of Egypt, "let us deal wisely, lest they multiply, and it come to pass, that when there falleth out any war, they join also to our enemies, and fight against us, and so get them up out of the land." (i. 10.) Cyrus had given a decree favorable to the Jews, yet in a few years the decree is recalled, so that the deliverance ever appears to come from God. And need I remind you, my brethren, what are the dangers to which our Church is exposed at this time, in our land, when "violence wasteth our borders," and when the lives and the properties have been in many cases awfully taken away—what, it may be asked, is our path, in these calamitous circumstances, and where shall we look for help? I think we have a direction in the Scriptures most peculiarly applicable to our case. It is that which is found in the account of the return of the Jews from Babylon, when they were beset with so many and great dangers: a strange and perilous country to pass through, and an enemy hovering around them; yet what was the way they took amidst these appalling dangers? "I proclaimed (says Ezra,) a fast at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way, for us, for our little ones, and all our substance." (Ezra viii. 21.) They first afflicted themselves, and so it becomes us ministers, and the Church at large, as perhaps our sins may have caused many of these evils. They then sought a right way—and what was that? It was to throw themselves upon the power of God, and reject the aid of "the arm of flesh." And yet here was a tempting circumstance, and a trying occasion. The king had offered them a band of troops to protect them; and though the way was long and perilous, as I mentioned, and the enemy around them. But their leader had given a pledge of his assurance and confidence in the strength of the Lord, "for I was ashamed, (he says) to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, the hand of our God is upon all them for good that seek him; but his power and his wrath are against all them that forsake him." Brethren, we have in like manner given our pledge—we are loud in proclaiming that "the Lord is a wall of fire round about his people;" that we lean not upon an arm of flesh—then let us be true to our pledge, let us justify the strong expressions of our confidence, let us look not to "the earth to help the woman," let us show that we trust in the Lord, and therefore are "ashamed" to require the help of man. I shall say no more of the dangers which arise from outward violence, but go to the more formidable ones that arise from inward corruptions. The decays and the corruptions which are within the Church tend much to endanger it. The Church is a building, and a church may be injured when its foundation or any part of the structure is unsound. This occurs when Gospel truth is prevented or neglected. Christ is the foundation upon

whom the whole building is laid, and on which it is supported; "other foundation can no man lay than that which is laid, which is Christ Jesus." To substitute other grounds of acceptance than Christ, such as a moral righteousness of character, or even the graces of faith and repentance, is to lay another foundation. We should be careful, therefore, my dear brethren, not to lay anything in union with, no more than in opposition to, the Lord Jesus Christ as the ground of a sinner's hope.

Another cause of decay is, when Gospel holiness is neglected. If private Christians are to maintain "a conversation only such as becometh the Gospel of Christ," how much more does it belong to the ministers of the sanctuary of the Lord—"Holiness becometh the house of the Lord," "and they that bear the vessels of the Lord should be clean. Let us remember, that even divine institutions and ordinances may become of themselves, fruitless, and even Shiloh itself may become desolate when the Lord forsakes her.

Another cause of decay, is a want of love and peace among Christians. Dear brethren, it is with pain I must observe this, that there are dissensions among us: there seem to be divisions in affection, as well as divisions in judgement. Should we not remember that we are professors and followers of him whose grand distinguishing title was the Prince of Peace, and whose dying legacy was peace? There are many considerations from which I might press upon you the necessity for the cultivation of this principle of love and union among ourselves, and among the Churches at large: I shall mention one or two—I would urge you by the recollections of the people by whom we are surrounded, opposed to us as they are, and observant of all we do, and therefore we should be careful not to give an occasion of offence. The unreasonableness of the strife between the herdsmen of Abraham and those of Lot, is represented as being aggravated by the character of the nations by whom they were surrounded, "There was a strife between the herdmen of Abraham's cattle, and the herdmen of Lot's cattle, *and the Canaanite and Perizzite dwelt then in the land.*" Let us fear that if we do not live in peace, that we may not have God any longer among us. "Be of one mind," says the apostle, "live in peace, and the God of peace shall be with you," (2 Cor. xiii. 11.) as if he implied that his dwelling with us would be the consequence of our living in peace.

Another consideration by which I would press this union and peace among us, is, that our strife and divisions may be the cause, if not of drawing down God's judgements, at least of delaying his mercies. Remember the case of Israel of old. God was coming down to effect a great deliverance by Moses, and he endeavours to make peace between two brethren who were at variance: he fails in his attempt, and is forced to fly; and this was the occasion of many more years of misery endured in Egypt: "Then fled Moses at this saying, and was a stranger in the land

From the shortness of the time I have had to prepare, you will consider, my dear brethren, this as but an outline of the subjects on which I wished to dwell, I shall conclude this part with a few words on the preparation we should make for our sermons. I need hardly say that prayer is most essential and important of all, without which we can have no preparation, nor expect any blessing. Luther has well said on this point, "to have prayed well, is to have preached well;" and the more we are in prayer on the mount with God, the more will be the shinings of our face towards our people. But this is so fully acknowledged, that I feel it unnecessary to detain you on it. There is another point connected with this that I feel it right to mention: I have heard of some ministers, who have deemed it almost sinful to prepare, or to meditate upon their subjects beforehand, proclaiming it a want of faith in the power of the Lord; nay, I have heard of some who have even grounded their want of preparation on our Lord's command, and here cited as authority the Scripture, "take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak but the Spirit of your Father that speaketh in you." Dear brethren, I need but simply refer you to the passage to show you how foreign, how totally foreign, is this from the case from which it is thus cited as an authority. This is merely to give encouragement and confidence to the disciples and to others, who like them may be found fearful when brought before kings and rulers for his name sake; I only quote in confirmation of my views what a Christian divine has well said on this point "he that does not prepare what to say to his people, tempts God to come out of his ordinary way to his assistance, he that depends upon his preparation makes a God of his gifts." Time allows me to say no more upon this point; I therefore now turn to that which is the duty of watchmen. They are here represented as never holding their peace day nor night. Should the danger be by day, they are to sound the alarm: should it come unexpectedly at night, they are to give the communication of warning to beware. The direction to them is further enforced in this command "ye that make mention of the Lord, keep not silence, and give him no rest." "Ye that make mention of the Lord," is in the margin of the Bible written, the "Lord's remembrancer." This is supposed to be a reference to a custom in eastern courts, when certain officers were appointed to remind kings of what were the wants of their people; and we have from the Lord himself, a command "to put him in remembrance." Such an office peculiarly belongs to the ministers of God; and a sweet office it is, to put God in remembrance of what is the state, what the wants of their people; and to call upon him as a God of power, and a God of love to suit himself to their several cases and circumstances, and to visit them with his mercy and his grace; to make them willing in the day of Christ's power, and through him to reconcile them to himself. It is also their office as remembrancers, to put God in mind of his own

character, of his attributes, of power, mercy and faithfulness, and of what belongs to such a Being, so great and so glorious. Such a remembrancer was Moses found to be, and a prevailing one, though under circumstances that might well seem calculated to excite prayer, and prohibit all application. It is that revealed in the book of Numbers, when the people rejected the testimony of the spies who had gone forth to visit the land of Canaan, who showed their unbelieving fears, from the representation which was given unto them, as if the power of God was not able to overcome them; who despised the pleasant land in murmurings, and rebellions, called out to have their leaders stoned, and desired to return into Egypt. Here was a case which, according to all human probability, and certainly according to human character, would have been hopeless: yet even here, Moses is not afraid to act as a remembrancer to God of himself, although the Lord had threatened to destroy him, yet what says he? "Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now." (Numbers xiv. 15-20.) From Egypt even until now! every step of that way had been only marked with the rebellions and ingratitude of Israel; and yet Moses is not afraid to make God's dealings of mercy to them through all that time, the ground and reason of his still continuing to show mercy unto them. Oh, brethren! the sins of our people may be great, yea, we know they are great, yet still let us not be afraid to implore a God of all long-suffering and mercy for them, that he may bring them to repentance, and reconcile them to himself. I have only on this point to remind you of the unceasing importunity which we are here directed to use, and to which we are encouraged by every parable and promise of our Lord.

We come now to the last point, the object which was to be obtained, "that he would make Jerusalem a praise in the earth." This implies that the Church of God is in a poor, despised, and contemptible state, since it was prayed that God would put her in an altered condition. The dangers to which the Church is exposed, are two-fold, from outward violence, and inward corruptions. To violence her great Head was exposed, "the kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his anointed." Soon as Christ was born, he was persecuted; and as it fared with the Head, so it has

of Egypt: *and when forty years had expired.*" Thus for forty years, the Israelites hear not of him—and thus by that strife was the mercy delayed. I shall only now just state what the consequences will be, when God shall establish his Jerusalem, his Church, a praise in the whole earth.—It is when it shall be established in light. The kingdom of Satan is founded in darkness, and when his kingdom is destroyed, and that of Christ triumphant on the earth, then "the knowledge of the Lord will cover the earth, as the waters cover the sea."—It is when it shall be established in holiness—the kingdom of satan is founded in sin.—It is when it shall be founded in peace—the kingdom of Satan is founded in strife and division.

And now, brethren, dark and troubled as the present times are, we nevertheless have an assurance of these great and glorious days to come. If we rested our hopes upon ourselves, our hopes would be vain. But let us never forget that though we are poor and miserable instruments, and it is to the Lord we are to look, it is "he who will establish" his Church. And however unlikely present appearances may be, and however unassisted by human power his Church may be now, the deliverance may be as unexpected, and as solely from God as that spoken of in the Prophet—"I looked and there was none to help—and I wondered that there was none to uphold; therefore my own arm brought salvation to me.

Oh! you my brethren, who assemble here from year to year, let us pray for that happy time, when "the Lord shall have purged away the filth of the daughter of Zion, and shall have purged away the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by a spirit of burning."—Let us pray that the Lord will create upon every dwelling place of our land, and upon these our annual assemblies "a cloud of smoke by day, and the shining of a flaming fire by night." Upon all, "may his glory be a defence."

ON DIOCESEAN SYNODS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Observing in your Number for March last, a letter signed C. Momoniensis on the present condition and past treatment of the Church of Ireland, I desire to express my agreement with him in most of his views, more especially when he asserts that our Church has never yet had fair play, and that her evangelical, missionary, and corrective character has been neutralized, by making her the instrument of worldly policy, and the victim of political expediency. I also coincide with him in deploring, that our Church which deserves so well of the world from the soundness of her doctrines, the purity of her liturgy the holiness of her institutions, should have her discipline so deformed—her appoint-

ments so much abused—her ecclesiastical polity so much disarranged from its original platform. Seeing also as I do that public opinion has been brought to bear, and will be more so, upon matters as they now are, and that it is idle for the governing party in the Church to expect that things should stand still for *them*, when all minds are in movement upon other institutions. Dreading therefore revolution, I am anxious for a timely and temperate reformation in Church government, which in its present state has so many accusations brought against it by exasperated opponents; and to this effect would wish to see the establishment of synods, where professional honesty, intellect, and devotedness, might be exercised in support of the Church, whereby (and I say it with great respect, and without any desire to give offence) the bishops might be brought in check, and these now irresponsible prelates obliged in all important concerns to consult the presbyters of their dioceses; and whereby the inferior orders of the clergy would be restored to that power and influence in the Church which the ancient canons, and the laws and usages of England and Ireland had given them. In Ireland, more especially, I think it can be satisfactorily proved, that the second order of the clergy gave their suffrages in synods, and were the advisers, and sometimes the reprovers of the prelates—and that the bishop alone *was* not the *See*. Impressed with such views, I desire to call the attention of the readers, more especially the clerical readers of the Examiner to these exceedingly important points; and in order to show that C. Momoniensis and I are not singular, or without good authority in this our desire for the establishment of synods, I beg of you, Mr. Editor, to insert the accompanying paper of Primate Usher on the subject; and as there are those who would enrol Momoniensis and me amongst the enemies of the Church, most surely they must include also, the greatest divine scholar that ever Ireland produced—and we may rest satisfied in such company, and say, *sint animæ nostræ cum Ussero*.

VIGILANTIUS.

THE REDUCTION OF EPISCOPACY UNTO THE FORM OF SYNODICAL GOVERNMENT, RECEIVED IN THE ANCIENT CHURCH, PROPOSED IN THE YEAR 1641, AS AN EXPEDIENT FOR THE PREVENTION OF THOSE TROUBLES, WHICH AFTERWARDS DID ARISE ABOUT THE MATTER OF CHURCH GOVERNMENT.

EPISCOPAL AND PRESBYTERIAL GOVERNMENT CONJOINED.

By order of the Church of England, all presbyters are charged* to administer the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this realme hath received the same; and that they might the better understand what the Lord had commanded therein,† the exhortation of Saint Paul, to the elders of the Church of Ephesus is appointed to be read unto them at the time of their ordination, "Take heed

* The book of Ordination.

† Ibid. ex. Act 20, 27, 29.

unto yourselves, and to all the flock among whom the Holy Ghost hath made you overseers* to rule the congregation of God, which he hath purchased with his blood."

Of the many elders, who in common thus ruled the Church of Ephesus, there was one president, whom our Saviour in his epistle unto this Church in a peculiar manner stileth the Angell of the Church of Ephesus; and Ignatius in another epistle, written about twelve yeares after unto the same Church, calleth the bishop thereof. Betwixt the bishop and the presbytery of that Church, what an harmonious consent there was in the ordering of the Church-government, the same Ignatius doth fully there declare by the presbytery; with Saint Paul†, understanding the community of the rest of the presbyters, or elders, who then had a hand, not onely in the delivery of the doctrine and sacraments, but also in the administration of the discipline of Christ; for further proof of which, we have that known testimony of Tertullian in his general Apology for Christians.‡ "In the Church are used exhortations, chastisements, and divine censure; for judgment is given with great advice as among those, who are certain they are in the sight of God, and in it is the chiefest foreshewing of the judgment which is to come, if any man have so offended, that he be banished from the communion of prayer, and of the assembly, and of all holy fellowship. The presidents that bear rule therein are certain approved elders, who have obtained this honour not by reward, but by good report, who were no other (as he himself intimates elsewhere)§ but those from whose hands they used to receive the sacrament of the eucharist."

For with the bishop, who was the chiefe president (and therefore styled by the same Tertullian in another place,|| *summus sacerdos* for distinction's sake) the rest of the dispensers of the Word and sacraments joyned in the common government of the Church; and therefore, where in matters of ecclesiastical judicature, Cornelius, bishop of Rome, used the received forme¶ of gathering together the presbytery; of what persons that did consist, Cyprian, sufficiently declareth, when he wished him to read his letters** "to the flourishing clergy, which there did preside, or

* *ποιμαίνειν*. So taken in Matt. ii. 6, and Rev. xii. 5. and xix. 15.

† Rev. ii. 1.

‡ 1 Tim. iv. 14.

§ *Ibidem* etiam exhortationes, castigationes et censura divina; nam et judicator magno cum pondere ut apud certos de Dei conspectu, summūque futuri iudicii præjudiciū est, si quis ita deliquerit, ut à communicatione orationis, et conventus, et omnis sancti commercii relegatur, president probati qui se seniores, honorem istum non pretio, sed testimonio adepti. Tertul. Apoleget. cap. 39.

|| Nec de aliorum manibus quam presidentium sumimus. Tertul. de corona militis, cap. iii.

¶ Dandi quidem baptismi habet jus summus sacerdos; qui est Episcopus: dehinc presbyteri et Diaconi. Id de Bapt. cap. 17.

** Omni actu ad me perlato placuit contrahi Presbyterium. Cornel apud Cyp. Epist. 46.

rule with him." The presence of the clergy being thought to be so requisite in matters of episcopall audience, that in the fourth councill of Carthage it was concluded,* "That the bishop might hear no man's cause without the presence of the clergy; and that otherwise the bishop's sentence should be void, unless it were confirmed by the presence of the clergy:" which we find also to be inserted into the canons of Egbert,† who was archbishop of York in the Saxon times, and afterwards into the body of the canon law‡ itself.

True it is, that in our Church this kinde of presbyterial government hath been long disused, yet seeing it still professeth that every pastor hath a right to rule the Church (from whence the name of rector also was given at first unto him) and to administer the discipline of Christ, as well as to dispense the doctrine and sacraments, and the restraint of the exercise of that right proceedeth onely from the custome now received in this realm; no man can doubt, but by another law of the land, this hinderance may be well removed. And how easily this ancient form of government by the united suffrages of the clergy might be revived again, and with what little shew of alteration the synodical conventions of the pastors of every parish might be accorded with the presidency of the bishops of each diocese and province, the indifferent reader may quickly perceive by the perusal of the ensuing propositions.

I. In every parish the rector, or incumbent pastor, together with the church-wardens and sidesmen, may every week take notice of such as live scandalously in that congregation, who are to receive such several admonitions and reproofs, as the quality of their offence shall deserve. And if by this means they cannot be reclaimed, they may be presented to the next monethly synod; and in the mean time debarred by the pastor from access unto the Lord's table.

II. Whereas by a statute in the six and twentieth year of King Henry the Eighth, (revived in the first year of Queen Elizabeth) suffragans are appointed to be erected in twenty-six several places of this kingdom; the number of them might very well be conformed unto the number of the several rural deaneries, into which every diocese is subdivided; which being done, the suffragan supplying the place of those, who in the ancient Church were called *Chorepiscopi*, might every month assemble a synod of all the rectors, or incumbent pastors within the precinct, and according to the major part of their voyces, conclude all matters that shall be brought into debate before them.

* Florentissimo illic clero tecum presidenti. Cyprian Epist. 55, ad Cornel.

† Ut episcopus nullius catsam audiet absque presentia clericorum suorum, alioquin irrita erit sententia episcopi nisi clericorum presentia confirmetur. Concil. Carthag. iv. cap. 23.

‡ Excerptio. Egberti, c. 45.

15. q. 7. cap. Nullus.

To this synod the rector and church-wardens* might present such impenitent persons, as by admonitions and *suspension* from the sacrament would not be reformed; who if they should still remain contumacious and incorrigible, the sentence of excommunication might be decreed against them by the synod, and accordingly be executed in the parish where they lived. Hitherto also all things that concerned the parochial ministers might be referred, whether they did touch their doctrine, or their conversation, as also the censure of all new opinions, heresies, and schisms, which did arise within that circuit, with liberty of appeal, if need so require, unto the diocesan synod.

III. The diocesan synod might be held, once, or twice in the year, as it should be thought most convenient. Therein all the suffragans, and the rest of the rectors, or incumbent pastors (or a certain select number of every deanery) within the diocese might meet, with whose consent, or the major part of them, all things might be concluded by the bishop, or superintendent (call him whether you will), or in his absence, by one of the suffragans, whom he shall depute in his stead to be Moderator of that assembly.

Here all matters of greater moment might be taken into consideration, and the orders of the monthly synodes revised, and (if need be) reformed: and if here also any matter of difficulty could not receive a full determination; it might be referred to the next provincial, or national synod.

IV. The provincial synod might consist of all the bishops and suffragans, and such other of the clergy as should be elected out of every diocese within the province, the archbishop of either province might be the Moderator of this meeting, (or in his room some one of the bishops appointed by him) and all matters be ordered therein by common consent as in the former assemblies.

This synod might be held every third year, and if the parliament do then sit (according to the act of a triennial parliament) both the archbishops and provincial synodes of the land might joyn together, and make up a national council: wherein all appeals from inferiour synodes might be received, all their acts examined, and all ecclesiastical constitutions which concerne the state of the Church of the whole nation established.

We are of the judgment that the form of government here proposed is not in any point repugnant to the Scripture; and that the suffragans mentioned in the second proposition, may lawfully use the power both of jurisdiction and ordination, according to the word of God, and the practice of the ancient Church.

Ja. Armachanus.
Rich. Holdsworth.

* *Ἐπισκοποῦντες*, id est, superintendentes; unde et nomen episcopi tractum est. Hieron, Epit. 86, ad Evagrium.

After the proposal of this, an. 1641. Many queries were made, and doubts in point of conscience resolved by the primate, divers passages of which he hath left under his own hand, shewing his pious endeavours to peace and unity, which how far it then prevailed, is out of season now to relate, only I wish it might yet be thought of to the repairing of the breach, which this division hath made, and that those, who are by their office, *messengers of peace*, and whose *first word to each house* should be *peace*, would earnestly promote it, within the walls of their mother-church, wherein they were educated, and not thus by contending about circumstantialia lose the substance, and make ourselves a prey to the adversary of both, who rejoyce in their hearts, saying, *so would we have it*.

N. BERNARD.

REVIEW.

The Speech of William Conner, Esq. against Rack-Rents, &c. delivered at a Meeting at Inch, in the Queen's County, convened for the purpose of taking into consideration the state of the farming and labouring classes; and of petitioning Parliament for a Bill for the applotment or valuation of land by a sworn Jury. Dublin, 1832.

A Consideration of the Population of Ireland, with a View to bettering the condition of the People by means of an improvement in the Agriculture of the Country, in a Letter to Lord Cloncurry, by a Friend to the Poor of Ireland. Dublin, 1832.

The Works of Martin Doyle, &c. Wm. Curry and Co. Dublin, 1831.

The people of Ireland, and we mean (in the present instance) the Romish people, are being submitted to us as a much delusive agency, and as much mischievous excitement as any nation on the surface of the globe; having a national disposition peculiarly susceptible of such stimulents, and a quantum of knowledge just sufficient to encourage them in mistakes—like those walking in twilight, they are liable to have objects presented to them in fearful and mistaken forms: and as animals that are moon-blind, they are ever ready to start aside and stumble. Indeed our poor countrymen are just in that condition to be made the ready slaves of superstition, or the willing tools of noisy and turbulent demagogues. And, alas! there exists at present an alliance between the rulers of the people's superstitions and the managers of the people's animosities. And by means of this combination, the first great object, namely, the Roman Catholic Relief Bill having been gained; the Government having also given way in a great measure to the opposition to tithes; so now the ulterior measure is beginning to develop itself, and the overthrow of landed property is daringly contemplated. And the landowners of Ireland—eleven twelfths of whom are Protestants, possessing confiscated

property,—have need to look to their possessions, for they may rest assured, that agitation is about to take her seat, and howl like a BANSHEE her death-song at their own doors. As Christian Examiners, perhaps it may be considered beneath us to notice such a wretched farrago of frothy declamation as the pamphlet which is placed at the head of this article. But its very extravagance, its bad taste, its distorted views, its ignorance, its absurdity,—seasoned as it is with all the appliances of cayenne pepper, cocculus indicus and vitriol, make it dangerous, and therefore worthy of observation. For every pot-house agitator, and every village O'Connell, can as he returns from mass of a Sunday, gulph it down and pass it round, together with the equally drugged, and equally poisonous whiskey; and thus will the kindred spirits circulate from man to man, stimulating mind and body to the overthrowing of Protestant property, and dissolving British connexion. Therefore it is that such a tract as this, which even the lowest labourer in Scotland would (as beneath his notice) trample under foot, is well calculated for the meridian of Munster, for White-feet and Terry Alts. But we desire particularly to notice it, because it may help to open the eyes of the Irish landlords to their danger, to their real interests, and to the necessity there is of a union of spirit, purpose and defence with the Irish Protestant clergy; for we very much fear that landlords have looked, some with a quiet composure, others with greedy eyes, upon the schemes now in being for the abolition of tithes, and smiling secretly at the probable success of a combination, which would ultimately tend to their benefit, and theirs alone—they have said in their hearts *sic vos non vobis*. The fools—never considering, that if tithes are conspired against as the badge of a conquered people, for such a Popish member of Parliament in his place assigned, as the cause of their being considered so intolerable—how much more are forfeited estates, in the hands of the descendants of Cromwellian and Williamite officers, badges of a people that have passed under the yoke; therefore if the Protestant proprietary are wise, they will now, for their own sakes, stick by their own clergy, and consider the attack upon them but as the attempt to storm an outwork that forms a main defence of their own fortress. We have reason to know that many of the Protestant gentry in Leinster and Munster have been found in the combination against tithe, and could put our finger on the name of one, a Cromwellian, who, holding six hundred acres of forfeited property in his own hands, has refused to pay tithes. Now if ever our pages meet the eyes of such a gentleman as this, and it is to be feared that they will not, for Irish squires are not apt to read much for edification or correction, we entreat of him to consider the consequences that are likely to follow from such speechifications as that of Mr. Conner's, and from such excitable declamation as the following:

“While the idle or property-class bask in the full meridian of ease and affluence—nay, in indolence, waste, and luxury, the industrious are left to

pine in want—to bedew the fruits of their industry with sighs drawn from hearts fainting with hunger—with tears shed for the hapless fate of their miserable offspring, doomed to languish in a kind of living death, amidst the richest abundance raised up and brought to maturity by their own hands. Here are the baneful and blasting effects of war-rents, and have they not reduced us, civilized as we call our state, freemen as we call ourselves, far below the state of the veriest West-Indian slave, or the wildest and most unreclaimed savage? I would ask then to what state of society, civilized or savage, bond or free, are we to refer this strange phenomenon, of a whole people starving in the midst of overflowing abundance? I shall not so far practice on your credulity, as to attempt the task of making you believe that any nation or community of men of ancient or modern barbarism could present such a state of things as this country presents. For I will assert it in the face of the world, that it has been reserved for the height of civilization to exhibit, on the world's stage, a degree of barbarous, cruel, and selfish oppression unknown, unheard of, by the most barbarous and ferocious people of ancient or modern times."

The remedy which the agitator proposes for this, is set down as follows:

"I see no remedy for the evil, after years of careful and anxious consideration of the matter, but a legislative measure such as I have pointed out, that would institute an applotment of lands, let or to be let, that this valuation of lands be made by a jury of sworn men, so that we give the landlords the same security for their property that all have for their lives on just principles, and under proper regulations, in which the interests of all these parties shall be secured. The landlord must have the full value of the raw uncultivated soil; the farmer, a full recompense for his skill, industry, and capital; and the labourer, out of the most ample abundance, be amply provided for. The desolating rack-rent principle, of the landlord taking advantage of the unnatural and ruinous competition for land, by being permitted to take the utmost he can get for it, would be utterly exploded—clean taken away for ever. Mark you now, I beseech you, the effects of this measure. They are two-fold; first, it would, by laying down the land to its just value, cut up the whole Upas tree of grinding oppression by the root, and protect you from an over-charge of rent. Secondly, it would prevent all after-shoots of tithe, tax, cess, &c. from running up, by enacting that all acreable assessments whatever should be set down as so much of the rent, valued by the jury, discharged. This act would indeed be to take the water from the whole fry of extortion and corruption, it would truly be to throw the Leviathan of oppression himself to the shore on his back, there to disgorge and to die. By this measure which I shall call the farmer's and labourer's magna charta or great charter, the industrious man pays what a sworn jury of men say is the value of the raw soil; and more than that, in the shape of rent, or tithe, or cess, he cannot be made to pay."

He further supports his position and urges his remedy for Ireland's evils by the following burst of Hibernian oratory :

"Has it not then all the certainty of a self-evident proposition, that rack-rents, tithes, cess, and the whole disproportioned charges on land are the parents of poverty and poor laws; that they have produced the appallingly atrocious phenomenon of a whole people starving and naked in the midst of the greatest abundance of food and clothing? And yet, forsooth, we must fall down and worship this idol set up by the law, this great Diana of the landlords, this blood-drunk Moloch of the parsons! Yea, good people! but we must moreover submit to be vilely treated by them; according to the present existing laws, you must let go with them the very skin from off your bones, and the half-digested food from your stomachs. Through the drain of all these the country is reduced to the state of a man in the last faintings and loss of blood, while poor laws are the hideous images which present themselves to his perturbed imagination, in the last faint struggles of retiring sense and animation. But a truce to the woes and the wrongs of my country. I turn away, horror-struck, from the hideous picture, at the sight of which, the blood rushes to my heart, and then retires again in the coldness of death. I was enumerating some of the principal advantages which would accrue from the contemplated Relief Bill; that it forms the only proper substitute for corn-laws and poor-laws—that in fine it would remove a great and deadly stagnation, by circulating the vital fluid of wealth through the heart of the country, which heart I have shown to be the industrious. But time warns me to refrain from a full description of the delightful scene which opens on my view—to call home my thoughts which would linger on the mild yet bright horizon of a rising sun; that would luxuriate in the glory and happiness of my country—that country! the land of song, of chivalry, of love, of hospitality, of all the kindest affections and noblest faculties of man! But alas! the cry of wild anguish, the heart-piercing shriek of hopeless distress, have been too long heard through her beauteous vallies, and from the tops of her green-capped hills! Oh yes, I am called away from these heart-cheering, soul-inspiring anticipations of good, to our dear Ireland, that would warm my heart and fire my tongue, to the defence of that great principle which I fondly hope would realize them—I mean the applotment or valuation of land. I think my ear catches the first objection, as it floats distinctly in some undefined jargon about vested rights. Vested rights! O, I take the words to my heart, for they speak volumes in favour of the labourer, and in support of the cause I plead. For did not the Almighty vest the right of the labourer to the fruit of his labour—in whom? Was it in the landlord or in the parson? No truly, but in the labourer himself."

Such is the stimulating declamation which supplies the place of sound principles of political economy with the misleaders of the Popish Irish, and so in order to upset the rights and dominion of the Protestant landowner; a maximum is to be put on rent, and a jury of Popish landholders, the descendants of those septa

who originally possessed the soil, shall fix the quantum of income, which may be allowed to the proprietor.

But let us step in for once, in aid of the landlord's rights, and in support of sound principle, and let us see whether it is really the case, that high rents are the cause of the poverty of the Irish labourer—and whether the unproductiveness of Irish agriculture, and the degraded and discontented state of Irish farmers, are owing to the oppressions of the landlords; and in instituting this enquiry it is but just and right to make comparison of the state of the Irish with the Scotch and English landholders; and observe whether the Irish are more excessively burthened, so as to make them so peculiarly cry out.

There is no necessity whatsoever for asserting that, rent is not a burthen; nor is there a necessity for proving that a farmer would do better without any payment at all; neither is there any use in shewing that the Irish pay more rent than the Russian boor or the Polish serf; but the point to come to is a comparison of rent, tithe, and other burthens, with the English and Scotch landholders; and if it can be proved that the Irish are better off in those respects than their fellow subjects, there must be some other cause sought for, when accounting for Irish poverty amongst the agricultural classes—than high rents. Let us then make the enquiry whether the rental of Ireland is so excessively high, and the landlords so exacting, as is represented. We think not. We have taken some pains to ascertain the rental of Ireland, and believe it to amount to about fifteen millions sterling; and supposing the surface of Ireland to amount to eighteen millions of statute acres, we come to the conclusion that 16s. 8d. is the average rent of land in Ireland. Now supposing that there are thirty-eight millions of acres in England and Wales; and that the rental of that portion of the United Kingdom amounts to £30,000,000, the proportion then of rent to land is in Ireland, as fifteen to eighteen; and in England and Wales as thirty to thirty-eight,—or by the acre the rent in England is 15s. 9d. per acre; balancing the mountains of Wales, Cumberland, Yorkshire, and Derbyshire, with the mountains of Ireland; and the lakes, moors, woods, wolds, and sandy districts of England, with the bogs and lakes of Ireland. It may be concluded that there is about a proportional quantity of really productive soil in both islands; and so far as rent goes there is but eleven pence more per acre paid in Ireland than in England and Wales.

Now let us look to the charges which the farmer in South Britain is called on to pay, *in addition to rent*.—Mr. Lowe, in his valuable work, "*The Present State of England*," published in 1822, calculating the expenses of cultivating one hundred acres of land in England, in the year 1803, about thirty years ago, (and we believe the expenses of cultivation are much more now); sets down the rent at £121, or £1 4s. per acre, the tithe and parish rates at £57; to these must be added horse tax, window tax, &c. &c. amounting to at least £7;—and thus we have the English

farmer, while paying £1 4s. for his rent, paying nearly fifteen shillings per acre for additional charges.

Let us now look at the Irish farmer, and let us suppose that he pays £1 10s. per Irish acre, or per statute acre £1, and let us suppose that he pays 2s. per acre round for his tithe, and 4d. per acre for his parish cess.—4s. per acre for his county cess, and then let us compare his charges with the Englishman, and we find that the latter has to pay 12s. 8d. per acre more than the former, for an inferior soil, and with infinitely a higher out lay for labourers' wages.

But the fact with respect to the Irish cultivator is, that he is really less burthened with direct or indirect taxes than the French, or almost any continental cultivator; the Irish, according to the letters furnished by Mr. Lowe, and by Mr. Bryan in his late and excellent work entitled "*A Practical View of Ireland*," states the proportion of public burdens paid by each individual of the European nations; and from this Table it appears, that each man in Ireland pays only 11s., while the French pay £1 4s., the Germans 13s., and the English, £3 2s., so that the English pay six times as much as the Irish, and it seems on the whole, that the Irish are the least taxed population in Europe, save the Swedes, the Neapolitans, and the Russians.

Here then we see the Irish exclaiming against high rents, and their agitators urging them on to seize on the property of their landlords; when in fact, they may now come into competition with the English farmer, less burthened by 12s. 8d. per acre, in direct charges; and furthermore disencumbered of other indirect drains on their industry, which the English farmer suffers under, but still stakes his patience and his industry to rise superior to. Now we would ask why it is that the English farmer claims and is allowed a protecting corn law? Because his additional burdens, and consequently his cost in production is greater than theirs from whom corn may be imported; and we conceive that a good corn law would be that, which kept pace in its protecting duties with those additional burdens. But we would ask the Irish cultivator what claim has HE to a protecting law commensurate with that of the English agriculturist; and if he now enjoys, it may not the Englishman justly exclaim, "Why are we burthened and the Irish are not? And why should we be made to suffer for the idleness, or the ignorance, or the agitations of the Irish?" The Irish, we hold, may raise corn as cheaply as the continental cultivator: for the cost of production in Poland, *independent of rent*, is (one year with another), 86s. per quarter, or about 20s. per barrel; and it cannot (according to evidence given before the Agricultural Committee), be delivered in England at less than 55s. per quarter, or about 32s. the barrel of twenty stone.

Thus we see that there must be some other cause than high rents assigned for the poverty of the Irish landholder; and the outcry of their being ruined, and degraded, and constrained to live on potatoes by their landlords is altogether unfounded, and

such a charge is brought by priest and demagogue with a view to blink the REAL causes of Irish poverty, which, in fact, arise from far other sources, as by-and-by we shall show.

It may, however, be true, that in many instances there are undue charges for land made by greedy landlords, who take advantage of the competition* of a pressing people; but when Dr. Doyle and others in the presence of Englishmen, make assertions that some landlords charge seven or eight times the value of the land, the statement involves a deception. In many places landed proprietors are in the custom of letting out their ground for *one crop* to individuals, in what is called *con-acres*; and as this is always fresh virgin land, that is sure to bring heavy crops of potatoes or oats without manure, so a proportionate price FOR THE ONE YEAR is laid on it, and thus it may be said to be charged seven times the value of the land, or seven times more than a farmer would give for it on a lease of twenty-one years; and men are willing to take it at such a rent, and it is found a profitable speculation, for it will bring £20 worth of potatoes, or £10 worth of oats in a good season: therefore, the *con-acre* system is not bad for the tenant, but the landlord.

Let us now see what it is that the landlord is really culpable for, and we deem it is not for his over exaction, but want of care; many landlords cannot exact, for their lands are set on lease, usually for three lives, or thirty-one years; and we have already shewn that the average rent is not exorbitant. But where the landlords are really to blame is, that (taking them as a body,) they have never shown a paternal care for their tenants; they have not prescribed proper covenants in their leases, so as to protect their properties from numerous mismanagements, they do not enforce rotations of crops, and other modes of rural economy, which have been found beneficial in other countries. Moreover, they have not exerted the influence which would react not only on the industry but on the morals of the people. There was a time when the Irish landlords might have introduced and upheld scriptural instruction amongst the people; but alas! the forty-shilling franchise was a tempting bait that Satan threw down between the landowners and the landholders—and both one and the other sacrificed their true interests to catch at its temporary benefits; and the priest and the demagogue then stepped in and turned the mischievous engine to work their own purposes.

The landlords of Ireland, possessed of the mere raw material of the soil, of very expensive habits, deeply weighed down with mortgages, and other incumbrances, and obliged as they were on the return to cash payments, to pay in gold what they borrowed in paper, (by which means the creditor was advantaged to the

* We have reason to believe, that for many years the cause of this competition has been the desire to get into possession of land by any means; not with a view of paying rent, but of holding it on the White-boy system, in spite of landlord or law.

full amount of one-third more than he actually lent), under these circumstances, the landlords having no capital of their own to improve the lands, either through negligence or necessity, or perhaps both, gave by lease their unimproved lands to unimproving tenants, who also having no capital, no well directed industry, no patience to pursue a well contrived system of amelioration of the soil; and unrestricted as they were as to building, subdividing, or manuring, of course have remained behind their fellow subjects of England or Scotland; and we verily believe that were the common run of Irish tenantry to have their holdings rent free, they would still be poor, in the midst of heaven's bounty; and would still be, as they now are, oppressed by their ignorance, their prejudices, their passions, and their priests.

If then it is not the high rent of land that weighs down the rural population of Ireland, let us see what it is that keeps them in their evil and complaining state, and by turning to the two other works at the head of this article we may find some help in arriving at the true causes. The letter to Lord Cloncurry, which we believe is written by a very worthy and intelligent clergyman, the Rev. Mr. Hardy, of Kilcullen, gives this sketch of the real state of the country.

"And, when we further consider that Ireland is an agricultural country, with an able, intelligent agricultural population, though lamentably ignorant on the subject of husbandry; that she possesses a most fertile soil, though not cultivated to within one half of its possible produce; that her peasantry are ill fed, and worse clothed and housed, while every field could afford profitable additional employment, in the proportion of eleven to three, on a judicious application of capital, thereby relieving the poor and enriching the farmer; that England and Scotland have set us a pattern to work by, for the improvement of our own staple manufacture, for so I consider tillage; that the former offers to take our entire surplus produce, and to send steam-vessels even into the heart of the island, to convey it to her markets without duty, while she exacts heavy imposts from foreign growers.

"I say, my lord, when we consider these facts, it requires not much penetration to see where we can "better the condition of the people of Ireland," not merely the poor portion of it, but every grade, from the pauper to the lord of the soil: and let us just keep before our minds, what an an alteration it would make in the commerce of the country and the condition of the labouring classes, farmers, artificers, small and large dealers, to have our present produce doubled, by the active employment of the lower classes, and the capital and intelligence of the upper."

That Ireland has not taken advantage of her opportunities, and that it is something else than high rents that has retarded her advance, Mr. Hardy states as follows, in corroboration of what we have said:

"The Continent of Europe is now pouring in her thousands of quarters of corn into British ports, clogged as they are with restrictive duties, while

we, without duty, with a free trade of corn and cattle, have our people, our land, and our ships, comparatively idle; and also, paying less money in taxes, rent, and other imposts, than some of the countries which are now supplying England with corn and butter."

But, says he—

"The Irish philanthropist need not despair of placing his countrymen in comfort and independence, when he turns his eyes from our half cultivated fields; to the examples of successful husbandry in Scotland, England, and Holland; and to the never-ceasing and increasing demand for agricultural produce in the English market.

"Here, my lord, lie our only certain hopes of wealth for our landholders, and bread for the poor; here we can extend the hand of plenty to our poor, while we enrich every grade above them; we may change the face of our country from sickly decay to health, vigour, and beauty; we may make England independent of foreign supplies of grain, and in some measure of foreign marts for her manufactures. All this can be effected without changing a single family from its present location or without doing violence to any national custom or prejudice. If we any longer neglect or despise this our great national resource, we shall continue, as we are, a disgrace to our character as an agricultural people, with a starving agricultural population, in the midst of the worst husbandry to be found in any portion of the United Kingdom, and that too with a free market, and also a pattern for our instruction at the other side of the channel."

The author then proceeds to give a picture of the poverty and want of employment in the district in which he resides, and it is well to bear in mind, that it is one of the most fertile and best cultivated districts in Ireland, namely, the best part of the county Kildare, and he says:

"What can be expected from such a mass of poverty? Is it not appalling to the statesman? Is it not appalling to those possessed of ought to lose? Is it not truly heart-rending to the Christian philanthropist, to be assured, that such is the state of even a comparatively favorable portion of Ireland? But, my lord, the remedy lies with ourselves; with the *landlords* and *landholders* of Ireland alone the fault and the remedy lie, and I trust they will have sense and public spirit enough to rescue their country from such a deplorable state.

"I think it is not too much to assume, that if we can show that an improved system of agriculture in this district, could remove pauperism from such a dense population, it can do so over Ireland, at all events, to a great extent; and it would be rather absurd to deny to the majority those blessings, because there might be a few situations where they could not reach. But even this I cannot admit, for there is no spot of Ireland where the *parochial work-farm*, hereafter to be noticed, and an *improved system of husbandry among the farmers*, would not relieve its population, however dense.

"I have ascertained that in our district there are

No. 1, ...	445 farms or holdings,	under 20 acres.
2, ...	101 ditto,	from 20 to 50 ...
3, ...	28 ditto,	from 50 to 100 ...
4, ...	16 ditto,	from 100 to 200 ...
5, ...	6 ditto,	from 200 to more ...

" This latter class contains 1400 acres, farmed by gentlemen holding from two to six hundred acres each.

" I have, on the most patient investigation, ascertained, that the two first classes of occupants do not support, by the tillage of all the farms in their possession, more than one family to each farm. Those on the small holdings not having work to employ, and consequently not to support each family, and therefore having time to spare to do any extra work required above the resources of the farms on the second class. This will bring those two first classes, on an average, to support a family to each. The amount is five hundred and forty-six families.

546 families.

The third class will give occupation to the family on each farm, and one labourer, throughout the year, who, if paid his shilling a-day, will be enabled to support his family.

We count two families supported by each farm of this class,

...	56	...
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Classes four and five, containing 1400 acres, if farmed according to the usual system practised in Ireland, may give support to three families for every one hundred acres,

...	42	...
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644 families.

" By this it will appear, that on the present defective system, both as to size of farms and mode of farming, only six hundred and forty-four families are supported, and that in a wretchedly uncomfortable manner, by agriculture in this district, out of a population of seven thousand and thirty-nine souls, or one thousand two hundred and eighty-eight families. By the population table given above it will be seen, that 1194 *persons* are chiefly engaged in agriculture. If we assume, that two were found by those taking the census to be the average of each family "chiefly engaged in agriculture," my calculation makes a larger allowance on the side of the present system than the fact would seem to warrant. This is all the better to ensure the value of my calculations. Now, suppose this district divided into farms of not less than one hundred acres each, similar to most of the improved districts in Scotland and England. Such as would afford respectable maintenance to a farmer and his family, and give him scope to employ the cottager, the year round at remunerative wages; and suppose he could work his farm as his neighbours at the other side of the channel do, he must employ at least ten men (some count twelve) to every hundred Irish acres, or six to the English, throughout the year, together with women for weeding, &c. and extra men in spring and harvest. This, we will say, will give ample support to ten families. A man employed constantly, at fair wages, can main-

tain a family of five or six. We will here throw in the females and extra men into the account for additional comforts, his boys and girls taking extra work: we will calculate on the eleven thousand acres, leaving the seven hundred and seventy-eight for waste, and cottagers' gardens, and we wish to see them possessed of ample ones.

This would give employment to 1100 men, and consequent support	
to so many families,	1100
Add thereto 110 farmers' families, which would also be supported	
on their farms,	110
	<hr/>
	1210

"Here we see twelve hundred and ten families could be supported, in comfort and independence, peace and plenty, simply by a change of system, *by doing well what is now done ill*, and this is nearly double the number which are now provided for in penury and discomfort."

Mr. Hardy then gives a comparative table in which he sets down the produce of the common Irish and the improved systems, and he shows, that off one thousand and sixty acres in four years, the produce under the Irish management, is but £4640, while off the same soil under the improved system, it is £8692; thus as he has it, nearly four pounds per acre are made by introducing the husbandry of Scotland. Are we not then justified in asserting, that if the Irish tenantry are permitted to go on as they now do: had they their land for nothing, they would still be degraded and impoverished. Speaking of Irish agricultural skill: he says

"In this our farmers are lamentably deficient: chance, and the markets, seem to be the compasses by which they steer. "What can this field bring?" is the yearly inquiry. "Will it have strength to bear another castigation?" is the lenient cogitation of the task-master. Not, as the prudent Scotch or English farmer would say, "Is this my system; is this the crop which naturally falls in, in my rotation?" The one thinks only of to-day, the other, thinking with equal solicitude of the morrow, regulates his rotation so as not to exhaust his land, but has an equal produce of the whole farm every year, as far as the seasons will allow; fitting each turn as systematically as the cogs of the wheels in a machine, always turning and performing the required work, without one part disarranging another; on the other hand, the Irish farmer may be compared to a machine out of order, one wheel dashing against, and disabling another, while, the impelling power being undiminished, the work of destruction goes on, till the whole is knocked to pieces in the general crash. He frequently looks to the state of the markets with a most knowing eye, to regulate the crops he is to sow the ensuing spring; or the crops he is not to sow, for the substitution of stock on his "*let out*" ground. If barley bears a good price in 1830, he is sure to sow it in 1831; all following the same speculation, barley is a drug, and he is a season late for the advance. Are oats a good price now? he will successively take a second, third, a fourth crop, out of some luckless

field, never considering that he must partake of the misfortunes consequent on its over exertion. After this the field lies 'coshier,' that is, 'resting,' under a crop of thistles and docks, till 'tired nature's sweet restorer, balmy sleep,' revives the patient for another course of cathartics. Do cattle rise in price and corn fall? he turns out his land, if he can 'put up' a few cows. Do cattle fall? the unseen but certain consequence of every one changing with the times, he sells them out at a reduced rate, and breaks up his pasture and meadow land. The manure for this new plan of tillage is never thought of; the source of its production is removed by the sale of his cattle, just as its want commences; and the old story of exhausted land, 'let out to rest,' starving stock upon the same, and of course, bad prices, must greet the landlord or his agent on every rent day. *The poor cottager all the while is the sport of this in expedient.* He can never speculate on more than a few days work in harvest or spring; and if he live in the days of the farmer's experiments on stock, he and his are nearly dead with starvation for want of work. If he happen to live on the farmer's take, he is almost sure to pay double rent for his holding, and seldom sees a shilling coming to him in the shape of remuneration for his labour. Thus misery and wretchedness pervade all classes of society, from the landlord down to the wretched cottager. *Nothing is certain but poverty!*"

Mr. Hardy then makes the following just remark :

" See, my lord, what the state, the landholder, the cottager, the smith, carpenter, &c. &c. lose by the present erroneous system. Politicians may seek for the causes of our poverty in various sources in vain, while they overlook these facts. Here abundance of money can be made, our people fed, clothed and housed, and every grade of society, every trade and calling, be enriched, even though we might admit a fall of prices from the increased supply. But, again I repeat, while England pays one guinea to the foreigner for corn and butter, and while we have a peasantry in want of food, we need never cease tillage in this agricultural country. If prices fall, the rate of the labourer will fall with the fall in the price of food. If the labourer can get his loaf for ten pence, when he formerly paid a shilling, he can work at ten pence a-day instead of a shilling, and so in proportion for all he consumes. If we can send corn to the English manufacturer at half its present price, he can send our labourer and farmer his goods proportionably cheap. The increased consumption of all the articles in use will create a corresponding increase in the resource, and Government can, by this accession of income, diminish the taxes."

In order to bring the new system into operation Mr. Hardy advises that a model and work farm shall be commenced on in every parish, and that the capital necessary for the carrying the system, shall be raised from the rich in the parish. On these work-farms the poor are to be employed; and he further supposes that they will serve as model farms and agricultural schools, from whence the adjoining farmers can be supplied, not only with examples of a better system, but also with farm servants of a better description.

There is not room in this article to enter into the enquiry as to the probable success of work-farms, established for the employment of the poor; but this we are disposed to say, that as the writer of the letter to Lord Cloncurry has only looked to the amelioration of the farming character of Ireland in an economical point, and has proposed an economical remedy only; he has not dug to the root of the evil, nor is his improvement likely to operate effectually until the radical and moral remedy is applied, and by turning to the very useful tracts of our old friend Martin Doyle, whose highly popular and useful treatises we have heretofore noticed with all possible approbation, we shall therein find, that improvidence, want of trustworthiness, inveterate habits of time wasting, in drinking, fair frequenting and coshering; together with that irrepressible propensity to enter into secret associations, and party feuds; these, with all the outlay of time and money that is made on their superstitious observances, their wakes, their funerals, stations, patterns, and holidays; and on the back of these the priest's dues, and the demagogue's tribute; these are what keep down the Irish farmer and labourer, and render him incapable of coping with his Scotch or English, or even his Ulster Protestant fellow subjects. Martin Doyle thus exposes the waste of time, money, and cattle which the Irish Farmer is constantly in the habit of committing.

He describes as follows the evils of whiskey drinking:

"If your horses be badly fed, they can only do half work; consequently half the time of ploughman and driver (if you foolishly employ one) is lost. But the matter is this—if you feed your horses as you should do, the cost will be £20 8s. 2d. for each; and if you half starve them, they will do little work and die prematurely. It is clear that, except, perhaps, on the sea side, where the drawing of sea-weed and sand may repay, or when horse labour on public works, &c. &c. can be constantly had, you should not keep a horse on a very small farm; hire a plough and harrow occasionally, (which may be got for a comparative trifle,) on small holdings; for unless there is a demand for horse labour in your neighbourhood, your cattle are idle three parts of the years; and when they are employed at road or other work for two shillings a day, what remains after feeding them? just as much as will pay for their keeping, if they be kept properly. There is one mode of occupation, however, for your horses, which you on an average contrive to have fifty-two days in the year, and which, to say the truth, you industriously avail yourselves of—I mean attendance upon every fair and funeral that is within your neighbourhood; but I cannot see that any pleasure is to be derived from visiting fairs, unless you have more business at them than merely buying the step for a spade, a handle for a flail, or nails for your brogues, which you can purchase at home; nor can I see the necessity of attending the funerals of those with whom you had neither relation nor intimacy. And as far as your horses are concerned in these expeditions, I have but too often occasion to pity their sufferings, when I witness the abuse they undergo at

funerals and fairs. How often do we see a drunken, unfelling fellow, cruelly spurring, and at the same time reining in, the ill-used animal, which has been for hours patiently starving at the door of a public house, while his brutal owner, insensible to his fatigue and hunger, has been guzzling punch or raw spirits, until he is hardly able to mount again. Now, every one knows that working horses ought to be treated carefully and worked slowly, and that they should not be even trotted at their work; for one day's over-driving is worse than a week's regular field work with suitable keeping; but, as if this were mere nonsense, the working horse, besides being shamefully abused, as I have above stated, is often, when unyoked from the plough or car, either rode home, or to a scanty pasture, at full gallop, by some untrained and unthinking imp. What a waste of food, which would otherwise go to market, or consumed at home in rearing and fattening cattle for the butcher, is caused by the numerous and supernumerary horses which small farmers are so anxious to have.

"The Right Rev. Doctor Doyle, in his excellent and useful letter to the Secretary of the Dublin Temperance Society, says, that 'excessive drinking is the root of all evil in Ireland, and that he knows not a vice that has not its origin in drunkenness, or does not receive increase from it.' Whiskey kills more victims than any disease whatever—fills the gaols and the hospitals, and brings sorrow and anguish of heart to the innocent, as well as to the guilty, more than any other cause whatever. Most of the crimes which are committed in this country—robberies, burglaries, aye, and murders too, are planned under the influence of whiskey. A remarkable instance of this is thus stated to have occurred in the south of Ireland. One fellow was telling another of some terrible vengeance he intended to take for some injury, real or imaginary. 'Och, Tom, sure you wouldn't find it in your heart to do such a thing?' 'Yes, but I would though,' replied the other, '*with the help of whiskey!*'

"The Irish character is naturally kind and cheerful; and were it kept free from the excitement of politics and whiskey, would shine, as to its lower classes, beyond that of other nations. It is melancholy to see a brave, warm-hearted, and naturally amiable people, who are grateful for kindness, and unsubdued by privations, turned into ferocious savages by those excitements, which every prudent man should avoid; but where is the man that is prudent at all times, and has steadiness enough not 'to put into his mouth, (as I have read in a play) an enemy to take away his brains?' I do really believe that but for the whiskey, there would be nothing but shaking hands in a fair, instead of cudgels; and that the animosities of factions would, in most instances, be smoothed down, and mellowed by a few imperial quarts of nutbrown ale.

"You well know that on almost every occasion on which people meet for business or pleasure, the whiskey-bottle is made a party; that neither wake nor funeral is without it; and that even the solemnity of the grave is sometimes disturbed by its polluting presence. Is there a christening or a marriage without it? is there a fair or a pattern without it? is there a single bargain concluded, a cow or a pig bought or sold in a market or fair without

the whiskey-bottle being introduced before the payment? Look at the tents, how are they filled with fathers of families, with young boys, taught to consider that their approaches to manliness and manhood are best proved by their ability to drink without being sick or drunk, or, in other words, by making their heads in time. See young women in those places, under pretence of being treated to a fairing of gingerbread, in reality indulging in punch and coarse conversation, which too often is the accompaniment of strong drink, and then tell me that you are all sober people, and that whiskey does no harm. See the small holder or labourer, whose only business at a fair is, perhaps, to buy a spade-handle, standing at the tent-door in hopes of meeting some good, gay fellow (that is, some tipsy fool) who will treat him to a glass or a naggia. What becomes of him afterwards? I'll tell you—

‘He goes into a tent, and he spends half-a-crown;
Comes out, meets a friend, and for loves knocks him down!’

And then pays a month's visit to the tread-mill, his family reduced to beggary in the mean time.

“‘Do you see that horse drinking?’ said a farming gentleman once to his herd, who, to the great injury of his master's cattle, had been tempted at a fair to guttle a great deal, ‘he just takes what his good for him, and no more.’

“‘Thru for you, master,’ said the other, ‘but he has nobody to say to him—here's to you.’”

And now as to the want of common honesty which every person who has to do with farm servants in Ireland has reason to feel and to deplore. Look at the picture which knowing Mister Doyle gives of the Irish plan of training of children in the way they should go—

“The melancholy fact is, that your children are too generally trained up to be what is called sharp and cute—that is, to take every possible advantage which does not amount to downright robbery; and they are especially instructed to conceal the truth, if the telling of it should in any way injure the interests of themselves or their friends. I have known a child to be beaten for answering a question in sincerity and truth. This is horrible to think of: ‘don't tell for your life, or I'll break every bone in your carcase,’ is the usual phrase by which a child is taught to conceal facts which ought to be disclosed at once, in an honest, straight-forward way. Cunning, in short, too frequently characterises my humble countrymen.”

We have now, we think, proved our point, that it is not high rents, but bad economical and moral habits that prevent the Irish from arriving at prosperity in agriculture, or indeed in any other walk of industry. We desire to lay the stress of the evil on the people's moral deficiency, and are quite sure that even were the Irish at this moment possessed of the £50,000,000 of capital which they would require to make them equal with the Scotch or English, they would so misapply it, that it would waste

away in their hands. What the Irish want, and without which they never will be great and good. Are strong laws applied to the grown, and scriptural education to the rising generation. British law is just as unfit for the Irish, as it would be for the Portuguese or Sardinians; and as the natives of Sicily, Corsica, and the Peninsula when offered the British Constitution, rejected the blessing, as unbecoming them as "a jewel of gold in a swine's snout." So the Irish Romanists despise and trample on British law as the frogs in the fable did on king Log, over whose majesty they leaped and gave it most unseemly usage.

There should then be sent down on these despisers some more majestic presence—those who are too strong for mild laws, should be provided with some stern rule that will prove too strong for them. We repeat it, until the men of this generation pass away, and bury in the grave their lawlessness, Ireland cannot rise to a fair measure of prosperity, and it is only when another succession shall come into operation, who will be taught to live under the constraining influence of bible Christianity; it is only when priests shall cease to have the power of terrifying by arbitrary excommunication, and when demagogues shall be powerless in working on ignorant susceptibility, that capital, will flow in, increase, and fructify in this our land. Indeed it is only when men shall learn from an habitual perusal of the Bible, that it is well to fear God and the king, and not meddle with men that are given to change—that we shall see Ireland, what she might be, the island of fertility and of saints; but when is this happy era likely ever to commence!!! Alas! not until that time, when statesmen have learned that expediency is not principle, and that it is as absurd as it is unwise, to treat Irish priests and Papists, as they should British parsons and Protestants.

An Examination of the Evidence and Arguments adduced by Doctor Doyle before the Committee, on Tithes in Ireland, in defence of the supposed Quadripartite or Tripartite Division. By Henry Newland, D.D. Vicar of Bannow. Dublin, William Curry, Jun. and Co; and Simpkin and Marshall, London, 1832.

Dr. Doyle is undoubtedly no common personage; and in the polemic way, it is not only a difficult but vexatious thing to take him in hands; for trusting to his own infallibility and the ignorance of others, he is very bold in making statements which may strengthen his own church, or injure its rival; and so it is, when a worthy of the Established Church, such as Dr. Newland, starts up with all possible industry, learning, and indignation, to repel the attack, and reprove the disingenuous assumption of the jesuit—why the haughty prelate stands proudly on his episcopate, and will not condescend to enter into further controversy with any curate, or vicar, or rector, that may venture to take him to task.—There-

fore it is that we fear Dr. Newland's work will never be read by the popish bishop, or by any Romanist, or liberal Englishman of the expediency school; and though our author may have as satisfactorily proved as any proposition in Euclid that the quadripartite division of tithe never was in force in either England or Ireland, yet still the enemies of the Established Church will hold by Doctor Doyle, and consider that his infallibility is able to weigh down all sound argument and nullify all historic evidence. At the same time, Dr. Newland's work is really valuable and well timed, and we deem, that in the eyes of all those who *will* read his little volume, he must be considered as having set the matter at rest. Doctor Doyle, in his usual exulting style with respect of himself, and contemptuous sneer with respect to our Church, had said, that information concerning the ancient Church canons could not be expected from a clergyman of the Established Church, but that HE was differently circumstanced, and for that HE *was connected with these old canons that had long been familiar with him.*

Dr. Newland is determined to show the falsehood of these positions, and has actually evinced that there is one clergyman of our Church who knows something of these matters, and there is one popish bishop at least, that assumes he knows more than he really does. Dr. Newland states that the object of his essay is:

"To maintain that no division of tithe was known in England, after the settlement of parishes, and that the whole tendency of legislation on the subject, was directed to the establishment of the sole and undivided right of the parochial minister to the titles of his parish. If I err, in any of my statements, let Dr. Doyle confute me. I am now at the mercy of one who is "connected with these old canons." I claim instruction at his hands as 'he is differently circumstanced, with respect to the means and ability of acquiring knowledge, on this subject, from the clergy of the Established Church. While his long familiarity with these ecclesiastical depositories of learning, will enable him, are no costly expenditure of his valuable time to enlighten one, who is now a sturdy dissentient from his opinions."

He then asks,

"What king, what synod, what council, what law, statute, or civil, or canon, ever in England acknowledged or enacted, that since the institution of the parochial right, the division of ecclesiastical revenues should be similarly arranged, as they were, by the other churches of Europe, even supposing, which I can never admit, because it was not the fact, that such a quadripartite division had been observed by them. Until our adversaries point out this sanction, as expressed by British canon law, or by statutable enactment, our defence would be complete, inasmuch as the whole body of the civil code, which regulated the affairs of foreign churches, has been abjured in England.

"But on such negative evidence we are not content to rest our defence. We claim as our Roman ancestors always claimed, even in the days of our first Edwards and Henries, the inviolable privilege; and we challenge this

privilege as the birthright of the national Church, as well before, as since the reformation, of obeying the laws of England, whilst we utterly abjure, as they did, the arbitrary injunctions of tyrannical foreigners. And therefore we willingly and boldly consent, to accompany Dr. Doyle, in his investigation into the legislature of the Roman Catholic Church; and we undertake, whilst we survey the large and unwieldy mass of the canons, which regulated ecclesiastical affairs, from the thirteenth century, when the parochial right to tithe was established, to the reformation, to prove, that there were positive statutes and numberless canons of the Church, asserting in the most distinct and categorical terms, that the practice in England, for more than three centuries of Popish rule, was diametrically opposed to what he declares, to have been the arrangement respecting tithes in the other churches of Europe. And therefore that the right of the poor to the fourth of the tithes, and of the people, generally, to a similar portion for the fabric of the Church, is not now dormant, but that it never existed."

Dr. Newland, after showing that though the quadripartite division of tithe might have prevailed, (though he by no means allows that it did,) on the Continent, under the sanction of some provincial councils, and the authority of the civil law; yet, as the nobility of England declared in the reign of Stephen, that *the nation of England hath never been unto this hour, so neither by consent of our lord the king, and the lords of parliament, shall it ever be ruled or governed by the civil law.* So, though the canon and civil law of Rome did enforce the fourfold division of tithe, yet the injunction was not binding in England; and therefore, says our author,

"And here we demand of Dr. Doyle, as did the noble lords on the Tithe Committee, demonstration of the practice as to the four-fold or tripartite division of tithe in England. We demand to know the British statute that enjoined it, or the British canon that sanctioned it. Dr. Doyle must render some more intelligible evidence than his own belief of the practice; some more tangible documents than his own suspicions of the usage. His noble examiners asked, 'is there any historical proof on the subject except that belief of yours.' He could produce no proof then. Can he now? He 'could not lay his finger upon one particular act,' to justify his assertion. Time and reflection, and the assistance of his learned friends, have, doubtless, furnished him with arguments, that will silence all controversy on the subject. We, the clergy of the Established Church, have a right to require, that we shall be permitted to believe of him, what he has asserted he can prove; that he has not constructed a theory upon his own wishes; and that all his display of learning, and his unproduced documentary evidence from history, from law, and practice, have some other foundation, than his vituperative rancour, and designing and vindictive vengeance against the ministers of the Established Church.

"The question is plain—the answer ought to be simple. Where is the statute to be found, or, where is the historical evidence to prove, that the quadripartite division of tithe was the custom of the clergy of England and Ireland, before the Reformation?"

Dr. Newland then goes on to give a brief and very satisfactory account of the canon law of England; and as Doctor Doyle had made a very useful admission, which saves his opponent much work, namely, that in Ireland, the only Church law was the canon law of England: and as Mr. Newland proves that the common law of England was applied to Ireland, so if neither by the national canon law, or common law of England, the fourfold division of tithe was sanctioned, then of course, neither at any former time, nor at present can authority be produced for such a division or obligation in Ireland.

Our author then proceeds to prove from the canon law of England, that the parishioners were bound to repair the churches; and adduces sundry canons with respect to this matter; and also shows it to be the case from the Commentaries of John De Athona and William Lyndwood. Athona lived in the thirteenth century, and Lyndwood in the fifteenth, both before the reformation. As what Lyndwood says is very brief, we may quote it, having ourselves referred to it—"Et hoc quod hic dicitur, videtur confirmare notata per John De Athona—viz. quod onus reparationis ecclesiæ concernens parochianos, est onus reale, dicens quod unusquisque parochianus tenetur ad reparationem ecclesiæ juxta portionem terræ quam possidet et secundum numerum animalium." So much for one of the four divisions. Now for the other of the quadripartite divisions. On this subject, Dr. Newland says:—

"Doctor Doyle claims a fourth of the tithes, upon the grounds, that 'no statute can be produced to show that the right was taken from the poor.' Did he enquire, whether any act had existed, which it was necessary to repeal, or which could be repealed? He acknowledges, indeed, that no such enactment ever was made. 'But it is common law,' he alleges, 'because it is supposed to have been enacted.' Could the common law right have had force, if ever it had existence, in contravention of the reiterated decisions of the canon law for three hundred years before the Reformation? If the canon was obeyed, what became of the common law? If it was not obeyed where was the authority of the Church, of the king, of the senate, and the people?"

"Doctor Doyle, in acknowledging the common law-right of the parson to the tithes of his parish, escapes from the force of his own confession, by stating, 'after recovering the tithe, the common law charges him to expend it conformably to the usages of the Church.' But the canons, as we shall see, enforce no such right. These canons are the legislation of his own Church; and the acknowledged and registered practice of the clergy of the Roman creed for three hundred years, nullified and abrogated the common law-right of the poor to the tithe, if they ever had such a right. On them, and not on the Protestant clergy, who have only imitated, in the administration of the ecclesiastical revenues committed to their care, their pious predecessors, let all his vengeance fall. The notion of a common law-right, being in full and irresistible canons, opposed to it, is but an indifferent compliment to the Pope in England, from the twelfth to the fifteenth century.

What shall we say to the legates from the Roman See, who enjoined no obedience to the common law-right. Are all synods and councils, and canons of monarchs, and bishops, and clergy, set at defiance, and annulled, when Dr. Doyle summons from the grave, some imaginary and romantic right of the poor to a fourth of the tithes? Or, rather, has not the conduct of the Roman clergy, and their administration of Church revenues, abolished the prevalence and vitality of any pre-existent custom? The common law-right of the parson of the parish to the undiminished tithe, as by the Roman clergy established, confirmed; and consecrated, by the practice of three hundred years, we imitate and adopt. They are the examples we follow, the precedent we quote, and the authority we allege. In obedience to the practice, their conduct of ecclesiastical funds has directed us to observe, we are most willing to yield. But, if even supposing a common law to have ever existed, shall we be summoned to listen to its revival, when the Roman clergy, with more than ten times our present revenues, contravened and abolished it? Shall we be directed by Dr. Doyle to a surrender of one-half of our incomes, when he cannot, in attestation of his doctrines, allege one statute, one canon, one fact? And shall he be permitted to sweep away the legislation of his own Church for three hundred years, and the practice, and customs, and laws, of ours for as many more, because a rancorous and burning hatred to the doctrines of the Protestant Church consumes his cooler judgment, and misdirects his acknowledged talents?

"Such is the confession of his own lips. In 1825, he swore that to grant Roman Catholic Emancipation, would tend to the security of the Church of England, and that neither he, nor the bishops, nor the clergy of his Church, had the least desire to touch one stone in the building of the Establishment. But now, because the Protestant clergy have boldly exposed the errors of the Romish creed, he forgets his vows, and promises and oaths. He falsifies history, to justify his imagined wrongs—he abolishes the canons of his Church, to avenge him of his foes—he rears up, and defends with zeal, if not with truth, a common law-right in the poor to the property of his assumed assailants; and thus, unintentionally, in the whirlwind of his rage, brands, with the language of his fiery indignation, the characters of the clergy of his own Church. For the law which he supposes to have existed, they never obeyed, and the usages of his Church, as by him described, they annihilated by a voluminous body of canon laws, in defiance of his vaunted and cherished four-fold division."

With respect to this subject we would refer our readers to that succinct article in our last Number, from the pen of our old Correspondent O., in which, taking nearly the same ground as Mr. Newland, he proves from Lyndwood and other authorities, that the poor never had a fourth of the tithe either in England or Ireland, appropriated to them. With reference to what Lyndwood has said on the subject, and which our Correspondent O. quoted, it may be well to see what Dr. Newland says.—

"The ancient law and practice as to the right in the poor to any ecclesiastical property, are fully developed, by the consideration of the remedy

by which a compulsory payment of their legal claim, could be secured. For if the right existed, doubtless the means of asserting and vindicating it, also existed. On the question, 'Nunquid factâ moderatione hujus summæ (the portion which the bishop had the power of assigning from the rectories of the religious houses) per episcopum, oriatur, 'ex hoc, istis pauperibus aliqua actio?' Lyndwood decisively answers, 'Videtur quod non.' And his reasoning in vindication of his opinion is still more satisfactory, 'Quia cum personæ istorum pauperum sint incertæ, non potest constare, quibus eorum applicetur obligatio, quæ est mater actionis personalis, qualis esset ista.' Now, surely if a settled dividend of Church property had been the right of the poor, the *economus* would have received it, and distributed it; and if he did not receive it from those who ought to pay it, he could not have enforced it by law; otherwise the giving it, was optional, which annihilates the notion of property. But no such power to enforce it, existed, for no law sanctioned the power.

"A case is then supposed by the learned canonist. "Puto tamen, quod si in parochia esset collegium pauperum, quod tunc eis, tanquam personæ, satis certa daretur actio.' So that the legal right could only be enforced, when there was a collegium pauperum; and therefore, in ninety-nine parishes out of a hundred, no partition of tithes to the poor could be enforced. And even this stands on the dubious authority of a *Puto tamen*—and distinctly to mark that no right lay to the poor in tithes, except where there was an endowment, he observes, 'Si non sit collegium, tunc sicut alias favore pietatis, valet relictum pauperibus, licet incertis personis.'

"Now be it observed that all this reasoning and learning of the ancient canonists, are not directed to the general right of the poor to a portion of the tithes, but these clouds of uncertainty and doubt are suspended over the ecclesiastical properties of the monasteries, to whose devout inmates, pre-eminently, the protection of the poor was committed. And every exemption which the imperfection or inadequacy of the law extended to them threw a ten-fold more ample shield over the properties of the resident rectors.

"If any remnant of the four-fold division could be traced, at the period when the canon of Archbishop Stratford was enacted in 1342, would not the bishop, to whom was consigned the authority of appropriating a portion of the monastic revenues to the poor, have in this instance of aggravated dereliction of sacred responsibility, recurred to it? Could the existence of such an appropriation as a fourth of the tithes of parochial ministers have been known, when here it is not only, not mentioned and enforced, but the canonists are even in doubt, what portion it would be equitable for the bishop to separate from the monastic funds."

But it may be asked, is there not a proof of the fourfold division being observed in Ireland? from the fact which Doctor Doyle asserts on the authority of Ware, that the *Quarta Pars Episcopalis* is in being to this day in the diocese of Clonfert, and could be traced a few years since in that of Tuam. To this Dr. Newland replies—

"It does not, and cannot necessarily follow, that, after the Church had

obtained an inheritance of her own, such a fourfold partition of her property, as speculatists now advocate, was, therefore, generally observed. For, when the practice of a common treasury in every diocese had ceased, by reason of the location of parochial ministers, the canons, nevertheless, still reserved the quarta pars to the bishop. The traces of it, therefore, now discoverable, are but the ancient relics of primitive practice; nor hence can it be inferred, that, because the bishop's part, in a few instances, continued in obedience to the canon that reserved it; the right of the poor to a fourth of the tithes, still remains in equal force. But precisely the contrary is the just consequence from the fact of the existence of the quarta pars episcopalia. Perhaps no stronger argument could be alleged, in opposition to this assessed right of the poor. 'The chaplain or incumbent received now (when the diocesan treasury was discontinued) the profits that rose out of Christian devotion; the canons, nevertheless, saving the fourth part to the bishops.' The canon, therefore, which sanctioned the continuance of the episcopal right, annihilated by the very selection of one claimant out of four, any right in the other parties, to a similar protection "

That neither the poor had a right to one part, or the parishioners for the repairs of the church, to the other, Dr. Newland maintains, by the two following collateral proofs—by the English canon law as laid down by Athona and Lyndwood, the incumbent was prohibited from seeking his tithes before a certain day, after that day, he might *sell*, or in case he died, *will* the *whole* of them away; in case two parts had been the property of others, would such a dominion over four parts be thus vested in him?

Before the reformation, the Pope appropriated to himself the first fruits of all benefices, and Henry VIII. at the reformation, usurped the same to his own use; this payment was to be according to the nett (not the gross) value of ecclesiastical property. This act was also applied to Ireland. Now if the parochial tithe was subject to the abstraction of one-fourth for the poor, and another fourth to the reparation of the church, would they not have been deducted from the value upon the amount of which the first fruits were laid?

In conclusion of this brief notice of Mr. Newland's valuable work, which sets the question at rest as to tithe being ever subject in England or Ireland to the appropriation of the one-half to the support of the poor and the repair of churches; we would strongly recommend it to the notice of our clerical readers, as it will furnish them with ready and indefeasible arguments in support of the antiquity of their property, which however parliament, under the influence of his Majesty's present government may interfere with, assuredly it cannot diminish, alter, or take away on the grounds of right furnished by the canon, the common, or statute law of England.

NOTICES OF BOOKS.

The Mythology of ancient Greece and Italy,
by Thomas Keightley. London, 1832.

We had prepared a notice on the subject of this abridgement of Mr. Keightley's valuable and more voluminous work, but by an unforeseen accident it was omitted. To say that Mr. Keightley's is the very best upon the subject in the English language, is not just; it is the only one that can be read with interest or profit, and we think both students and scholars will derive advantage from its perusal. This abridgment presents its information to the young mind, without its learning or disquisitions; and we can cordially recommend it as being free from anything that can offend, and as giving to the youthful student a clue to much that is valuable in the stores of ancient and modern poetic literature.

Juvenile Sunday Library, Vol. 1. Lives of the Apostles and early Martyrs of the Church; by the Author of *Trial of Skill, &c. &c.*

The object of this remarkably well written work, which forms the first of a series intended to be published for the use of youth, is to provide for children what is at once pious and entertaining; which, while instructing the child, shall amuse and draw out its mind, and keep it on the ascending scale at that period of young life so difficult of management, which lies between childhood and the opening to maturity; to provide then what is agreeable and useful for Sunday reading, is the object of our excellent authors. Women certainly manage those matters much better than men; and without hesitation, while we anxiously recommend the work to all those who are concerned in the management of youth, we will venture to say, that the volume may stand a fair comparison with those of Mrs. Sherwood, Charlotte Elizabeth, or any other of those excellent women, whose labours have been so effectual in training up youth 'in the way they should go,' and in bringing young children to Christ.

The Truth of Revelation demonstrated by an appeal to existing Monuments, Sculptures, Gems, Medals, and Coins. By a Fellow of several Learned Societies. London, Lohgman, Rees, &c. 1831.

This is a work which has given us much information, and great pleasure in its perusal, and is the production of one who evinces that his mind is stored with multifarious erudition, and that with a willing spirit he has brought all his mental stores, all his powers of adaptation—all his ingenuity, and it is great—all his fancy, and it is abundant—to bear in support of revealed religion, and to fortify the truth as it is in Jesus. As we intend, if time and other engagements allow, to review this work more in detail, we shall only at present recommend it to the notice of our readers, wishing that it were in every young man's hand, in order that he might see how geology, meteorology, chemistry, &c., &c., that have hitherto been made instruments in the hands of infidels to impugn the truth of revelation, have been by this valuable writer turned against those who have so long misused them, and made the weapons of a Christian's warfare.

The work is dedicated to Dr. Chalmers, it is worthy of appearing before the Christian world under the auspices of such a Christian philosopher.

An Analytical Epitome of Bishop Burnet's Exposition of the XXXIX Articles, with Notes, by Richard Hobart, A. B. Dublin, Cumming, 1832.

This we deem to be a very useful Epitome of Bishop Burnet's work, not only convenient for all attending those divinity lectures where Burnet's work forms the subject of examination; but we also consider it as a very useful manual of Protestant theology, to which the clergyman may resort to revive his memory, and the layman may apply to in order to obtain theological information. We think Mr. Hobart a moderate man, as every reader may see by referring to the way in which he has epitomized what Burnet has written on the seventeenth article.

DOMESTIC RELIGIOUS INTELLIGENCE.

ADDRESS OF THE CLERGY OF THE
ARCHDIOCESS OF ARMAGH TO HIS
GRACE THE LORD PRIMATE.

As we desire to make the Examiner the vehicle of every thing connected with the opposition to the new system of education of the poor of Ireland. We with great pleasure give insertion to the following strong, temperate, and well drawn up Address from the Clergy of the Archdiocese of Armagh, to their most excellent prelate. We trust, that ere long, every diocese in Ireland will have come forward with a similar document, conceived in the same good spirit, and manifesting the same determination. —

TO THE MOST REVEREND FATHER IN
GOD, JOHN GEORGE LORD ARCH-
BISHOP OF ARMAGH, PRIMATE AND
METROPOLITAN OF ALL IRELAND.

"We, the Clergy of the archdiocese of Armagh, beg leave to declare to your Grace, our entire concurrence in the sentiments which you have expressed, concerning the plan of national education proposed to be established in Ireland.

"Desiring to imitate the firm, but temperate spirit in which those sentiments have been advanced, we trust it is unnecessary to assure your Grace, that our disapproval of the plan, recommended by his Majesty's Government, is unmixed with any feeling of disrespect for the authority from which the measure has emanated.

"Whilst we are fully persuaded of the advantages which might be derived to the country from a well regulated system of united instruction, it is our deliberate conviction that these advantages cannot be secured unless it be established as a fixed principle, that morality should be taught directly on the authority of Scripture, and enforced by its awful sanctions.

"We are not unaware that the indiscriminate reading of the Scriptures is condemned by the Romish Church; but this is an assumption of spiritual authority which we cannot acknowledge, and we confess it is with the profoundest grief we perceive his Majesty's Government, in their system of national educa-

tion proposing to surrender the great principle of Protestants, that the sacred Scriptures are the true and only authority for religious belief.

"We would also state in the strongest manner our objection to any plan that would subject the general education of the people of Ireland, to the arbitrary dictation of a few individuals selected from conflicting churches, and in their collective capacity controlled by no reference to the common authority of the sacred Scriptures.

"As parochial ministers, therefore, we thank your Grace and the prelates who concur with you, for protesting against the exclusion of the Scriptures from the plan of united instruction to be established under this national system.

"We gratefully acknowledge your paternal solicitude for the best interests of our Protestant children, while we rejoice to witness the Christian spirit which has asserted for the offspring of our Roman Catholic parishioners, their inalienable right to possess and read the volume, containing the revelation of God's mercy to a fallen world, a right of which it appears from unquestionable documents, they are becoming every day more anxious to avail themselves.

"Nor can we refrain from testifying our respectful admiration of the dignified firmness with which you have remonstrated against depriving the clergy of the united Church in Ireland, of the high privilege which they have hitherto enjoyed as the recognised superintendants of national education.

"It was a privilege, we humbly acknowledge, not due to ourselves as individuals, but to the purity of the religion which we teach.

"The duties it imposed upon us, we have endeavoured to discharge, through evil and good report, with prudence, zeal, and disinterestedness; and had the Government still continued to confide them to us, our past success justified the persuasion that, aided as we have hitherto been, we should have gradually but certainly trained the young in the fear of God,

in loyalty to our sovereign, and love towards each other. In conclusion, we beg leave to assure your Grace, that the obstacles which have been thrown in our way, though they may for a time retard the progress of scriptural education through the country; will but stimulate us to increased exertion in the straight forward path of duty.

“Cheered by your Grace’s example, and guided by your counsels, we shall gather strength from the promise of the sacred volume, that every difficulty shall issue in new triumphs for that pure and undefiled religion, which alone is the parent of public, private, and social virtue.

“Signed by desire of the Clergy of the Archdiocese of Armagh.”

PRESBYTERY OF EDINBURGH.

On Monday the 2nd April, an extraordinary Meeting of Presbytery was held, chiefly to consider a motion, of which Dr. Lee had given notice, relative to the Government plan of education proposed to be introduced into Ireland.

The whole proceedings of the presbytery are much too long for insertion in our present number, but we hasten to present the following extract of the account which appears in the *Scottish Guardian*, of the speech of the Rev. Dr. Chalmers, from which our readers may learn the sentiments of this great man, on the subject of Scriptural education:

“I have no scruple in avowing, I say, that in the instance complained of, the ministers have made a most unfortunate departure from right principles, and which they share in common with their predecessors. An error into which our present rulers were, no doubt betrayed, and in which they seem ever since to have persisted, is to have made the Catholics, or any party of subjects whatever, parties in the negotiation at all. All along they have been far more anxious to please the Catholics than to find out what is in itself right. Now, instead of treating with Catholics or orangemen, it would have been better had they, in the exercise of their own judgment, formed their own independent measure, and not

to have adopted that which was at the time the most probable to please either party—they ought to have taken that which was the best constitution; and then held it forth as the only constitution they would stand by, and which they would proffer to the acceptance of the people. My view of what was right is, that there should be a daily Bible class for all who will read, and this I hold to be the integral part of the constitution. Not a class of mis-readers and mis-spellers, but a high class for learned children, a class of fluent and finished readers—not compulsory on any, but optional to all who will, and upon which I would not force any one to attend. There is no compromise in a system of this sort, it is only the withdrawal of force, that heterogeneous element, from the business of Christian education. Government has avoided one sort of ultraism, but in avoiding it, they have fallen into another (in excluding a Bible class)—a thing which I fear is in danger of being ultimately carried by the equally clamorous and unreasonable demand on the other side of the question. A concession has been made, which is not necessary in this case—a temporizing concession—an unworthy surrender of the moral to the numerical—a concession to men whose ascendancy in Ireland is founded on the moral degradation of the people. And although on this question of a free Bible education, government might have found the multitude was against them, they should not have forgotten that reason and Scripture were on their side; and in adopting this (and I hope it will not yet be too late) they will find that it is not only the line of true policy, but the line of true principle. The priests may rebel, but the people in the end would find it to be their duty and their interest to send their children where they would be educated. A great practical error was to shut their eyes to the fact of the manner in which the population of Ireland are accessible, and this is one reason for my being anxious to carry the motion which I shall submit to you this day. (to appoint a committee of enquiry.) There are several points upon which

I wish to be informed; one, for instance, as to the rate of the attendance of Catholic children upon our Protestant schools. Had Government only sanctioned a right system, the process would have been so surely progressive, that the Catholic population would have been reclaimed to the habit of Scripture education all over the land; but this, I fear, will be lost by the plan which is proposed to be adopted. But as the scheme is only experimental, I trust the ministry will retrace their steps. Many there are who charge Christians with extravagance in the hopes which they feel in the efficacy of a selected Bible. My hopes are confident, but then it must be an unviolated Bible, with no other seal upon it than that of its own inspiration, and no other sanction than that of the high name of Christ. Let the entire Bible but undergo a process of distillation through the alembic of human composition, and however slightly it might be changed, it sustains a damage by the very process. After

undergoing that process it comes out in the character of a book mutilated, (if I may be allowed the expression) by human hands, in place of standing forth in the character of a book which neither priests nor people dare to meddle with; and in place of being heard as it ought to be, it would become but a voice proceeding from a conclave of mortals like ourselves. It was not thus that Scotland throughout her parishes made the high achievement of a regenerated priesthood; it was the authority of the word, which both priest and people are equally bound to obey, and equally entitled to obtain. In the attempted regeneration of Ireland the first step was taken differently. The Bible was admitted, and brought into contact with the people, but only so much as the priesthood should approve. The authority of the priesthood is all in all. There was just a vitiating clause at the very commencement; it began with a corrupt principle, and utter corruption will be the end of it."

VIEW OF PUBLIC AFFAIRS.

Since our last but little has occurred to mark the progress of events, and that little has been of a very gloomy character—the English Reform Bill, the Irish Tithe Bill, the Cholera in England, France, and Ireland, have only alternated with the tales of blood and lawless violence from every part of our unhappy and divided country. The first of these measures has passed the Commons, and has gone into Committee in the Lords, after a very protracted debate;—we contemplate the measure with great alarm, not diminished by the regret with which we perceive that so many of the prelates of our Church, deserting the principle under which they had voted on a former occasion, and without any apparent cause to justify their change of conduct, are taking a different station. If the first measure differed in principle from the last; if it were less fraught with danger to vested rights, to the aristocratical part of our constitution and the established Church; if it were less urged on by radicals and re-

formers, or less the product of violence and menace, we could account for such change; as things are we can only regret, that the part of the house that ought to be least accessible to popular clamour, has been found so very impressible; we can only contrast, with regret, the Bishop of London and his followers, with our noble Primate. Trusting that the bill may be so modified in the committee, as to lose those parts now so pregnant with danger, and pray that the Church may not have to lament the lamentable want of firmness in its rulers. The Irish Tithe Bill has also passed the Commons, amid denunciations from the Irish radical and popish members; such men are not accessible to reason, or the manner in which their *crambe repetita* has been met in the house, ought to have silenced them long since. We confess, that while we think the present ministry have performed a partial act of justice to the suffering clergy, it has been very partial, and may be very injurious; it almost prevents the possibility of

the clergy obtaining any justice for their claims anterior to 1831, and it is connected with such repeated declarations of the necessity of abolishing tithes, and the evil of tithes *as a tax*, that we fear its result to the national prosperity of the Church. Since the Reform Bill has passed the lower house, we certainly think the ministry have assumed a firmer tone to the Irish radicals, but we have yet to learn, if this be the effect of accidental illhumour, or of system—hitherto the leaven of O'Connellism has been felt in all the Irish measures of the English cabinet. The apathy to the state of Ireland, the absurd notion of governing that disturbed country by patrols of gentry, the neglect of the yeomanry, and the too long desertion of the ill-treated and plundered clergy, all proved, too clearly, that there was an influence exerted far more powerful than the mere force of facts. Now, that the Irish members have done what was required, we may, perhaps, have even-handed justice, but we sincerely hope, that an Irish Lord Lieutenant will never again have to make the humiliating exhibition recently presented by Lord Anglesey, in the case of Captain Graham; that that gentleman will have due justice afforded him, and that the "Conservative Society" will be rendered unnecessary, by having their causes of complaint* removed. The feeling on the subject of the new system of education is as warm as ever;—the late interesting religious meetings exhibited this sentiment, wherever it could be manifested, with propriety; and the voice of a decided and conscientious people was never heard with so much effect, as when it drove Mr. Carlile from the Secretaryship of the Bible Society;—he had filled his office for 14 years, he had conferred great benefits on the society, he was universally respected as a man and as a minister of the gospel, he had every claim to be spared, nay to be retained, but he was thought to have violated Protestant principles, and he was removed, nor do we think that all the exertions of the Committee could have procured his

re-election. We were glad to see such a demonstration of Protestant zeal, as these great meetings presented;—while this is kept alive, we fear not for Protestantism; above all if it be preserved free from the admixture of this world's politics. Our Archbishop had an opportunity, when he kindly took the chair at the meeting of the Protestant Orphan Society, of seeing what a Protestant society is;—he saw an immense room filled, with the one-half of the meeting composed of the middle and lower orders, and yet, not a political sentiment uttered, not a political feeling manifested, whilst every pious and every scriptural expression was warmly and eagerly cheered;—we trust that he has drawn the proper inferences. The general paralysis of Government, with regard to Ireland, has apparently extended even to the case of the awful pestilence, now desolating our country. It has come upon us as a flood, while we were almost unprepared, and it is only within a very short time that regular boards of health have been established, and the fitting up of local hospitals recommended. We are not professional men, but from every thing we have heard of this awful complaint, immediate relief seems to be essential to any chance of safety, and therefore the idea of having an hospital in Grange-Gorman, as a grand hospital for Dublin, seemed to be but a mockery of the wretched state of the poor. We fear, too, that the actual progress of the disease has been, perhaps, unintentionally disguised. We trust that the effect of all these awful circumstances will be the turning of the people to God. Already do we think it has had a salutary effect upon many, at least, so far as external conduct can be an evidence, and the accounts, from all parts, of manner in which the general fast was observed, have induced us to hope that it was a *national* humiliation. May the Lord receive, for His blessed Son's sake, the supplications of this sinful people, and turn away from us and ours the fearful judgments that seem to be impending over us.

* Even Lord Anglesey allowed that there was *some* cause of complaint.

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VOL. I.

NEW SYSTEM OF EDUCATION.*

We have to congratulate the Board of Education on the new allies they have gained, although, if we know two of the Commissioners, we are inclined to think that their feelings on the accession will be any thing but that of pleasure. If the Archbishop of Dublin and Dr. Sadlier yet entertain any doubt of the manner in which the Board is regarded, if they yet hesitate to believe that in the approbation it has met with from certain quarters, politics have had a far greater share than philanthropy or religion, let them look to the meeting of the Society for promoting Ecclesiastical Knowledge, and read the real character of their system in the commendation it has met with, where abuse of the Established Church, and eulogiums on His Majesty's Government, sneers at bishops, and panegyrics on the National(?) Schools, reprobation of the thirty-nine articles, and praises of "*the GODLIKE attempt to pour a flood of scriptural light on the people of Ireland,*" by excluding the Bible from its schools, and handing over the population to the priest, with anticipations of the fall of the Established Church, and laudatory effusions on dissent, presented a mingled scene that may teach the Commissioners, at least the Churchmen, an important lesson; they may perceive that their cause is *politically* connected with Government, and supported because it is political by its partizans; that it is the rallying point where all that is hostile to the Established Church is collected and condensed; that the Papist regards its success as identical with the triumph of his own system, and the English dissenter as connected with the ruin of the national Church. Are the prognostics and anticipations of dissenters and papists to be regarded as having no meaning, no foundation

* Reply of the Archbishop of Dublin to his Clergy; Letter from Rev. James Carile, to a friend in London; Apology for the New Board of Education.

and will churchmen join with them in pulling down the walls of our spiritual Zion?

We are not surprised at the anticipations of the papist. Already has this system authenticated the most objectionable part of Popery, by excluding the Bible from the schools, and thus refusing to found a national system on the word of God. Let not the Commissioners seek to evade this truth by their special pleading. Such is the fact of the question. Is not the Bible as a whole refused to Roman Catholics, and that because the priest wills it, and in direct opposition to the people? Are even the much talked of extracts to be *necessarily* read in the schools? Are they to be given *as extracts from the Scriptures*? Both these questions must be answered in the negative. The adoption of the extracts is to be altogether voluntary, and the Roman Catholic may pass through the national schools, and not even see this meagre compilation; and if he sees it, it cannot be as the Scriptures, it may be as a Scripture history, as stories founded on the Bible, or any other good book; but if the repeated oaths of the Roman Catholic hierarchy be worth more than the paper on which they are printed, nothing can go as Scripture to the Roman Catholic people, except what is in the language of the Douay and Rheims version; and if these things be so, we should be glad to know how far this system differs from that of the church of Rome? Assuredly, only in degree, if even in degree. The one says, We will not have the Scriptures at all: the other says, We will coax you to have them in part, by leaving out what you do not relish, and by reducing it to order and system, and by concealing the name of the book whence it is taken; and if even then you do not like it—why, we consent to leave it out altogether! Could Dr. Doyle desire more?

Before we return to the consideration of the questions at issue between the Archbishop of Dublin and his clergy, we would remark upon one singular circumstance connected with the Board that demands a little explanation. The Archbishop, in his reply, (*Christian Examiner*, p. 277) declares, that seeing many objections to the registry of the attendance on divine worship, he had suggested to the Board the necessity of applying to have it rescinded, which he hopes will satisfy all who ground their opposition on that objection. This was written in March, it was published in our April number, and we have now got to the middle of May—has this been adopted? has the Board applied? has the Government refused? and can the Archbishop continue a member of the Board, subject to such control, and compelled to enforce regulations that he acknowledges to be objectionable? But we pass to other subjects. It was objected by the clergy that the necessary effect of this system must be to take the schools out of the superintendence of the local patrons, and thereby diminishing their interest in it, to endanger the relaxing still further the bonds that bind together the various classes of society. It cannot be denied that this, if a true ac-

count, presents a very serious ground of objection, both as it regards the general state of society, and the peculiar circumstances of Ireland. And how does the Archbishop meet it? Simply by a denial. Now, is it not the fact, that the Board claims the right of appointing, fining, or dismissing the schoolmasters—is it not the fact that they claim the right of fixing the hours as they please—of regulating the books as they please, equally of united and separate instruction? And is it any reply to say, they will not exercise such right, when their existence implies the exercise, or that, out of school-hours, the patron may do as he pleases, when his every object is connected with the school-hours? Yet such and such only is the reply of the Archbishop. Nor is it a reply to say that the course recommended has been *adopted* by many judicious local patrons. Each individual may judge for himself as to the fitness of a system; and our very objection is to the attempt at introducing, as a national system, by all the weight of Government influence and money, and of archiepiscopal interference, a system that, if good, would be adopted *spontaneously*, if evil, should not be forced.

We have already sufficiently considered the subject of the Roman Catholic population, and the authority which the priest receives in his despotic attempt to deprive his flock of the Scriptures. We do not seriously believe that any individual of common sense or common discernment can fail to perceive that the Roman Catholic population are disposed to receive a scriptural education, that the priests and not the people are hostile to it, that the utmost exertions of the priests have only produced a *temporary* abstraction from scriptural schools, and that it required but a little firmness and a little patience, a little faith and a little fortitude, to find the Scriptures in their entirety and their power pervading the mass of Popery in Ireland. Such is our conviction, drawn from no limited or inattentive observation. Are we then to cast aside this hope—to relinquish our rights as Protestants—to tell the people that the power claimed by the priest is one that we recognise as just, and that, though the Bible may occasionally be good for Protestants, it is assuredly not necessary for the Roman Catholic professor? Can any triumph be conceived greater than this? and is it not a concession to their system far greater than any toleration, however complete, would seem to call for? But the Archbishop tells his clergy, that they are mistaken in thinking the system grounded on the assumption that the people are indisposed to scriptural education, and not on the fact that they actually do not receive it—that their inclination to it can be of no use if they cannot read, but may be an inducement to teach them to read on conditions to which their consciences will not be opposed. The Archbishop seems to us to mistake the intention of the address. If the people be disposed to a scriptural education—if they feel the assumption of power to be a tyranny on the part of their priests, if they require only support in resisting that tyranny, all which

suppositions are true, then the conclusion is manifest, that the legislature, or the individuals that assist in confirming that authority, are guilty of an exceeding and an awful offence. The Archbishop is not aware of the extent to which the lower order of our peasantry are educated—of the extent to which reading and writing are spread—of the number of hedge schools that were in existence previous to the appearance of another and a better system. His Grace has not adverted to the thousands of Roman Catholics now in scriptural schools, and brought daily in contact with the Scriptures of God, and for the purpose of instructing in reading those who knew it not, but who, influenced by the same feeling that had actuated their friends and neighbours, would come to receive from the same source, he would exclude those who could read, and who would enjoy it. Let it not be said that there is no exclusion; that it is purely voluntary; that the Protestant may still keep his influence over the Roman Catholic portion of his flock, *if he can*. Assuredly, the Archbishop, if he knows any thing of Ireland, must know the difficulty with which schools are kept up; that the want of private funds where there is zeal, and of zeal where there is affluence, rendered the establishment of societies necessary, and now that Government has withdrawn their aid from two of the societies with which a Christian minister could unite his schools, that his difficulties of maintaining a proper master, mistress, and *materiel* is indefinitely increased, while the influence of the Roman Catholic priest, supported by public money and Government patronage, must increase, even to exclusion, the obstacles thrown in the way. It is like binding an individual hand and foot, and then telling him to walk if he pleases. Shall we add, that even if the care of Government was to extend itself in this way to the infant population, and that a Board was necessary for this purpose, it might be still a matter of doubt whether connecting this with the other parts of the system, a clergyman could be connected with it. It is a very good thing that the ignorant should be taught to read, but a very bad thing that those who can read shall be constrained or influenced to give up the reading of the Scriptures; it is a very good thing to maintain external unity, but a very bad thing to sacrifice principle, even for union, and we leave it to the casuist to say how far the application of the principle of “do not evil that good may follow,” can be justified in the present instance. In a similar manner may the Archbishop’s observations with regard to the scriptural schools at present established be considered. What is the tendency of the new Board? is it not, in truth, to overturn every school that has maintained the necessity of reading the whole Bible? Will not a school under the Board be placed in every parish in juxtaposition with the old scriptural school, and does not Dr. Murray anticipate a successful termination to the contest between one crippled and maimed, and the other supported by Government friends and Government influence? It is not then

what the good feeling or Protestant sentiments of the Archbishop may be, that should be considered, but what the natural effects of the system will be ; and if its tendency is to put down Protestant schools, to introduce a species of education from which religion is excluded, or in which it is placed on no fair basis, if it be such that no Protestant clergyman can conscientiously join it, then it must be one for *separate* religious instruction, for removing the Protestant from the Roman Catholic, or handing over both to the influence of the priest, and is not this indirectly encouraging erroneous and strange doctrines, sanctioning their inculcation, and affording not merely facilities, but encouragement for their extension? If we understand the theory of our church, the Roman Catholic population assuredly form a part of the clergyman's flock, and he is bound, so far as he can with freedom and safety to seek to introduce to them the truths of the Gospel ; but if instead of this, he is found co-operating with the priest in instructing them in the very errors against which he has protested, if instead of endeavouring to invite his Roman Catholic parishioners, as part of his flock, according even to the Archbishop's definition, ("all who will consent to listen to them") he voluntarily renounces this attempt, and declares that he has willingly handed them over to listen to the inculcator of false opinions—such a person may be able to justify himself to the liberal, but we fear he would find it difficult to do so to the conscientious part of the population. We must take the permission of saying that we doubt that the language of the address, or the meaning intended to be conveyed in it, has been correctly conceived by his Grace. It is true, circumstances over which the clergy have no control, have separated them from the Roman Catholic portion of their flocks, but they can never void the obligation that is laid on them to seek the inculcation of truth ; and hence their repugnance to a system which recognises no such obligation, nay, which provides for instruction in the very doctrines against which the Church of England protests.

We regret to find the Archbishop of Dublin deserting the station which belongs to him by right, and joining with the enemies of the Church in Ireland, in slurring over its claims, and lowering its pretensions. We were not aware, at least since our union with England, that the word *national* referred to the numerical majority of papists in Ireland, and not to the sense in which it is applied to clergy and Church as that of the people of the Empire, entrusted by the legislature with the care of the religion and education, and for that purpose, having their property preserved to them. The very sense in which the word *national* is understood in England, when the *national* religion is spoken of, the *national* schools, &c. we had understood it as applied in Ireland, but we now learn from the Protestant Archbishop of Dublin, that in every way unhappy Ireland is distinct from England, that *national* has an Irish, a popish signification, and that *national* education here does not mean one of which the legislature approves,

to extend which the legislature gives funds, and the clergy are paid, but one intended for a fraction of the empire, opposed to the general religion of the state, and condemned by its clergy—what does even the Archbishop mean by this language :

“ The *grant* would be asked for national education in *Ireland*, in the sense of an education of which the mass of the Irish nation are likely to avail themselves ; that the *national Church*, in the sense of the *Established Church*, is one which, (unhappily) the majority of the nation will not permit to have the entire and uncontrolled guardianship of education ; that the Legislature does not *deprive* our clergy of this, because in fact they have never had it ; nor can the Legislature confer it on us, except by coercive measures, which we ourselves should deprecate.”

Again he says :

“ If a clergyman of the Establishment (it might have been added) conducts a school on the principle of requiring all the children to be instructed in the doctrines of our Church, and can induce the great body of his parishioners to send their children to it, he is to be commended and congratulated ; if on the contrary, the majority of them refuse to send their children to the school, and he still judges it best to adhere to his system, for the greater benefit of the smaller number that *will* attend, no one disputes his right to do so ; but then, he ought not to complain that the *Legislature* seeks to *deprive* him of the superintendence of the education of the majority of his parishioners. If he does not in point of fact possess that control, he cannot be deprived of it.”

Now what is this but special pleading ? The clergyman of the parish says that he can, and does give the full benefit of his instruction to the greater part of his Roman Catholic parishioners, and that he knows he can give it to all, if not interfered with ; but government comes down, stops the experiment in its transition, complains that the attempt, which of its very nature must be incomplete, is not properly done, and then affords every facility in the power of authority, money and influence to prevent his success ; and when he complains declares it is his own fault. The Archbishop says that he cannot blame government for depriving him of what was not his to lose, nor theirs to give. We tell government and the Archbishop, whom we would beseech to tell government, that they, by their Board, deprive the faithful parish minister of what was his, the influence of the man, his character, his support from the constituted authorities ; they deprive him of his former influence over his Roman Catholic flock, of his hopes of obtaining a hearing from them, and winning them to receive the Bible ; that he and they deprive him of the human means of gaining them to Christ. May neither he nor they have hereafter to mourn for it !

His Grace in order to show the inconsistency, we suppose, of the opposers of the new Board, includes under nine different heads all that a Protestant might be supposed to desire, and asks how all this could be effected ; that a man must take his choice

to travel either by land or by sea, but can scarcely go to the same place at the same time by two different conveyances. Now we venture to say, that on this occasion too the ingenuity of the Archbishop has deceived itself, and that although a single traveller might not be able to reach Cork both by the steam-boat and the mail-coach at the same time, he might effect the double transport for his family, sending those who are good sailors in one way, and those who prefer Macadamised roads to sea-sickness by the other—and this is more of a fair analogy than the other. Ireland is as different from itself as from other countries; no one system is fit for it, and the excellence of that which prevailed was, that by various societies accomodating themselves to the different circumstances of the country, each of the circumstances found its due attention, each society found its niche, and government influence, not given exclusively, supported none to the overthrow of others. Is such the present system? and does not government, acting in such a country as Ireland, really assume the character of the Oxford carrier, whose pertinacity in selecting horses for his friends has procured him the proverbial celebrity of Hobson's choice, "*this or none.*" "I want a Protestant school," says one, "in which the Scriptures can be read; the Roman Catholics of my parish are willing to read." "No, you cannot have the Scriptures—*this or none.*" "No objection is manifested," says a second, "against my superintending the school: give me the management of it"—*this or none.* "I have succeeded," says a third, "in inducing the Roman Catholic children to listen to my instructions in spite of the opposition of the priest, and all are now reading the Scriptures, give me assistance." "For shame, will you teach them to read in opposition to their authorised instructors—*this or none.*" As well might government say to an individual who asked for a place in a mail-coach, "We have no seat exactly for you here, but there is a snug steam-boat in which, if you do not like it, we will not force you to sail, but remember it is your own choice; you can go into no other, but do not blame us if you do not go at all. So far as we are concerned, you cannot go in any other way, as we have barred up the roads and knocked up the coaches, but if you do not go with us, remember your refusal is voluntary—*this or none!*"

We give the Archbishop full credit for his desire to "impart to the mass of the Irish nation the utmost amount of beneficial instruction that they could be brought to receive." We know his integrity and his benevolence too well to suspect the truth of his statement: we only quarrel with him for so readily deciding on the *quantum* of instruction and the will of the Irish people, without first consulting (we speak it with all respect) with those who knew better than himself. If His Grace had gathered information not from those who always view Ireland through a distorted medium, that of politics—not from those who never gave away a Bible, or taught a class in a Sunday school—but from those who were known not as politicians but as evangelists:

if he had trusted not to theories fabricated in Oxford, but to facts gleaned on the mountains, in the valleys, and within the school-rooms of Ireland, his conclusions would have been very different. As it is, we can only regret that he has lent his name to a system concocted by those whose experience of the country has been confined to the Phoenix Park and Dublin Castle—a system opposed to the wishes, the wants, and the interests of the people, which commences with error, makes progress in hypocrisy, and can result only in disunion and ignorance. A politician may take this course, a Christian prelate, we trust, will be found clinging to the Bible.

We regret that in referring to the Kildare Place Society, the Archbishop did not remember the persons to whom his reply was intended as an answer; that he did not remember that there was another Society equally under the ban of Government with the Kildare Place Society, to which the clergy were and are more immediately attached, and which is not liable to the objections of *similarity* to the new Society which the Archbishop has patronised; that a full religious education is given in the schools belonging to the Association for Discountenancing Vice to all who will receive it, while all obtain that knowledge of the Scriptures which should be the groundwork of education. Why did not His Grace remark upon this Society, and justify Government for withdrawing its assistance from this, the only institution that is much under the control of the established clergy, and united with the established church. But let us consider the objection he has made to the Kildare Place System, with the preliminary observation, that if it were more objectionable than has been pointed out, it had the advantage of having been tried, nor do we see why the country should leave one system to have recourse to another, whose only merit is that it is not more objectionable than the last. The Kildare Place allow the Douay version—therefore the new system does not pour contempt upon the authorised version! The Kildare Place Committee disclaim the intention of making proselytes, and recommend to the different pastors to impart religious instruction to their several flocks, and leave the managers at liberty to make such arrangement of school-hours as may afford abundant opportunity for religious instruction out of school-hours, and therefore—the new Board may dismiss the Bible from united instruction, and encourage the Roman Catholic *in the schools*, to inculcate his peculiar opinions by giving him from their authority a time and place for it! Is it quite candid to say, that when we object to the Bible being positively excluded from the children during united instruction, that the drift of the objection must be understood to be, because “religious instruction is not unrestricted so as to embrace *every* thing that we regard as necessary towards the inculcation of a right faith,” when our very objection is that the Archbishop’s system inculcates *nothing*, that it may leave the human mind as devoid of religion as are the beasts that perish, and that we require as

essential for national schools and national education at least the elements of religion, but that which all denominations agree in recognizing, and that in the least offensive form. We know that, circumstanced as Ireland is, religious education *must* be restricted, but we would not have it more restricted than is essential; we would at least have it in existence, but the Archbishop and the Board would throw it away altogether.

But we feel ourselves compelled to desist: we have already written more upon the subject of the new Board and its system than we had at first intended, and yet we find many other topics pressing upon our attention. We had purposed alluding to the tone in which the recent addresses from the Kildare Place Society are couched, and to their improved system of inspection and management; to the proposed alterations in the new Board itself; and to the prospects of education and of Protestantism in Ireland—but we may hereafter solicit our readers' attention to these topics. We now bid the subject farewell: we have candidly and honestly stated our views, and we trust that in doing so, we have not violated the respect which we sincerely feel for the gifted and distinguished individual on whose reply we have been animadverting. As Examiners, as Christians, and as Protestants, we would have deserted the place we occupy had we spoken less freely; and will only now add, that if good arise from a system which to our minds is founded on misapprehension, misstatement, and compromise, we will sincerely rejoice: but if, as we fear, it is one of the signs of the times, and if His Grace is thus an unwitting instrument in accelerating the great moral movement whose tendency is to revolution and anarchy, we have at least the consolation of knowing that we have given warning of the coming crisis, and that our voice, however feeble, and our exertions, however weak, have been employed in preparing our friends and countrymen for the evils that await them.

. [We beg to refer our readers to passages in a lately published letter of Dr. Machale, a Romish Bishop in Ireland, the author of some violent political pamphlets, and one of the most influential members of the Roman Catholic hierarchy. It will show us the mode in which the Roman Catholics really view the conciliatory system of our government; the absurdity of expecting to win the confidence of such men by concession, and the necessity of firm and conscientious behaviour. We hope Mr. Stanley has seen the letter.]

Rome, Irish College, March 8th, 1832.

"Many thanks for your interesting communications regarding Ireland. Among the other topics, you ask my opinion on the new plan of national education.—In despite of all its affectation of liberality, it is narrow, bigotted and insulting. It is a great mistake to imagine that because it is disliked by the abettors of the old proselytizing spirit, it should on that account alone be hailed by the Catholics. The Secretary for Ireland takes great credit to himself and the government for perceiving at length that the Kildare-street system was unsuited to the creed of Catholics. Let us

thank the spirit of the people and the persuasion of their petitions in bringing this tardy conviction to their minds. I will not dwell upon the disproportioned number of its Catholic commissioners, where the vast majority of the poor to be educated is of that communion. I shall only advert to one condition, which, if it be not a mistake, renders the system objectionable on principle. I mean that the books even for the religious department must be submitted to the choice or approval of the commissioners. What, a bishop in his diocese must regulate the religious instruction he is to give to the rising portion of his flock according to a standard to be agreed on by government commissioners?—and he is not at liberty to put any books of piety into their hands unless the devotional taste of the productions is approved by individuals selected by his Majesty's government. I have stated that my objections were in principle without any reference to the characters of the commissioners. But our business is not with the persons who manage an institution, but with the principles on which it is based. Individuals quickly pass away while the principles remain exerting their salutary or noxious influence.

The University of Dublin is, no doubt, or at least ought to be, the great model of the literary institutions of the country. Is it also the nursery of that religious equality and concord which the government profess to disseminate among the children of the poor?—Let the children of the Catholic and Protestant peasantry mingle in the same schools with the most cordial reciprocal feeling; let them be taught that emancipation has abolished every odious distinction by which they were hitherto kept asunder, that they may worship God, without any political ascendancy on the one side, or privation on the other, and that they may pursue, to the end of their lives the same career, without early friendships being separated by different roads to wealth or honours.—Let them arrive in Trinity College—how soon will all their early illusions of equality vanish, and how must not the young Catholic feel at the mockery of perfect religious freedom with which he was amused in his boyish years, when he finds his companion, perhaps of less talents, moving on to distinctions which he cannot reach but by passing through the porch over which *Apostacy* is written. And yet in order to strengthen this hold of bigotry and intolerance, it is in contemplation to give it an additional member, whilst the large and remote counties of Ireland that suffer periodical distresses for want of that legislative vigour and warmth which would develop their resources, are to receive no increase in their representation. As long as the rising generation of Ireland find the lessons of mutual kindness and religious equality recommended in the country schools to be utterly disregarded in the College, which is so peculiarly favored by government, they must suppose that what was said of its laws is equally applicable to its education, and that there is one system for the rich and another for the poor.

To conclude—consult your Bishop and him alone in the selection of the books to be used in the schools at the hours set apart for religious instruction, and should that selection not be approved by the Board of Education, the system ceases to be entitled to the confidence of the Catholic people of Ireland. I remain, &c.

* JOHN MACHALE.

Religious and Miscellaneous Communications.

LITERATURE OF THE EARLY GREEK CHRISTIANS,

FOR THE CHRISTIAN EXAMINER.

The assertion that the preaching of the Gospel was injurious to the progress of literature has been so often and so completely refuted, that it would be an idle waste of words to take further notice of the calumny. It is true, however, it effected a decisive but a gradual revolution in the character of all literature, but more especially in poetry; though the nature of the change has not been investigated with the attention that its importance deserves. The subjects of ancient classical poetry are the sensual, the imaginative, and the ideal, but few either in Greece or Rome ascended to the intellectual. Perhaps the only production of the classic writers that at all approaches this more lofty character, is the Prometheus Vincit of Æschylus, that splendid personification of the struggle between Fate and Free Will, which but for revelation would still be an inscrutable mystery. There is a wondrous connection between the character of men and the character that they attribute to the divinity—it displays one of those curious reciprocations of cause and effect which defies all attempts at analysis. Now the notions formed of their gods by the heathen, were at the best ideal impersonations; they never spoke of them as purely intellectual beings; their deities were, in the words of a philosophic critic, nothing better than “immortal men;” they exert no spiritual agency, their absolute presence is necessary to the development of their energies, and their influence is limited to the place in which they appear. There were indeed philosophers who indulged in more sublime speculations, and who separated or thought that they had separated all sensual notions from their ideas of deity; but they propagated their opinions as mere guesses at the best; their sentiments never became so popular as to produce any decisive change on the natural religion, and over the poets they exercised no influence whatever. In Greece the poetic cycles had ended before the philosophic began; and in Rome, with nearly perfect truth it might be said that a really philosophic spirit never existed. Christianity first brought before mankind the ideas of eternity and infinity, of omnipresence and omniscience, of the self-existing Being that fills all space, and continues through all duration in a tangible and intelligible shape. The sublime idea of God revealed by his Son, was not merely speculative; it was a belief that connected itself with practical duties and mixed itself with every action of our lives; it reconciled and harmonized attributes that to unassisted reason must have ever appeared inconsistent; in an intellectual as well as a moral sense, it brought the Lord our God to dwell among us. This effect was produced, not by lowering the character of the Creator, but by raising that of the creature; revelation alone informs man of his own true importance, the rank he holds in the scale of creation, the high and

glorious course which it was destined he should pursue. Men were no longer taught that they were "the blind children of blind chance," or that they were subject to powers who regarded their concerns as worthless, or that death was "a leap in the dark," beyond which no one could tell whether there lay joy, or sorrow, or annihilation. They learned at the same instant, the knowledge of God and of themselves; they regarded him as a being purely spiritual, and were thus led the more deeply to reflect on their own spiritual nature. This then we hold to be the great distinction between the literature of the ancients and the moderns; the former paid little or no regard to the soul, or the purely intellectual part of our nature; the latter have discovered in that neglected topic the great source of true sublimity.

This literary change amounting absolutely to a total revolution, was progressive and slow; and the productions of those who wrote while the change was in progress, must naturally be liable to a double imperfection, for they decline from the standard of excellence that they begin to desert, and cannot attain to the new standard of which their conceptions are necessarily distant and obscure. "The literature of transition," says an American writer, "is never valued by the posterity that it has benefited;" and he quotes as an instance the neglect at Rome of those who wrote before the Hellenization of Roman literature was as yet completed. It is necessary to plead this apology for the many imperfections that will be found in the specimens we subjoin of the literature of the Greek Christians.

The first poetic compositions we meet with are professed imitations, and in some instances mere centos from the classic authors; their principal value is consequently the evidence they afford that the neglect of literature in the dark ages was the result of civil causes, and was in no wise connected with the diffusion of Christianity; a fact that seems decisively established by the simple consideration, that in these same ages Christianity suffered to the full as much as literature.

In, probably, the second century, though some attribute it to the first, we find a dramatic poem on the subject of Moses, written by some converted Jew, Ezekiel. In its style and the structure of its verse, little room is found for praise, but there are some of the thoughts and images that display much mental power. Take, for instance, the passage in which Moses recites his dream to Jethro, his future father-in-law:—

MOSES.

I dream'd that I beheld a mighty throne
 Bas'd upon earth, but mounting up to heav'n;
 On it there sate a more than human form
 Bearing a crown and sceptre of pure gold—
 Leftwards he sate, but to the vacant right
 Pointing, he beckon'd. I approach'd the throne;
 He yielded up his sceptre—bade me sit;
 Plac'd on my head his golden crown, and then
 Freely gave up his throne. Now, far beneath
 I saw the rolling earth, the vast profound,
 And heaven's cerulean vault begem'd with stars;

Then at my feet a thousand stars there fell
In low obeisance : as I counted them
They seem'd a host—I started in affright,
And woke from sleep.

JETHRO.

Stranger, thy God has promised mighty deeds.
Would, that I liv'd when these things shall befall !
Thou shalt dethrone a mighty king, and take
A nation's captaincy as thy reward.
And as thou saw'st this wide terrestrial globe
And all beneath and all above the heavens—
A mighty prophet thou shalt be, and know
What's past, what's present, and what is to come.

A more extraordinary and in every respect more valuable poem is "The Suffering of Christ," a dramatic poem attributed to Apollinarius of Alexandria in the fourth century. We can say but little for his prudence in selecting a subject of such awful importance for his theme, and as little for his general skill in its management; but there are many passages that evince his poetic capacity, and more particularly his power of painting in words. Unfortunately he has interwoven so many passages from the Greek tragedians in his poem, that it is scarcely possible to make an extract that will serve as a specimen of the writer's own merits. The following lines are supposed to be spoken by the Virgin, at the moment that the soldier pierces the body of Christ with his spear.

VIRGIN.

Alas ! alas ! alas !
I saw ye maids, one of the numerous guards
Who broke the robbers' legs, uplift his lance
And thrust the point into my darling's heart—
" I fear some new calamity impends ;"
And I must see the body of my son
Spurn'd and insulted by the vile and base.
Alas, me wretched !
But oh ! what awful prodigy is this ?
Behold what's streaming from the wounded dead !
A double fountain from his side is gushing :
One sanguine stream bursts forth, one limpid, clear
As is the mountain rill, flows with it,
Soon as the Roman weapon strikes his heart.
And he who gave the wound, with awe o'erwhelm'd,
Shuddering, I know not why, shouts out aloud,
" The victim I have struck is God's own Son."
Behold him suppliant bow before the cross,
And beat his breast, and grasp the very earth
Where he had fix'd his blood-stain'd cruel spear.
And, lo ! he catches at the mingled stream

And rub it as an ointment to his eyes,
To purify his vision by its powers.

The similarity of structure and style to the work just quoted, must be our excuse for violating the order of time, and passing at once to the fifth century, to give some extracts from that curious specimen of perverted ingenuity, the Homeric Centos. This is in fact the Gospel history told in the words of Homer, by piecing his verses together. A prelate named Patrick, who lived during the reign of Zeno, is said to have been the first who attempted to form this Christian Homer, as it was whimsically designated; but the completion of his design is generally attributed to the empress Eudocia. Banished on groundless suspicions from the court of her husband, the younger Theodosius, she retired to Jerusalem, and there sought consolation in the exercises of religion. During her exile she translated several books of the Old Testament into Greek verse, composed epic poems on the martyrdoms of Cyprian and Justina, and completed the Homeric Centos. It is not easy to give the mere English reader a correct notion of the latter work; but the following version of one or two passages may serve to illustrate the ingenious adaptations of this learned and unfortunate lady.

THE FLIGHT INTO EGYPT.

But this of all the counsels seem'd the best. (Iliad, book 2.)
To take the long laborious road to Egypt— (Odyssey 4.)
Egypt's moist plains within four days they reach'd, (Od. 14.)
The tyrant's threats such consternation caused. (Od. 16.)

THE BAPTISM OF CHRIST.

He spoke; and followed by the god-like man, (Il. 10.)
Enter'd the deep and silver-flowing stream; (Il. 21.)
But when they reached the lovely river's ford, (Il. 14.)
Fairest of streams that wash the fertile earth, (Od. 11.)
He led, and wash'd him in the cleansing wave, (Il. 16.)
Hiding him 'neath its deep and eddying whirls: (Il. 21.)
Then he put on a garment all divine, (Od. 5.)
And round his loins a slender girdle clasp'd, (Od. 5.)
And tied the beauteous sandals on his feet. (Il. 24.)

THE BETRAYAL OF CHRIST.

Among his servants, one vile wretch there was, (Od. 16.)
Whose wicked mind was ever filled with fraud; (Od. 13.)
His baleful acts perform'd the monstrous crime, (Od. 24.)
Reckless of wrath divine, or social law, (Od. 1.)
Whose penalties he dar'd, and found them death. (Od. 17.)
He ponder'd long upon the mighty sin, (Il. 10.)
And silent shook his head with mischief fraught: (Od. 2.)
Bold, daring, spurning the divine decrees, (Il. 5.)
He took the purchase of the guiltless blood, (Od. 19.)
And thus in silence ponder'd with himself— (Il. 17.)
"O! sure this man's by all rever'd, belov'd (Od. 10.)

"In every clime and town, where'er he goes; (Od. 11.)
"But him I'll slay if cunning can prevail." (Od. 22.)
Of God he spoke regardless, for he sought (Il. 5.)
To bring the wisest and the best to shame; (Od. 22.)
But certain vengeance his dark crime o'ertook; (Od. 23.)
Wretch who regarded not his latter end. (Il. 2.)

The union of poetry and piety afforded consolation to a still more illustrious exile in the preceding century. Gregory Nazianzen, driven into banishment by the apostate Julian, composed several hymns and devotional pieces of more than ordinary merit. Gibbon, anxious to exalt the character of his hero the infidel emperor, has taken some pains to depreciate Gregory; but he confines himself to suspicions and insinuations which are too intangible to be answered. It is difficult to refute hinted calumnies, it is scarcely possible to expose conjectural slanders; of this the historian was well aware, and avoiding the fair field of controversy he deals in mischievous suggestions which "shape have none." But Gregory was, even on Gibbon's own showing, a candid man; one who wrote precisely as he felt, and whose compositions partake of the nature of confessions; on this account the few extracts that follow possess an extrinsic interest, as they tend to illustrate the historic character of Gregory as well as his poetic. The hymns of this author are not among the best of his works, but they are probably the earliest specimens of the "literature of transition," and their intellectual character redeems many of their gross offences against taste. The most popular thus commences:—

Help me, teach me, Lord! to sing
The praise of my Eternal King;
Monarch of all, through whom alone
The powers of hymn and verse are shown.

For thee, is rais'd the angelic song,
For thee, the ages roll along,
For thee, the sun bestows his light,
For thee, the moon illumines the night,
For thee, the starry legions shine,
For thee, has man a soul divine.
A mind that gives him to command
The other creatures of thy hand;
Insensate chaos heard thy call,
And sprung to life and beauty all.
O'er all thy works thy power presides,
Thy providence their course still guides.
Even at thy word, the work was done—
That word divine was God thy Son, &c.

The sudden breaks, and the incompleteness of sentences that characterise the poems of Nazianzen, in some instances add to their interest, but in most are found to distract the attention too much. In the following piece, the hurry and variety of subjects are so incident to the state of mind portrayed, that we readily pardon the confusion:

GREGORY'S LAMENTATION FOR HIS SOUL.

How often we behold the new-made bride
 Find grief invade her hour of joy and pride,
 And see her spouse in manhood's brightest bloom
 Reft from her arms to moulder in the tomb :
 Her faithful maids, a late exulting band,
 Dissolved in tears around their mistress stand—
 Drop tear for tear, respond to every groan,
 And aggravate her sorrows by their own.
 How oft we see the tender mother, wild,
 Follow the hearse that bears her favourite child ;
 And as she sees the body sunk in earth,
 Feels once again the tortures of his birth.
 We see the patriot mourn his city's fall,
 When foes triumphant mount the batter'd wall,
 When through the streets the savage soldiers roam,
 And rising flames consume his darling home.
 But, O ! my soul ! what sorrows can prevail
 Thy fallen, lost condition to bewail !
 In thee the serpent fixes his abode,
 And soils the image of the living God !

Weep, sinner, weep ; let floods of anguish roll,
 The tears of penitence alone console.

Ye social haunts, endear'd by every charm,
 Ye friends, whose hearts with love sincere were warm,
 Thou eloquence, the source of spreading fame,
 Ye empty honours of a noble name,
 Ye palaces so splendid to behold,
 Ye hoarded treasures of uncounted gold—
 Thou lovely sun, so dear to mortal eyes,
 Ye bright, wide-spreading mansions of the skies,
 Ye glorious stars that in these mansions dwell,
 To each, to all, I soon must bid farewell.
 Your influence still on other hearts shall shine,
 When blind and senseless I in death recline ;
 Awhile surviving friends my loss shall grieve,
 But soon from time oblivion's balm receive—
 The pillar then alone records my name,
 Rais'd o'er the tomb that hides my mouldering frame.

But not for this I grieve—guilt makes me pine,
 And dreaded vengeance of the wrath divine.
 Oh ! how shall I from conscious guilt withdraw,
 How 'scape the terrors of the outrag'd law ?
 Shall I to mountain, rocks, and caves, repair,
 Or ocean's depths, and seek a refuge there ?
 Oh ! could I find a place from guilt secure ;
 A spot where all is holy, just and pure—

(As poets sing, in fabled isles of joy,
No serpent's hiss, no ravenous beasts destroy,)
Thither, oh ! thither, would I wish to fly,
And hide myself from every human eye.

Safe in the port, no more we danger fear,
The shield averts the terrors of the spear ;
The heat and cold we 'scape our house within—
But oh ! what guard secures the soul from sin ?
On every side, above, beneath, around,
Evil, a constant watchful guest is found.

To heaven Elijah went on wheels of fire ;
Moses by flight escap'd a tyrant's ire :
The whale sav'd Jonah from a wretched fate ;
Daniel, expos'd to beasts by envious hate,
Found that his God the lion's strength could tame—
Three pious youths uninjur'd pass'd through flame ;
But from my guilt, what hope of rescue's shown ?
Save me, O ! Christ ! the power is thine alone.

The very deficiencies of this effusion are precisely the circumstances which enhance its value ; the author of such an effusion, " warm from the soul and faithful to its fires," could not have been a mere sophist, a rhetorician whose chief aim was to round a period or tune a sentence ; there is a simplicity and honesty in every line that would lead us to select the writer as likely to be a fair and candid witness, and to place implicit confidence in his testimony. Before parting from this venerable prelate, we shall give a few specimens of his gnomology or moral distichs which are still valued by the Eastern Christians, and are proverbs " familiar in their mouths as household words :"

Light be thy bark to sail life's stormy sea,
Too large a cargo sinks itself and thee.

Devote thy soul a temple to thy God,
The Deity will there make his abode.

Trust not to wealth, it comes and goes for ever
In ceaseless currents like a rapid river.

To words as to thy life, attention pay,
The former gone, the latter wastes away.

Man, know thyself, and whence thy life is given,
And thus regain the archetype of heaven.

Day follows day ; time flies, no trace remains,
But the pure soul a life eternal gains.

The last author from whom we are about to give an extract, was also an exile from some unknown cause. John of Damascus, as he is generally

called, though a Christian, held a high office under the Saracenic caliphs. After his retirement from public life he composed several devotional pieces, which are sometimes used in the service of the Greek Church. They are principally remarkable for the deep sense of self-abasement and the strength of penitential feeling they display. The following hymn is entitled "a prayer preparatory to receiving the eucharist," and forms sometimes a part of the private devotions of the Eastern Christians :

From lips polluted, Lord, by sin,
From a heart that's foul within,
From a mouth by crime debas'd,
From a soul by guilt defac'd ;
Hear me, Christ, in mercy hear,
To my prayer afford thine ear.

Though my words be faint and dull,
Though my life of crime be full ;
Grant me, grant me power to speak
What my soul's best feelings seek ;
Or rather Lord, do thou inspire
The thoughts of what I should desire.

Deeper, darker are the stains
On my soul than Magdalen's,
When she brought the ointment sweet,
Humbly to anoint thy feet.
Yielding to her ardent prayer,
Thou Lord, didst pardon there ;
Hear me also, gracious Lord—
Lo ! upon thy feet are pour'd
Floods of tears, repentant sighs,
More dear than ointment in thine eyes.
In my tears that ceaseless fall,
Wash me, Saviour, cleanse me all ;
Free me from the grievous weight
Of guilt and sin which now I hate.
Thou perceivest every stain
And spot that in my soul remain ;
But thou knowest how true my grief,
How sincere is my belief.
There's not a tear, there's not a sigh
Escapes thine ever watchful eye.

All my deeds to thee are shewn,
All my thoughts to thee are known,
All recorded in thy scroll,
Ere completed in my soul .
Hear, O ! Lord, my secret cry,
O ! regard my misery ;
Cleanse and purify my heart,
Ere I dare to take a part

In the mysteries displayed
Where thy holy table's laid :
Give to my soul thy flesh as food—
Cheer me with thy precious blood.

John of Damascus wrote also hymns for the Nativity, the Epiphany, and the Pentecost, that well deserve to be better known than they are; but we have for the present given a sufficiency of specimens to prove that the early Greek Christians united the charms of poetry with the purity of piety, and so far from disregarding literature, impressed on it a stamp of higher value by consecrating it to the service of their God.

W. C. T.

WHETHER LITERAL FASTING IS BINDING UPON CHRISTIANS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There is no point, I believe, on which Protestant clergymen are more frequently asked their opinion, than on the subject of fasting. No doubt, our Church enjoins the observance of certain days, as solemn fasts; but it is no less clear, that the practice has become, in a great measure, obsolete. Some of her members may occasionally fast, but very few, if any, think of observing the appointed days. Now the question is, whether it would be desirable, or not, that this practice should be revived. My attention has been drawn to this subject, by the line of conduct which, I understand, some pious ministers of our Establishment thought it their duty to pursue, on the occasion of the general fast. They did not hesitate, it appears, to recommend from the pulpit, a rigid observance of that day, as one of fasting, in the strict and literal meaning of the word. Now, I confess, that, much as I respect the motives of these individuals, I cannot feel so well satisfied with the judgment which they exercised on this occasion. It is, in my opinion, a very serious and delicate matter, to point out things as duties to our hearers. For no duty should be made light of. If it is admitted, it should be performed. And if fasting be a duty at all, it is manifestly one which should be frequently put in practice. If we ought to fast, either to subdue the flesh to the spirit, or to signify our humiliation for sin before God, (and these are, I believe, considered by its advocates as the main intentions of fasting,) it would be mere trifling with serious things to confine that observance to a few days in the year, and still more so, to a single day of merely national or political interest. In fact, if fasting be a duty, it is one in which it must be admitted, that Roman Catholics are, as a body, far more faithful than Protestants. And this I conceive to be a very material point in the present consideration. If it is reported amongst the Roman Catholics, in any given parish in:

this country, that the Protestant minister has called upon his congregation to fast, this naturally becomes a kind of triumph to the former. For what is the language which they may then use to their Protestant neighbours? "You see," they may urge, "that fasting is an admitted duty amongst you. We fast once or twice in the week; and what do you do? Which of the two keeps up most faithfully to the rules and discipline, which we both, equally, approve?"

I grant to its fullest extent, that unless a man keep his body under, and bring it into subjection, he will run a fearful risk, if he does not incur the fatal certainty, of being a castaway. But for this purpose, I believe that habitual abstinence and constant self-denial, are far more available than fasting, as the term is generally understood. Indeed, that this latter observance, as enjoined in the Old Testament, was not, principally at least, intended as a means of subjugating the flesh, I think apparent from the following consideration. If fasting had been designed as a counterbalance to the power of carnal solicitations; it, surely, would have been enforced more especially at those seasons when such temptations and such dangers most abounded. It would have been enjoined in times of public prosperity and national triumph, when pride of heart and fulness of bread favoured most the works and motions of the flesh. But the fact is quite the contrary. All through the Old Testament, fasting follows in the train of judgments, humiliations, and adversity. Nay, so uniform was this association, that our Saviour reasons upon it as an admitted principle among the Jews, that fasting and seasons of joy and gladness could not go together. "Can the children of the bridechamber fast, while the bridegroom is with them?" From all this, then, I think I may fairly argue, that under the Old Testament dispensation, the end of fasting was ceremonial, as a sign of humiliation and repentance; and not moral, as a means of controlling the appetites of the flesh. If such be the case, we cannot contend, from these scriptures at least, that fasting is of unchangeable obligation, as a necessary part of self-denial.

But, it will be said, "in spite of all reasonings on the subject, is not fasting frequently inculcated in the New Testament, as a positive duty?" To begin. "Did not our Saviour fast forty days and forty nights?" Yes. But this cannot be proposed to us as an example, for it is physically impossible that any man could follow it. "But did not the Apostles, as recorded in the Acts, use frequent fastings?" Undoubtedly. But the Apostles were all Jews, and many things were then binding upon Jewish, which were not binding upon Gentile Christians. Again, it may perhaps be said, did not our Saviour virtually enjoin this practice on his disciples, when in Matthew vi. 17, he directs them as to the manner in which their fastings were to be conducted? To this I might answer as before, that these disciples were Jews, and that it was to these very persons he elsewhere says, "The Scribes

and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." But I might also add, that whatever their secret fastings may have been, the disciples of Christ were *apparently* defaulters in this particular. This we know, because our Saviour was questioned expressly upon the matter. His answer to this inquiry, is, moreover, deserving of special notice. For it manifestly proves one of two things; either, that his disciples did not fast; or, if they did so, that their fasting then was different from the fasting to which they were afterwards, as Christians, to be subject. But upon this passage I would now speak more at length, and shall therefore commence by repeating the whole of it. "And the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jêsus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled and the bottles will be marred: but new wine must be put into new bottles."

From the comparison or illustration with which our Lord here concludes, it is manifest that he considered fasting, in whatever sense he employed the term, as too severe a discipline, and too arduous a trial, for his disciples, at that time to endure. For, how does the illustration apply? evidently thus—that as a worn and threadbare garment had not firmness to grapple with a fresh and vigorous piece of cloth; and as the leathern bottles then in use had not, when decayed and dry, elastic power to bear the fermentation of new wine; so, the moral strength and fortitude of his disciples were unequal, in their present condition, to endure the rigors and austerities of fasting. Now can it be supposed, that our Lord rated his followers so far below the disciples of John the Baptist and of the Pharisees, as to admit that a trial, to which the latter were fully competent, would not only discourage, but utterly overwhelm the former? Such a notion cannot for a moment be entertained. If therefore, the conversation in which these words occur had been related by St. Mark alone, there would be ample room for thinking that our Lord's meaning, throughout the whole, was different from what his expressions seem, in their ordinary acceptation, to imply. When we turn then to the parallel passage in St. Matthew, we find this notion abundantly confirmed. There, the conversation is given substantially in the same terms, but with this one remarkable difference, namely, that our Lord, in answer to the question then proposed to him, uses the word "mourn," instead of "fast." "Can the

children of the bridechamber *mourn*, as long as the bridegroom is with them?" To every one who is acquainted with our Saviour's manner of conversing, it is well known, that he frequently employs the term supplied to him by another, in a higher and more spiritual sense than the speaker meant it. When, therefore, on this occasion, he is questioned respecting the *literal* fasting of his disciples, he answers by an allusion to that which was to constitute *the fasting* of his higher dispensation. And, what was that fasting to be? It was, in the first place, to be a discipline, as we have seen, far beyond the present strength of his followers, and, consequently, still more disproportionate to that of John's disciples, since he who was least in the kingdom of heaven, was greater than even John himself. It was, moreover, a trial, to which his own disciples must continue to be unequal, as long as the bridegroom was with them, but to which they would be fully equal, when the bridegroom was taken from them.

What then, I repeat it, could the fasting spoken of in this context mean? Could it have meant the literal observance of fasts, or fasting days? Assuredly not. It could have meant no other than that endurance of tribulation and persecution for the word's sake, that deadness and crucifixion to the world, that denial of, and victory over self, to which human nature was utterly incompetent, till Christ ascended up on high, and sent down the Comforter, with power and influence unknown before.

If this be the right interpretation of the doctrine which our Lord lays down in the present instance, we have, I conceive, accounted, in another way, for the only passage in the New Testament, which seems to intimate that fasting was to continue in the Church, after it had passed beyond the bounds of Judaism. There is, indeed, a passage in 1st Cor. vii. 5, which appears to make much against the whole of the above reasonings. It is where the Apostle directs persons, under certain circumstances, to give themselves to fasting and prayer. Here, at least, it will be alleged, the counsel had not reference to Jews alone. With a full impression of the difficulty (I do not say impossibility) of reconciling this Scripture with the system I have proposed, I took up Valpy's edition of the original text, in order that I might give the matter the best examination in my power. And here I found, to my surprise, that the word "fasting," does not occur at all. I then looked to the notes, from which I transcribe the following: "Vulgaris lectio est, *τῇ νηστείᾳ καὶ προσευχῇ*; sed optimi codices, versiones nonnullæ, et multi Patres Græci Latiniq̃ue omittunt verba *τῇ νηστείᾳ καὶ*." To balance conflicting evidences on a point like this, I leave to those more competent than myself. But allowing that there may be authorities of weight on both sides, it is, I conceive, no small argument in favour of the omission of this word, that if it is retained, it stands alone, and is the only apparent warrant which the Scripture contains, for perpetuating in the Church of Christ, a practice, so little in keeping with the rational and spiritual character of the dispensation.

I cannot conclude these observations, without noticing the late address of the Roman Catholic bishops to their respective flocks, relative to the discontinuance of fasting upon Saturdays. This document, I doubt not, has more in view than meets the eye ; but one thing it clearly contains, namely, an admission, that their religion is on the decline. And here, though it may expose me to the charge of rambling from my subject, I would beg your attention to the following remark. The only apology I can make for introducing it in this place, is, that I consider it of no small importance, as it concerns the present state, and future prospects, of the Protestant and Roman Catholic interests in this country, respectively. It is a matter of common observation, at the present moment, that amongst us, there is more religion in the rising, than in the declining generation ; and that, now-a-days, we often see grandsons and granddaughters more serious than their grandfathers and grandmothers. Amongst the clergy, the same inversion of the natural order is equally apparent. As a body, our younger clergy are far more professional—both stricter in their principles, and holier in their conversation, than their fathers in the ministry. I need not stand to prove this, for it is matter of public notoriety. But these remarkable appearances are entirely confined to Protestants. The Roman Catholic Church presents, in this respect, a perfect contrast. Amongst both clergy and laity, the oldest are by far the soundest members of the body. The lower they go down, the worse they are. Amongst the old men, you still see the remains of better times. In the middle aged, you cannot but observe a rapid deterioration. While the youth exhibit a spectacle, at which the mind recoils, as if it read in their fierce looks, and in their air of insolent defiance, that the judgments of God must come upon the country. Such is the extraordinary contrast of the two Churches. It speaks for itself. And, therefore, I shall make no lengthened comment ; but shall conclude at once by saying, let these tendencies continue, and Protestantism and Popery will soon pass one another, with the increased velocity of a double motion ; the one, ascending towards that light, which is its congenial element ; the other, descending, deeper and deeper, into that darkness which it loves.

I am, Sir, your obedient servant,

H. W.

ADDRESS BY THE REV. PETER ROE ON THE DEATH
OF CAPTAIN SAMSON.

MY DEAR FRIENDS—Death speaks to man with a voice louder than the trumpet's sound, or the cannon's roar. It speaks in intelligible language to all ranks in society, and in all parts of the world, at the same time. It makes every ear to hear, and every mind to consider ; for if this object be not effected before its dart

is actually struck, it will be immediately after—so that whether it is looked forward to with hope or fear in time, it will be felt in all its consequences of joy or sorrow throughout eternity. It will be found by the righteous a vanquished foe, and by the ungodly a relentless tyrant. Wisdom points out the necessity of being prepared for its approach, and suggests the question, what does its voice proclaim? and it is from the Book of Wisdom, the holy Bible, we are to derive the materials for affording the proper answer.

First, it proclaims, “dust thou art, and unto dust shalt thou return”—“all flesh is grass, and all the glory of man is as the flower of grass.” That which keeps us from corruption is the immortal spirit which dwells within. As soon as that returns to the God who gave it, the eyes are motionless—the tongue is dumb—the limbs are powerless—the countenance is fallen—and in a few days we are glad to “bury our dead out of our sight,” (Gen.)—in consequence of the progress of corruption, which no earthly power can stay or diminish.

Secondly—it proclaims that all earthly distinctions are at an end, and that neither wealth, nor honour, nor fame, nor family greatness, has a place in the gloomy prison of the grave. There, nothing is to be found but a lifeless body shorn of all its decorations. There, “the rich and poor,” the honorable and ignoble, meet together, and remain together until the morning of the resurrection. They lie indiscriminately in the same grave-yard. The field on which a battle has been fought presents a correct emblem of the still wider field of death—the field that is co-extensive with the boundaries of the earth. On the former the bodies of officers in command, and of soldiers under authority, are so mingled together, that oft-times the keenest eye cannot distinguish the one from the other—their blood flows in the same stream—and they are covered without a coffin or a shroud by the cold sod of their mother earth.

Thirdly—it proclaims the salutary warning, “prepare to meet thy God.” “After death comes the judgment;” and then an account must be rendered of the deeds done in the body: then faithful memory will bring home to the conscience the recollection of sins which had been long forgotten—sins against a law of terrors, and against a Gospel of peace and love. There is “no work, nor wisdom, nor device, in the grave to which we are hastening;” and therefore it follows, that reconciliation with God must take place now or never. Have you ever felt the need of it? Have you ever been convinced that without it you will be eternally miserable? Have you ever been brought to know how, in your individual cases, it may be effected? Unless there be a conviction of sin, the value of this great blessing will never be felt. Where such a conviction exists, the Holy Spirit, which produces it, will make known the way of pardon and peace in the Lord Jesus Christ, who, by the one sacrifice which he made once for all, when he died upon the cross, has opened the gates of heaven to all be-

lievers. It is by grace a sinner is to be saved and not by merit—it is through faith, that is believing what the Scriptures declare concerning Christ, and not through any works of his own, either done or purposed. O! that I could impress upon your minds this divine truth, which, above all others, displays God's glory and is calculated to promote man's real happiness.

Fourthly—it proclaims that there is no time to be lost. Death comes like a thief in the night. It is often at the door unseen and unexpected, as was the case with your deceased brother, who fell not in action, but was cut down in a very short period, by a fatal disease, which rapidly advanced upon him. Military operations are frequently suspended—perhaps during winter, or after some general action, but the warfare carried on against man by that great destroyer, called “the last enemy,” never ceases. The sword is never sheathed—the hand that holds it is never wearied or palsied, and every moment some individuals of our race fall beneath its stroke. In battle the destruction caused by death is brought more close to human observation; but it is not more sure than that which is in regular progress every day. He whose remains now lie before you was little aware not many days ago, that in less than a week he would find every earthly tie broken, and that he would be separated from his associates in arms, and no longer participate in the pleasure resulting from their friendship and esteem. For twenty-two years he maintained a character worthy of the distinguished corps in which he held his commission, and worthy of that army of which it forms a part. An army whose valour has never been surpassed, and whose clemency and moderation in the hour of victory, will be the theme of admiration while there is an historian to record its triumph and its prowess.

A soldier should be as prepared to die as he is ready to fight, for he knows not but that in the very next conflict his “soul shall be required of him;” and, oh, what a melancholy thing would it be to shout victory in this world, and to mourn over defeat in the next—to behold the flight of those who can only kill the body, and to suffer for ever under the wrath of Him who is “able to destroy both body and soul in hell.” As a soldier is accountable like all other men—as he must, like them, stand before the judgment seat of Christ—as he has a soul as well as others, capable of experiencing the feeling of joy and sorrow; and as it must be saved or lost, he should never account it as a proof of fear, or weakness, or folly, to be engaged in the humble, quiet, constant perusal of the holy Scriptures. The laugh or the frown of man cannot for a moment be put in competition with the favour of God; and you will recollect that while the former can exist but for a few years in time, the latter will be enjoyed through the ages of eternity by those who have once been made partakers of it. In the Scriptures is there not the most honorable mention made of Joshua and Gideon—of David and Cornelius, who feared God, and worshipped him in secret and in their families? Where there is real piety, there will be consistency, and where there is consistency, not only will the cha-

acter of the individual be respected, but God will be honoured. It is when profession appears unaccompanied by principle that religion gets into disrepute, and that those who speak upon the subject are esteemed to be hypocrites. A genuine British soldier is a highly honourable character; but there is one that surpasses him in character, in prospects, in triumphs, and even in valour; one styled by the Apostle "a good soldier of Jesus Christ." He belongs to the army of the living God; he marches and fights under the great Captain of Salvation; he may receive a contusion or a wound, but it cannot prove a mortal one, for his soul is protected by impenetrable armour. Onward! is the word of command he delights to hear; it is his high privilege to be always on the advance, and he feels the need of circumspection that he may guard against a surprise. Victory is sure to him, for his "leader and commander" never was and never can be defeated. Better to fight under this commander than under a Cæsar, a Frederick or a Wellington; for his victories are achieved without blood, and the results of them are peace, and blessedness, and glory. He invites you to flock to his standard, and he regards all who do not accept the invitation as actually joined to the opposing army of the Prince of Darkness, whose usurped dominion over our fallen race he came to destroy. He refuses none—for he can make all fit for his service—he can make the coward brave—he can make the weak strong—he can make the imprudent judicious—he can make the hasty cool—he can make the sluggish active. His grace is all-sufficient for the accomplishment of his great purposes of love; and he says to his followers when in the presence of their enemies, as David when about to be assaulted by the vaunting Goliath, "let no man's heart fail because of him." David fought and conquered single handed that mighty giant; and if there be now an enemy greater than Goliath, there is a friend and a conqueror greater than David, even JESUS, who is "mighty to save." It was said of Edward the Black Prince, that he never fought a battle which he did not win: and of the great Duke of Marlborough; that he never besieged a city which he did not take. Shall that be said of mere men which we deny concerning Christ, who is the Most High God? Is he—can he be less successful than human generals? Shall these invincibly prevail, and grace be liable to defeat? Impossible.

One word more and I have done. The day in which we live is perhaps as much marked by infidelity as any one that has preceded it, and I would as a Christian minister, and as a friend to your best interests, lift up my warning voice against a system so destructive to the soul, however imposing it may be in the eyes of those who are untaught in the sacred Scriptures. It is, doubtless, advocated by persons of great name in society, but it is not the less false or dangerous on that account. Our great spiritual enemy is too wise and too experienced not to employ the weapons that are best fitted for the accomplishment of his deadly purposes. None of his agents can, however, equal in wisdom those who are

taught by the Spirit of God, and influenced by his word. They can testify that "wisdom's ways are ways of pleasantness, and that all her paths are peace"—and they are competent witnesses, for they have tried the two services of sin and godliness; they have walked in the two ways of error and truth; and they have served the two masters, Mammon and God.*

May God, in his rich mercy, abundantly bless to your souls what has now been spoken from real love to them; and to God the Father, Son, and Holy Spirit, be praise and glory for ever. Amen.

THE CHRISTIAN VIRTUOSO.

A short time ago a number of my friends were talking about the study of antiquities, and the pleasure which the mind feels in collecting and contemplating the remnants of ancient days. A few of the party being skilful antiquarians, and having some rarities in their museums, began naturally to dispute who possessed the most valuable and interesting relic of former times; and, in order to determine the point, they agreed to meet again on a future evening, and that each should produce his most highly-valued specimen. Accordingly they met and exhibited their treasures.

The first gentleman, whom I shall call Timarchæus, laid on the table, with an air of triumph, a strange looking piece of metal, much discoloured and eaten away. "That," said he, "is an ancient Grecian helmet of brass, which I had the good fortune to find when digging in some of the ruins of Athens." He then began a long and learned explanation of its form, and of the different criteria by which he judged of its age; which he confidently pronounced to be as far back as the Peloponnesian war, or 430 years before Christ. "That piece of brass," said he, "has a thousand times more beauty in my eyes than the most costly trappings of a modern generalissimo. To those, indeed, whose thoughts are occupied merely by the present moment, and who never look beyond its wants and pleasures, the admiration that I feel for this relic must be unintelligible; but to those nobler spirits who are not chained down to their little now, but stretch themselves to distant regions and distant times, who are not confined, like the brutes, to exist only in what is near and present, but can move and breathe and feel in other climes and other ages—to those the reasons will be plain and strong why I think myself happy in possessing such a prize. The soul is wonderfully aided by sensible tokens like this in her meditations on ancient days; for they bring the distant and obscure shapes of antiquity within our reach, and cause them to assume an air of reality and life. What a flight for the thought to traverse twenty-three centuries of the silent past! Others may

* See an admirable little work by General Burn, entitled, "Who fares best, the Christian, or the Man of the World?"

talk of the age to which this helmet belongs as something they have heard of as amazingly remote from them and all their feelings; but while looking on and handling this, I seem to enter the very tomb of that age, to converse with its shade, to touch its giant skeleton! Sometimes I think I see that casque wearing the splendid finish of its early days: I see the dark eye of the young warrior who possessed it flash with enthusiastic fire as he raised it to his brow, and then turning, with a softer meaning, on the Grecian maid, whose graceful fingers clasped it on. I see him join his companions in arms, a band of heroes, their plumes waving in the wind, and their brazen helmets dazzling the very sun, as they beat back his beams—the wind that blew, and the sun that rose, above two thousand years ago!"

The next person who exhibited his curiosity was Philopæus. "I will not pretend," said he, "to contest the palm with Timarchæus for antiquity; but I will produce what shall far surpass him, as to more estimable qualifications." He then uncovered an elegant vase of white marble, on which was represented, in exquisite bas-relief, the famous combat of the Horatii and Curatii. The artist had chosen the moment when the last of the Horatii, after his two companions had fallen, and he by artfully pretending to fly, had separated the three Curatii, who were pursuing him eagerly, yet faintly from their wounds, was springing like a lion on the foremost, who was now an easy triumph, as the other two were speedily about to be; while the dense ranks of the Roman and Alban armies were looking with gestures of intense interest on the combat.

"This," said the admiring Philopæus, "is one of the choicest gems of Pompeii. It is unnecessary for me to speak in its praise; the eloquence of an angel would be lost upon your ears, when language so ravishing is arousing your souls by a surer inlet, your delighted eyes. I need not tell you how much I prize it, or why I prize it; the first glance has anticipated all explanation, and your looks inform me that you understand and sympathise with my feelings. It is admirable, not only because it is beautiful, but because it is old. An inscription upon the hind part of it shows that it was given by a Roman knight of the name of Horatius to his son on the day of his marriage, ten years after the birth of Christ. How many bright eyes of the dames and nobles of ancient Italy have been fixed on that vase with admiration as enthusiastic as yours! How many a mother has led her son to examine the breathing workmanship, and at the same time told him the story of the heroism it represented, thus engraving on the heart of the wondering boy as indelibly as the artist had pictured them in the marble, the lessons of virtue and patriotism! It would scarcely be possible to wish for a more striking proof of the perfection to which the fine arts were brought by the ancients, than we have now before us; or a surer testimony of the inferiority of the present age in these respects. The making of that vase was a process of a long train of ages, during which the human mind made its labouring progress from simplicity and ignorance, to that amazing refinement which produced such works as these; and what renders this the more interesting and valuable is, that the eighteen centuries that have passed away since that period have been, for the most part, spent in undoing this great process of improvement so completely, that the human race has not

yet recovered, and perhaps, never will recover, its ancient skill; whilst this beautiful specimen of art remains uninjured, although nearly all its splendid fellows have perished; the object of our study, imitation, and wonder.

Priscicola was the next gentleman who advanced his claim to the honour in question. He said he could not produce anything either so ancient, so beautiful, or so generally interesting, as the others; and yet that he had no doubt but candid judges would allow he had good grounds to consider himself more fortunate than either of them.

"For my part," he observed, "I think that a relic of antiquity may be prized for much better reasons than either its age or its intrinsic value. I do not pretend to have a soul so vast, as to be able to interest myself in everything I see or hear of. My faculties and affections are finite, and confined to a few objects; and I think they are intended by the Author of my being to be chiefly employed about myself and what concerns myself; nor do I think there can be a ground more reasonable for valuing anything than this: that it is connected with my own origin, history, or destiny. The helmet that was worn by an ancient Greek, or the vase that was sculptured by a Roman artist, however they may gratify my curiosity, appeal not to my affections, but lead my thoughts to what is immensely remote from all that is important and dear to them; and I can only be a cold admirer and an indifferent possessor of them at the most. But the interest I have in this object," he added, showing at the same time a rich and old-looking gold ring, "is infinitely greater than that which Philopaterus and Timarchus can feel in the curiosities which they have exhibited. It was worn on the day of the first battle of St. Albans, by the unfortunate Henry VI. when he was defeated by the Duke of York, and given by him as a token of regard and gratitude to one of my ancestors, who had bled much in his service, and especially on that day had defended his person by a most daring exposure of his own life, and assisted the wounded king to retreat from the field of battle.

"He was, as you all know I have been, a soldier from choice, and I bear his name, and have always considered myself greatly honoured by it, and above all, by possessing such a memorial of him, a memorial which I think no person, owning it under the same circumstances, would part with for the most precious antique in the world."

Photisthes then arose and presented to our notice, as his specimen of antiquity, a piece of paper with the following inscription:

מומר לדוד יחזק רעי לא אחסר
בנאות ושא ירביצני עלמי מנוחת ינחלני
נפשי ישובב ינחני במעגלי צדק למען שמ
נם כי אלך בנאי צלמות לו אצרא רע
ני אחת עמדי שבטך ומשענתך חמדה ינחמני
תערך לפני שלחן נגד צרי
דשנת בשמן ראשי כומי ריח
אך טוב וחסד ירדפוני כלימי חי
ושבתי בבית יחזק לארך ימים

Every body smiled at the notion of passing off as an ancient manuscript what appeared to have been written less than an hour ; and the pretensions of the antiquarian were the subject of some friendly merriment. But he, with gravity undisturbed, offered to maintain, if those present would listen to him, not only that what he offered was as true a relic of antiquity as any that had been shown, but that it was deserving of admiration far more than the rest.

"What is it," he asked, "that constitutes an antique ? Is it the antiquity of the materials of which it is composed, or of the form that it wears ? Then the first flint pebble you meet with deserves a place in your museum as well as the best antique you have there. You value your curious old relics, because they were the work of ancient artists, and made use of by men of ancient times ; because they were the production and constant companions of some of our race who have been dead for many ages, while their works have been wonderfully preserved : and for these reasons I value this poem. It is not the paper or the ink that is old : nor are these what the poet produced. He gave to certain beautiful thoughts a clothing in a certain language, and all that he produced and did is before you, unaltered and fresh as at the moment he produced it ; for these are the very thoughts, the very words, the poem he wrote in the language in which he wrote it.

"The antiquity of the composition is indisputable, and surpasses by many centuries even the specimen of Timarchæus, having been written at least a thousand years before Christ. Since then the chief ground on which he values his brazen helmet is its ancient date, on account of its bringing the distant shapes of antiquity in a manner to our very touch, and assisting the soul in her meditations on the past, he must confess that it yields in excellence to this piece of poetry ; for all that he said in praise of the Grecian casque may be said with more justice in favour of this Hebrew hymn.

"What a thought, to hold in my hand not the disfigured and broken, but the complete and unstained work of a man who breathed nearly three thousand years ago ! How the mind flies back at the sight of those old and sacred characters to the time when the world was comparatively young, and men's thoughts, and inquiries, and projects, and inventions, were as different from what they now are, as the sports and interprises of boyhood from the employments and rivalries of maturer age.

"But an advantage greater than its older date is, that we know whose work it is. How greatly would the interest with which we regard that piece of armour be magnified, if, instead of being left to suppose it belonged to some obscure common soldier, we knew it was the very casque that Pericles himself wore ! But even then it could not be compared to this hymn ; for this is known to be the composition of a greater and more famous character, David, the shepherd king of Israel. It carries away the rapid fancy to the time and place when it was written. In the only country of the globe on which the great Governor of the universe had as yet poured the sunshine of his truth, while all the rest of the world was covered with the thick darkness of cruelty and ignorance ; in some beautiful valley of that country, reclined under the shade of a honey-dropping palm, while his flock was browsing or reposing in the fragrant verdure around him, a lovely

youth, a poet, and a saint—while unseen angels, who may with reason be supposed to alight with pleasure in such a spot, and near such a mortal, assisted his meditation, and smiled at his success, produced this unrivalled ode. Or it may be that after he had been raised from the simple thoughts and garb of a shepherd to the cares and grandeur of a kingdom, on some sweet evening, in his beloved retirement, where he was wont to refresh himself after the burden of the day, the crowned minstrel sate, with the harp by his side, the fame of whose cunning melody had first brought its master into the halls of royalty; and his spirit, oppressed with toil and sick of power, and sad at the remembrance of griefs and sins to which the power had led him, flew back to the flowery plains of Bethlehem or the vale of Elah, and tried to reassume the cheerfulness and peace of his early days. Soon did the scenes of his youth return, as the landscape reappears after the mists of morning, and with them his happy confidence in the God of his fathers; and with the loved and familiar picture of a quiet flock and its protecting shepherd fresh and vivid on his brain, he sang with the voice of inspiration:

The Lord is my shepherd : I shall not want.
He maketh me to lie down in green pastures :
He leadeth me beside the still waters.
Her restoreth my soul : he leadeth me in the paths of righteousness for his name's sake :
Yea, though I walk through the valley of the shadow of death, I will fear no evil :
For thou art with me ; thy rod and thy staff they comfort me.
For thou preparest a table before me in the presence of my enemies :
Thou anointest my head with oil ; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life ;
And I will dwell in the house of the Lord for ever.

“ But this hymn claims the superiority over everything else before us, not only from its antiquity, and the value it possesses as the work of such an author, but from the language in which it is written. It is the language of miraculous revelation : the tongue in which, after a silence of near five hundred years succeeding the destruction of the sinful race of Adam by the deluge, heaven spoke in mercy and promise to earth, and in which all subsequent communications of the truth were made to man till the promised Redeemer appeared. If the question could have been proposed beforehand which of the dialects of the human race should become the medium of God's communications to his rebel world, no language could have advanced a claim to an honour which was infinitely too great for any one; and yet the choice would have been considered an event of inexpressible importance and interest. This glory the Hebrew obtained. In it the words of heavenly truth were clothed : to its keeping the oracles of God were entrusted to be transmitted unpolluted to remotest ages : in it all the prophecies that were ever uttered before the Christian dispensation were penned. It is the language in which the only history of our world, for half its duration, is found; the language which the most celebrated beings of mortal race, that are now in the regions of blessedness, spoke and wrote while on earth; the only one which we hear that angels ever learned or employed, and which, if any dialect of earth be heard in heaven, is surely heard there, and ever will be; the language which, if I am ever admitted there, and if in that state

any advantage remains to the soul from the knowledge it has acquired in this imperfect condition, I should most regret, and be most ashamed of having neglected to study.

" You, Philopaleus, seem chiefly to value your specimen of antiquity for its beauty. I confess that it is an exquisite work of art; but I think you will allow that this surpasses it. The productions of the poet and of the sculptor may be compared; and men generally give the first rank to the former, considering Painting and Sculpture to be the handmaids of Poetry. The picturing of beautiful and sublime thoughts is a nobler art than the representing of beautiful objects; and what thoughts there are in this psalm! Their grandeur is not, indeed, to be felt by all minds, any more than the excellencies of your vase; and some congenial fitness for such things is required before any one can appreciate the merits of either. But to the man who knows anything aright of his own interest and destiny, from whose thoughts the omnipresent God is not habitually shut out—whose views extend beyond what is present to things unseen and eternal, and who properly apprehends the unspeakable disproportion there is between them and the things of this vanishing life: to such a man this sacred ode bears the stamp of more than human beauty. It is the language of an immortal spirit on his way through this short state of trial and danger to the dark passage of the grave, through which he was to advance to another and an unchanging state of joy or woe; of one who knew his weakness and the amazing interests he had at stake, and yet was kept from sinking by the firm consolations and peaceful hopes of religion. It is the language of unfaltering faith: and mark its holy energy—how it makes its way directly to Jehovah; how it takes away the overwhelming splendour of that all-seeing eye, and concentrates its beams in love and mercy on a sinful creature; how it transforms the stern aspect of the offended judge of all worlds into the benignant image of a shepherd, at whose feet the confiding sheep can lay itself in fearless repose, assured that it shall never want.

" Philopaleus drew our attention in a striking manner to two astonishing phenomena; the slow progress that the human mind has made in arts and sciences, and the rapid manner in which it has lost its acquirements by the inroads of barbarism. And it is indeed a sublime thought, that the vase he has shown us was, when completed by the artist, the fair result of a laboring process of many ages, and that we have it still before us, a beautiful wreck saved from the headlong ruin of many ages more: and its being thus connected with those two great changes wrought in two great periods, highly enhances its value.

" This Hebrew relic is also sublimely recommended to our admiration by being connected with two changes, but changes far more vast in extent and important by their consequences. The first is the fall and degradation of man, the progress and effects of which have been exhibited to the astonished and grieving universe since Adam's expulsion from Eden; the second is his restoration, of which we have the promises, the slow beginnings, the gradually brightening manifestations, and the partial completion, made known in the Scriptures; a history extending with many breaks and immense intervals to the same time of Adam's sin, and to be closed only when 'time

shall be no more:’ changes, of the magnitude of which we can have no adequate conception, as we know not enough either of the original excellence or of the future destiny in misery and happiness of our race. What a contrast between the spirit which this hymn breathes, and the condition of the world at the time when it was written! In the world was to be beheld a race of rational creatures changed from the honour and bliss of innocence and the exalting knowledge and love of God, to the depth of crime and suffering, and wearing the chains of delusion and tyrannic terror that had been more and more surely rivetted by the powers of darkness for three thousand years. In this hymn there is seen the holy light of religion, the result of amazing revelations from heaven, which had grown gradually, according to the pleasure of the unsearchable Jehovah, to a stronger and a wider brightness, and which now blessed the plains of Judea, and a few other regions of the East, where the true worshippers of the Creator were scattered.

“ The more we study this admirable hymn, the more we shall feel and admire its beauty, for it breathes a better spirit than the mere fancies of a poet; and it is not the figures that are used in it, the sweet picture of the shepherd and his flock, or the green pastures and still waters, or the touching prospect of the valley of the shadow of death, and of the comfort and guidance expected there, that make up the worth of the psalm; but its being the genuine expression of the greatest hopes and fears of a good man who lived nearly three thousand years ago, with whom we can all sympathise, and whose words we can all apply to ourselves, with the feelings of brethren in his dangers and prospects.

“ And indeed, it is in this respect of being so applicable to ourselves, that the chief value of this poem as a relic of antiquity consists. I agree with Priscicola in thinking that the best ground for prizing an antiquarian curiosity is, that it is somehow connected with its possessor, so as to have a hold upon his feelings of rational self-love. Suppose, for illustration, that it were possible to produce a profane composition equally old and poetical with this; a hymn to a heathen deity, for instance, such as we find in the choruses of the Greek tragedians, describing his absurd birth and licentious loves, or an account of a combat between two half savage heroes, who, after battering each others arms to pieces, betake themselves to stones, such as we find in Homer. Compared with this, the discovery of it would give no pleasure to a wise man, for he could not feel any interest in the information it conveyed, or the thoughts which it called forth; he would take no pains to remember it, nor regret the forgetting or the loss of it.

“ But I can never be weary of this Hebrew ode, because it addresses itself to my strongest feelings. It was written by a man whose time of birth is separated from mine by thirty centuries, and whose country is distant from mine by a quarter of the globe—by a man whose education, habits, and modes of thought on ordinary subjects were immeasurably remote from my own; and yet I feel that these are the words and thoughts of a brother, of one whom I could love, and with whom I could converse in unreserved friendship. For the great features of his history and character were precisely the same as my own. He was a pilgrim in the path that I am now

pursuing; he was a soldier in the same warfare as I am now waging; he was a subject of the same great Monarch as I am unworthily serving; he was a child of the same wise and good Father. He feared as I fear, and wept as I weep, for the same sorrows, and the same sins. His great business in this world was the same as mine; to escape its pollutions, and fit himself by a discipline of temptation and suffering, for a better; his prospects were exactly what mine are; of a passage through the dreary grave; a sad rending from every earthly comfort and joy; and a sudden passing into an unknown and unchanging state of being; and his hope and trust were in the same all-shielding arm as I, and every child of man, who has a hope in the future, are now staying ourselves upon. I am thus consoled and animated by the testimony of this ancient servant of God to the excellence of that religion whose support I would fain secure, and as I am journeying through the dangerous wilderness which he traversed so long before me, I am encouraged by the assurance that every step is bringing me nearer to the abode and happy society of him and my other brethren, and that if I am faithful unto death, I shall at last be joined to them for ever in the kingdom of our common Lord.

“Can all the museums in the world produce any object of the antiquarian’s admiration that raises thoughts so vast, so pleasing, so touching, so animating as this? Can all the instruction and all the pleasure they have ever given be compared to what the innumerable people of God in all ages have drawn from this psalm? It has been the language of their triumphant songs; it has been wrought into their prayers. Saints and martyrs have read it with tears of joy, and treasured it in their hearts, which it has enriched in their hours of toil and temptation, of want and persecution, with holy thoughts and mighty motives. It has formed part of a sublime course of education of mankind for everlasting happiness. The works of ancient poets or modern men of science have been studied in the schools by those intended for the different professions of this life, some in this country, and some in that; they have been many of them, valued and used for a time, and then have become obsolete and had their places supplied with others; and though some of them came to occupy a place in the estimation of man, from which they will never be removed, yet they are studied and understood only by a small part of mankind.

“But this poem is older than the oldest of them, has been read and studied by incomparably greater numbers of all ranks, and nearly all nations; has never passed into disuse, or lost its excellence and attraction, has taught more lessons of infinitely higher importance than any that have been heard of in the schools of human wisdom, lessons which are not only most valuable for their guidance and good fortune in this life, but which prepare them for a better and eternal world.”

T. P. K.

THE PRESENT STATE OF THE RELIGIOUS WORLD.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There is, I am fully assured, an unprofitable occupation of the mind with other men's matters, which helps a man to be a stranger to himself; and there is, I believe, a profitable way of contemplating and considering matters of fact, as they pass before our eyes. There is a gossiping spirit which delights itself in the tittle tattle of the day, which is, in every point of view, most hurtful to the minds of those who indulge in it: but there is surely an intelligent and sober canvassing of the occurrences of the times we live in, from which instruction and advantage may be obtained. There is a shallow, superficial, censorious observation of the faults and failings of others which feeds the pride and vanity of the self-sufficient: but there is likewise a deeper, a more just, a more Christian consideration of the sins and frailties of our fellow men, which generates the deepest humility, and sinks us to the earth in a sense of the fall of our common nature. It is in this last spirit I would allow myself to open my eyes to the prevailing evils of the present day. It is in this spirit alone that I would allow myself to open my lips as to those evils of my fellow men which my eyes have seen. I could wish myself to be humbled at the sight, and others to be warned by the relation.

With these preliminary observations, I may venture to recal to my own mind, and to lay before your readers, some circumstances connected with the church of Christ in these countries, which have been lately brought under my observation, particularly during a short visit to England. I have seen many things to kindle gratitude to the Giver of all good: but I have also seen much which should deeply abase me before the Lord, and which, when reflected on, may serve as a salutary warning to myself and others.

No unprejudiced observer can help being struck with the fact that, in the midst of much evil, a great work is carrying on in this country, and that much of it is through the instrumentality of the Established Church. Who can compare the present state of Ireland with what it was ten or fifteen years ago, and not see an improvement such as to call for the liveliest feelings of gratitude to God? Never, since the Reformation, has the Church of Ireland been in so efficient a state, and yet never was it so fiercely assailed. This is, to my mind, a better ground of hope for the country than any other feature on which we can fix our eye. As far as I have had opportunity of observing, I am led to the same conclusion with regard to England. Her Established Church, though as furiously attacked, and though, perhaps, not so visibly growing and improving as that of Ireland, is still, as far as I can judge, in a vigorous and healthy state. The growth in a vigorous old tree is not so apparent as in a young one, be-

cause it bears a less proportion to the whole plant. So the growth in a church long in vigour like the Church of England, will not be as perceptible as the growth in the Church of Ireland, which has so lately begun to shoot forth above the ground, but it may not be the less real. To a friend of vital religion, it is really quite gratifying to see the growth of the Church of England in the very places where she is most vilified and assailed, such as the large commercial and manufacturing towns in the west and north of England. Evangelical zeal and truth are on the increase in Liverpool, Manchester, Huddersfield, Sheffield, Birmingham, and many other places that might be named, and yet in those very places the popular cry is, "Down with the Church, even to the ground!" She seems to be owned indeed of God, but despised and rejected of men. There is in her a subordination of rank, a descending current of authority, which does not suit the radical spirit, the democratical mania, of the present day. But members of the Church of England must confess that if it is not her present peculiar deficiency that is raising a spirit of opposition against her, she is now perhaps about to be called upon justly to suffer for her sins and iniquities in former times. By both violence and neglect she has driven from her pale many of those who should have been her ornament and her strength. She forced many, in days gone by, to exchange her form of church, more agreeable to scriptural gradations of authority, and more calculated to ensure subordination, for churches which, formed by the people, savoured more of democracy and republicanism. It is not wonderful, when we consider the tendency in man to evil, that the descendants of those pious men, who were forced to be dissenters, should degenerate in their piety, and gather strength in their republicanism, and so now be more ready than their fathers to pull down a church whose increasing piety they do not value, but whose monarchical form their increasing republicanism hates with a growing hatred. It is not surprising that the dead residuum of hereditary dissent, that the infidels and Socinians who are descended from those who, two centuries ago, left the Church from conscientious motives, should now be found joining in the cry against her: but it is both surprising and humbling that orthodox dissenters should also be found making common cause with radicals, infidels, Socinians, and Papists, against a Church whose doctrinal purity they admit, instead of joining with her against all deniers or opposers of the truth as it is in Jesus. It was with grief with regard to them, and abasement with regard to the character of professing Christians, that I heard eminent and leading dissenting ministers declare their intention of petitioning Parliament in favour of the new system of national education for Ireland. I know but one way of accounting for this melancholy state of things, and if it be the right one, it affords a strong argument against the republican principle of dissent. The dissenting ministers do not influence their peo-

ple, and give a tone to their views, but the people influence them. The majority of dissenting congregations are more warmly interested in the spread of the republican politics of the day than in the diffusion of evangelical religion, and therefore their ministers, if they wish to stand well with the people, must go along with them, if not in heart, at least in expression and action. I do feel assured that the hearts of many orthodox dissenting ministers are more with the Church of England than with her infidel and Socinian enemies—are more with the friends of education in Ireland through the medium of the whole Bible than with the Popish and liberal opposers and mutilators of the Scriptures—but they are influenced by those whom they ought to influence—they are controlled and kept in awe by those whom they ought at least to rebuke—and thus the deteriorated state of the people lowers the ministers to their standard, instead of the ministers elevating the people by the higher tone of their sentiments and conduct.

This is not, however, the most distressing view of things, as connected with the Established Church. If our Jerusalem was built as a city that is at unity with itself, she would stand all the shocks of all her enemies. But division within will do what the adversary could not effect without—the wily serpent has thrown before her the apple of discord, and unhappily with too much success. I have remarked two great sources of dissension, separating chief friends; and as we may be warned by the evils that are visible in others, it may not be without profit to consider them a little.

The first source of dissension to which I allude, is the controversy now carrying on with respect to the Bible Society. This appears to me to be a master-stroke of Satan. It exhibits his wily policy in the strongest point of view, transforming himself into an angel of light, that he may the more effectually divide and weaken the Church of God. The fundamental principles of the Bible Society were agreed upon by men of spiritual minds and enlarged intellects. For twenty-seven years they were acted upon by the most enlightened and excellent of the Church, some of whom have fallen asleep without remorse as to the course which they pursued with regard to it, and some are alive unto this day. These fundamental principles were early attacked by men who, from their view of the subject, thought it their duty to oppose the Society. They were brought to the test of the severest examination—weighed, approved, defended—and for many years not a voice was raised against them. But in the year 1831, a rent is made in the Society, and a schism in the Church—and by whom?—from what quarter? Not by a renewed attack of its old enemies, but by a rough and distressing wound from those who had been for many years her members and her friends. The Bible Society might say, with the church in the Psalm, "It was not an enemy that reproached me, then I could have borne it; neither was it he that hated me that did

magnify himself against me, then I would have hid myself from him. But it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked in the house of God in company." Yes, they were men for many years members of the Society—men some of whom had defended her comprehensive principles, and all of whom had for years acquiesced in and approved of them—who were suddenly led to say that the principles on which the Bible Society had acted, on which they had defended it, and on which they themselves had acted whilst members, were unscriptural and unchristian, and they called for a change in these fundamental principles. Now, is it to be believed, that this change in the men who had hitherto regarded them as the only ground of peace and friendly co-operation, was produced by a ray of light now let into their minds, and that during twenty-seven years their opinions had been dark, and their conduct unchristian? I believe there is something besides pure light concerned in bringing about this change. I believe that circumstances have silently and, imperceptibly to many, greatly altered the medium through which the subject has been viewed. I have, from my observation, been forced to the conclusion, that the demand for a test in the Bible Society has had its origin in the disgust which many persons have felt at the union in religious politics and political religion, between orthodox dissenters, and Socinians and semi-infidels, against the orthodox and evangelical Church of England. They were grieved, and justly grieved, to see men who upon the platform of the Bible Society professed their delighted union with Christian men of every denomination, upon the common ground of truth—men who have spoken of their being *piloted out of the narrow seas, and left sailing on the great Pacific ocean*—to see these men joining hand and heart with the lowest infidels in open hostility to that church whose doctrines they acknowledged to be according to truth, though they dissented from her forms and her discipline. These good men, disgusted as they were, could not, in the warmth of their indignation, see the wide difference between the orthodox dissenter joining with the Socinian blasphemer, and the no less wicked infidel, as such, in their unholy crusade against a church which God has owned and blessed, notwithstanding all her sins, and joining with every man, without examination, of every denomination, who would co-operate, not in the unholy work of pulling down a pillar of truth, but in the holy work of circulating the truth itself, God's pure and unadulterated word. Because they were indignant at the one unholy confederacy which they could not prevent, they were led to raise their voices against another union in which they thought they traced some distant likeness. From what I have seen and heard, I do believe some such feeling as this is at the bottom of the present movement in the Bible Society. We must look for something of this kind to account for it. It is incredible that it should be simply a question of principle, else it

must have occurred much earlier to the minds of these good men.* It cannot be a question arising from difficulties that have occurred in practice, because, in point of fact, there never was a Socinian on the Committee of the British and Foreign Bible Society during its twenty-eight years of existence. But whatever be the cause, the rent has occurred, and it has produced consequences which none can help lamenting, except he who would divide, that he may if possible conquer the church of Christ.

It is indeed afflicting to see the consequences of this unhappy dissension. Christian ministers and brethren are divided, two against three, and three against two; and their divided state exemplifies how easy it is, under the present constitution of our race, to introduce discord, how difficult to promote union. Enter any Christian society, and start any subject, upon any ground, or upon no ground at all, and immediately a debate will ensue, and a division take place. Some like a thing because it is new; some like the starting of a question because it is accompanied with some excitement, and breaks the dull quiet of uniformity; some have sickly and diseased consciences, that can be made uneasy by any suggestion of evil, let it come from what source it may; some have a pleasure in condemning and reforming—it gratifies their own pride, and it seems sweet to them to say, as it were, “Stand back—I am holier than thou!” Thus the great enemy has many auxiliaries in the cause of division, and he has lamentably succeeded. What divisions have occurred even in the camp of the Seceders! The good men who formed the Trinitarian Bible Society, I verily believe, knew not what spirit they

* In order to justify our suspicion, that, however unknown to themselves, some other motive influences the movers of this schism than that dislike to association with doubtful characters which they put forward, it may be worth while to quote the sentiments of him who took the first prominent step in this unhappy rent. I say, who took the first prominent step, for I have reason to know, that though Captain Gordon was the person who made the motion at the meeting of the Bible Society in 1831, he was not the originator of the movement, but only as a man that loved war, that liked to be engaged in a contest when a contest was going on, was allowed to fire the first shot. “If we start from the position in Protestant society which is occupied by the mere partizan, we shall pass through various combinations of moral and political sentiment marking a regular approximation to the individual whom R. D. would designate ‘a Christian Protestant;’ and I trust, Sir, the Reformation Society will never be chargeable with the presumption that would run any other line of demarcation through this variety than the line which is drawn by a *voluntary disposition to co-operate upon the principles which it has laid down.*”

The man that could write these sentiments, and mark them with italics, to give them more prominence and weight, in the end of 1827, could have no very matured heartfelt conviction of conscience against that very principle in the beginning of 1831. There must have been some circumstances besides digested settled principles, that could have urged him to the step he took, which has produced so much division in the Christian church.

were of. They did not know exactly why they separated from the Parent Society. They had no ascertained principle which, as it forced them to separate from their former companions, would be a bond of union among themselves, and they have consequently furnished a subject of grief and humiliation to their Christian brethren and friends, and a subject of exultation and congratulation to all the common enemies of Christian truth and Christian charity. With sarcasm and bitter irony it has been said, "See how these Christians love one another!"

I trust these occurrences may be a warning to us in Ireland, and that a spirit of contention and division may not lead the members of the Hibernian Bible Society to fall out among themselves. I do hope and pray that the malady may not come over to us from England, through the medium of contagion, where there certainly are not the same causes to originate strife and division. There have been no hostile political movements on the part of Irish dissenters—there have been no violent disgusting speeches at meetings of the Ecclesiastical Knowledge Society, such as make it improbable that union on the platform of the British and Foreign Bible Society can long exist in England; and there are favourable circumstances in the constitution of the Hibernian Bible Society, which make it less open to objection than the constitution of the Parent Society. Whilst there is no test for membership, every subscriber being a member, *no person can take part in the government of the Society but by election*; which presents a secure guarantee of the orthodoxy and propriety of those who shall be entrusted with the management of the Society's affairs. I have conversed with very many of those who have dissented from the British and Foreign Bible Society, in various parts of England, and almost all of those with whom I have spoken have said, that if its meetings were opened by reading a portion of Scripture, and if the Committees were in every case elected, so that improper persons, Socinians, or others, could not force themselves on the Committee by payment of a subscription or donation, they would be perfectly satisfied, and return to the Society. I trust the Christian brethren in Ireland who have seen the ill effects of the schism in England, and who have not the same plausible ground of complaint, will not allow the great enemy to triumph at their division. Christians and Protestants never had more reason for estimating union than at present. The subject of scriptural education seems happily to be a point of union. The evil connected with the system at present proposed seems to be overruled to produce at least this good of drawing together, as the heart of one man, all the Protestant and all the Christian feeling in Ireland. May God grant that the Society which is to supply that book which all agree in putting into the hands of our youth may continue to be a centre of union instead of a fruitful source of division! One thing is clear, that if there is to be union, it must be by adhering to the comprehensive Catholic principles of

the present Bible Society; for if it was admitted that the present Bible Society was to be abandoned, there could not be proposed any principle for a new Society on which any ten men of the present dissentients would agree.

I have observed another much to be lamented source of division and alienation in our church, and that is, the interpretation of unfulfilled prophecy, and connected with it, in some instances, the pretensions to miraculous gifts asserted by some eminent professing Christians. Is it not an evil sign of our times, that men cannot search into such interesting subjects of scriptural truth as prophecy unfulfilled, and state the result of their inquiry, without causing bitterness and anger and ill-will? Is it not most humbling, that men cannot search into the abstruse and more difficult portions of Scripture, and give their opinions, without generating bad feeling either in themselves or others? In some places I have seen as wide a separation between millenarians and anti-millenarians as was generated between the reformers and the papists in the time of Luther—a division as wide and as marked as if the opinions upon which they differ were the very essentials of the Christian faith, insomuch that if the one party were in the narrow way that leadeth unto life, the other must be in the broad road that leadeth to destruction! Who are to blame for this state of things? Upon whose head lies the guilt of this great evil? My own observation leads me to conclude that both parties have concurred together in the mischief—have united in order to produce division! There are, on the one hand, a number of good and pious men who are bigotted and wedded to what they consider to be old established opinions, and who are frightened at any thing which appears to them to savour of novelty. They are in the habit, perhaps, of too much looking up to certain divines of name—of reading with much reverence and profit some established commentary on the Scriptures—and of shrinking, as from a heresy, from every opinion not sanctioned by the name, for example, of the venerable Thomas Scott! They forget that Scott himself saw reason to change his own views on the subject of prophecy, as more light broke upon his mind, and more information from the works of others reached his understanding. In the very obscure and difficult subject of prophecy, we ought not to assume that any such perfection of interpretation has been attained as would justify a candid mind in refusing to admit further inquiry; and so the opposition of those worthy men to any deviation from received opinions has generated in the students of prophecy, from the perversity of our fallen nature, a boldness and violence of assertion, which is far removed from the modesty and diffidence of candid research; and the opposition between them has led each party into very blamable extremes, and produced very lamentable consequences. I blame the good men who think all inquiry to be a proof of wildness and enthusiasm, but I also seriously blame many of those who have ventured into the holy ground. They have, too many.

of them, done so in a spirit not subdued to the high and abstruse character of the subject. They have too many of them been presumptuous and self sufficient in assuming at every moment of their inquiry the correctness and importance of their own views, and they have been rash and uncharitable in imputing spiritual blindness and unbelief to those who did not receive their crude, their changing, their often contradictory systems. Unfulfilled prophecy appears to be, above all other subjects, that which calls for deliberation, caution, reflection, before conclusions arrived at are put forward as certain truth; and yet it is the one of all others on which there have been most precipitance in coming to conclusions, and most dogmatism and boldness in imposing them upon others. The members of the Church who feel an interest in prophecy have had their sentiments represented, I trust erroneously, by a most intemperate periodical publication, which has not only been dogmatical and presumptuous in stating its views, but has, with unholy boldness, ventured to broach opinions not necessarily connected with the subject of prophecy, and subversive of the very foundation of the vicarious sacrifice of Christ. The rash and unfounded speculations of this journal have done much to raise disgust and prejudice in the minds of sober men against that body in the church of which, whether justly or unjustly, it was considered the organ. Thus, the subject which, least of all, should engender strife, and debate, and acrimony, has been made the means of a grievous schism among brethren. But even out of the evil good has arisen. The extremes to which some persons and some journals went—the conflicting opinions which, in the height of their hardihood, different sources have with equal assurance poured forth—have led many to pause and to deliberate. At first, as soon as any young man came to read with interest any prophetic chapter—as soon as he thought he had got a light with which his elder brethren were not blessed—his pulpit resounded with his crude and contradictory dogmas, and not a few ventured even to denominate those at whose hands they had first received the saving truths of the Gospel—those who were indeed their spiritual fathers, as having begotten them to the Lord through the preaching of the truth—dumb dogs, and blind leaders of the blind! But I am happy to say that I have seen a great change for the better. I have met many who fully assent to that which has been for some time the conviction of my own mind—that these doubtful speculations are not the fit subject for public instruction. Some, otherwise valuable and excellent men, who caused distractions in their neighbourhoods, and divisions in their own congregations, by hasty statements which they themselves have afterwards rejected, have returned to a more sober and sound basis of instruction, and have begun to unite their people upon the apostolic foundation of Christ crucified. Their wild speculations and hasty declarations have given way, in many instances, to more sober inquiry and more cautious language; and the subject of unfulfilled

prophecy bids fair to be less loudly and less angrily proclaimed, and we may venture to indulge a hope, that calm inquiry and better feeling will prevail, and that when both parties see the evils of extreme caution and wild rashness, the investigation of unfulfilled prophecy will become a source of edification and useful instruction.

Other speculations have contributed their share in producing division in the church. I would only advert to the one upon the humanity of the Lord Jesus, because, though I cannot see any necessary connection, it appears to have been originated by, and to be confined exclusively to, a few of those whose wild speculations on unfulfilled prophecy have grieved the more sober-minded members of the church. I cannot see any thing that connects the degrading speculation upon the Saviour's nature with any opinion which any person might hold on the subject of prophecy; but so it is, that it is held by none but those who have ventured farthest in their prophetic speculations, and in them it appears to me to have undermined the very foundation of the vicarious atonement and sacrifice of the Lord Jesus. All those who hold it, as far as I can understand their language, deny that the salvation of man is effected by, and has for its foundation, the substitution of an innocent and pure victim in the room of guilty sinners.

There is more connection traceable between the subject of prophecy and the expectation of miraculous gifts, than the unhallowed speculation to which I have just adverted. Yet it is very remarkable that a belief in the reality of these gifts is also confined to a few of the students of prophecy. There is something in the peculiar expectations of these expositors of Scripture which may prepare them for expecting wonderful things, and therefore make them more easily believe in certain events as miraculous realities. But as far as I can judge, the opinion in favour of their divine character is losing ground, for many persons who are favourably disposed towards them, are unwilling to assent to their divine character on account of their connection with error of doctrine. For my own part, this sets my mind on the subject completely at rest. If I were even to see them raise the dead—which has been attempted, I need scarcely add, in vain—I should not feel myself justified in believing the power to be of God, if its manifestation was connected with a denial that Jesus died, the JUST ONE for the unjust, to bring us to God. But circumstances have occurred in some places, where similar pretensions to miraculous gifts were put forward, which have proved they were not from the Spirit of truth. When in England, I was made acquainted with the following circumstances, and had the facts from persons of Christian character, who told me what they had seen and heard themselves.

In a city in the west of England, the visit of a highly talented minister produced a great stir and feeling on the subject of miraculous gifts, similar to those reported as taking place in Scot-

land and London. A pious lady had her mind much excited under the assurance, that it was the privilege of Christians to be baptized with the Holy Ghost, and receive in that way miraculous gifts of the Spirit. At length she began to speak "*in a tongue*," as it was called, exactly in a similar way to that reported to take place elsewhere. She uttered frequently a tremendous loud unintelligible voice, and prophesied, as it was called, which consisted in stringing together, in a very incoherent way, texts of Scripture, and uttering them with a loud voice. This lady was engaged in education, and had some children of most respectable parents under her care. Amongst others, she had for a short time two children of a pious clergyman in the neighbourhood, who, together with his curate, was rather disposed to think favourably of the pretensions to miraculous gifts. The children were at first much terrified at what they heard, but at length they began to imitate it. The clergyman's son, a boy of about seven years of age, spoke in a most extraordinary way, told things which he said were revealed to him by the Spirit, and said that the church was Babylon, and about to be destroyed. He ruled the family for some time, and was listened to as if he was indeed the voice of God. He desired at one time that all the books in the house should be destroyed, except the Bibles, and they were destroyed; he desired the Bibles should be given away, and they were given away; he desired the whole family should fast, and they fasted for three days; he desired the clergyman and his curate to take leave of their flocks the next Sunday, and tell them they should never hear another sermon in the church, for it and every thing around should be destroyed, and they did so; he told his father and his mother they were to leave their house on Tuesday following, and go they knew not whither, and the father said he was prepared to go. On the Monday the boy was in a state of great excitement, and said some very extraordinary things, which appeared quite unscriptural, and this for the first time made the curate suspect that all was not right, upon which he suggested to the rector the propriety of trying the spirits whether they were of God, according to the apostolic direction. The boy shrieked out, "Try not the spirits, try not the spirits!" They then solemnly put the question, Whether the spirit confessed that Jesus was come in the flesh? and the boy cried out, "No, Jesus is not come in the flesh!" They then felt convinced that all had been a delusion, and told the people, who were in a state of great excitement, that they had been deceived, and the clergyman checked his child, and forbade him to speak any more, and so the whole thing came to an end. The lady who had been the originator of this unhappy business had gone to London on the Monday, and did not hear of the conclusion until she arrived there; and I saw the copy of a letter written by her, in which she said that she was convinced that she had been under a delusion, and that what she had thought was the work of God's Spirit she now felt assured was

the work of an evil spirit ; and several persons in London who take an interest in such matters were convinced it was all a delusion.

The whole affair is indeed very humbling. I have stated facts which I think it not useless that Christians should be acquainted with, leaving them to form their own conclusions. For my own part, I am deeply impressed with the conviction, that these are times which most peculiarly call for much watchfulness and earnest prayer. The enemy seems even singularly active, and most dangerously artful. The church is beset with danger from within and without. May she hear her Lord's voice saying, Watch!

R. D.

THE FINAL PERSEVERANCE OF THE SAINTS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In your publication for the month of February last, a query is inserted in reference to Heb. vi. 3—6 by your correspondent, P. J. W. With him I confess the difficulty of the passage—nay, of the whole paragraph from verse 1 to the end of verse 8. And must add that the expositions I have read, failed to satisfy my mind.

A person who ventures, under these circumstances, to suggest an original interpretation, must needs do it with some degree of hesitation—and probably the present attempt had never seen the light, did I not feel the candid and Christian inquiry of P. J. W. to be an imperative call.

In order to make the present paraphrase clear and intelligible, I must advert to what goes immediately before, and also to the drift of the Apostle's instruction in the four chapters which follow the sixth. St. Paul had just noted in terms of reprehension to these Hebrews that they were "dull of hearing," see v. 11., also that they needed one to teach them again which be the first principles of the oracles of God. See v. 12. Nothing, therefore, can be more natural than that our Apostle should proceed to dispel that dulness and to teach these first principles; and, as the 6th chapter opens with the inferential word "therefore," we have some reason to expect such a course. The ordinary reader, however, feels a disappointment from the interpretation which he gives to the very first clause. He thinks the Apostle declines to furnish the needed information as to the first principles, and that he preferred to pass onward to the more sublime and finished topics of heavenly knowledge.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." These words, however, admit a more natural construction. "Therefore, setting out from the word of the beginning of Christ, let us go on unto the end

thereof:" i. e. just as the traveller sets out from one place, and makes his way to the journey's end; or, as the mariner looses from one port and is borne on to his destination, so, setting forth from a discourse of the beginning or first principles of Christ, let us be carried along to its conclusion.

The reader of the four following chapters sees that the grand design of the Apostle was to establish that fundamental truth, that Christ's sacrifice was not to be reiterated, but that "by his one offering once offered he hath perfected for ever them that are sanctified." It is not unlikely from c. x. v. 28—39, that some professors were tempted, by the exceeding great trials they had to encounter, to waver in their Christian profession, to forsake the assembly of the saints, and to fall away.

The very notion of repentance implies a previous lapse. Hence the interesting question,—is a new sacrifice to be made for the repenting backslider; is Christ to be often offered for the pardon and recovery of lapsed believers?

The drift of this epistle is to lay it as a fundamental verity that "once in the end of the world, hath Christ appeared to put away sin by the sacrifice of himself." Christ is the foundation, and "other foundation can no man lay." He, as the precious corner-stone, is immovably laid in Zion, and "whosoever believeth in him shall never be confounded."

In Heb. vi. 1. the Apostle sets out by disclaiming the necessity of the sinner's foundation being a second time laid—"not laying again the foundation," i. e. Christ crucified, the basis of the superstructure of the divine articles of faith, which the Apostle enumerates in (1 and 2.) And this course of divine teaching he undertakes with the permission of God. (3.) The great difficulty of the 4th, 5th, and 6th seems to be in the meaning of the 6th, and if the following critique is borne out by the original, the difficulties vanish. "If they shall fall away" to be rendered "falling away." "To renew them again unto repentance," to be rendered "making anew again unto repentance." "Seeing they crucify," rendered "crucifying." The following paraphrase is suggested of the whole: "For it is impossible for those who were once enlightened, &c., i. e. real Christians—if, having been as lively stones upon the foundation, they, by apostacy or backsliding, drop off or fall down—to make anew (a foundation) unto repentance, crucifying the Lord afresh, i. e. a second time, and putting him to an open shame—for as much, as to make a second foundation it would require that Christ should be a second time crucified—but this is impossible, "death has no more dominion over him." From which words I infer, as the Apostle elsewhere does, that for the Christian who has dropped off from the one foundation no repeated sacrifice is to be expected. Such an one must be brought back, and built again upon the one foundation already laid. Such is the view I humbly submit to your readers, and especially to your correspondent, P. J. W.

If it be borne out by a true rendering of the original, it may

remove a difficulty—serve to establish a great doctrine, show the practical use of the great article, “Christ once offered;” serve to comfort the weak, and to restore the offending; while the figure of “a foundation,” with its relative word “rolling down,” is naturally sustained. Should these hurried lines be expressed obscurely and the interpretation be found not sufficiently obvious, it will give me great pleasure to supply any additional explanation which may be sought.

I remain, Sir, yours, &c.

P. P.

REVIEW.

The Truth of Revelation Demonstrated, by an Appeal to Existing Monuments, Sculptures, Gems, Medals, and Coins. By a Fellow of several learned Societies. London, Longman, Rees, &c. 1831.

Scarcely half a century has elapsed since Christianity underwent one of the severest trials to which she has been subjected since her divine founder ascended into heaven, and left her to “testify of Him,” among the inhabitants of the earth. She had outlived the storms and trials and temptations of seventeen centuries—had braved all the horrors of persecution, and had reappeared in native lustre, after a slumber which seemed to be that of death, and had thrown aside the mantle of corruption with which she had been invested—had given an impulse to the public mind, had roused it from its lethargy, and was preparing to wipe away the disgraces of the “dark ages,” when a band of kindred spirits met her on her path—beings gifted with no ordinary powers of intellect, whose dispositions and acquirements were singularly diversified, but who seemed all animated by one hope, one desire—that of extinguishing the great light which the Creator had placed in the moral firmament to rule the destinies of the human race—of alaying the celestial visitant who had come to cheer, to animate, and to console the children of wretchedness and of wrath!

It is a singular circumstance in the providence of God, that contemporaneous with each other, there should exist, in two of the most polished nations of the earth, nations nominally professing Christianity, a number of talented individuals whose powers were wholly devoted to the impotent attempt of overthrowing the truth of Christianity. It was a combination of intellect against the Bible, such as, in all probability, the world will never witness again—when philosophy, calm, and subtle, and sifting, and aided by history, clothed with affected gravity, and uttering “swelling words of vanity,” demurred to the credentials

of religion, and pronounced them counterfeit—while around them danced wit, and ribaldry jingling its cap and bells—and behind them appeared science, pointing significantly to facts, newly gathered facts—and all appealing not to the arm of power but to the exercise of reason to decide the contest. The names of Voltaire and Volney—of Hume and Gibbon—of Mirabeau and Condorcet—of Paine, and others, will start at once to the recollection of the reader, while the scene acted by a great nation, “not many days hence,” so to speak, the scene of maddened delirium, folly, and crime, might well teach us to estimate the tendencies of infidelity, and for ever demonstrate the truth of the proposition, that “the world by wisdom knows not God.”

But this is now undoubtedly the age of re-action in favour of the Bible. True, we have yet among our periodicals one or two of ability, avowedly in the service of infidelity—there are a few engaged with a missionary zeal, and in the spirit of a mistaken benevolence, in the dissemination of schemes of amelioration, avowedly framed on infidel principles—there are some busily employed in circulating the most noxious of the infidel writings, and turning the discontent and the misery of the lower orders to their own base purposes—and a great mass of the population of our large towns is leavened with infidel notions. Yet, even in spite of all this, and in spite of the divisions among Christians, the balance is vastly in favour of Christianity. The first result of the fierce assaults of the infidelity of the last century was the erection of a pillar of moral evidence, inscribed with a host of illustrious names, and the materials of which were contributed by men whose labours have placed the truth of the Christian faith beyond the possibility of being overthrown. So far as the direct moral evidences are concerned, we think nothing more can be added—they are *complete*—we use the word emphatically—and he who sits down to examine them, and rises up a sceptic, “would not be persuaded though one rose from the dead.” The second result was the formation of those great institutions for circulating the Bible, and propagating the doctrines of the Bible, which have been the glory of our day, and against which all the malice of Satan is directed, that their operations may be impeded, and their efforts enfeebled, by intestine divisions. A third result, which is now going on, is the investigation of the collateral evidences, a result which requires time, and laborious investigation, but a result which, we are perfectly assured, will terminate in favour of the Bible; and when the cycle of unfulfilled prophecy is completed, and science has accumulated her facts and her demonstrations, the whole series of evidences will pour such a flood of light upon the world, as only to want the *internal* evidence—the work of the Spirit—to turn the world’s inhabitants into one vast congregation of rational, intellectual, loving, and holy believers, to the utter confounding of those misnamed philosophers, who would substitute sophistry for reason, and ridicule for argument, and who, when the pathway of the heavens

was little known, and the crust of the earth scarcely broken, cried aloud that the book of nature contradicted the book of God.

Astronomy did not long afford retreating ground for philosophic scepticism. It is now occupied by the friends of Christianity, who have triumphantly driven the adversary from a position in which he thought he had entrenched himself, and from which he tried to wound the cause of truth. The astronomical sermons of Dr. Chalmers are splendid specimens of the power of genius, when consecrated by piety, to turn all that is vast and great in creation into bright and vivid illustrations of revelation; they form an era in the history of collateral evidence. But Geology still shelters the antagonists of the Bible; and it must be confessed there is a darkness and a mystery about the facts which this science has brought to light, well calculated to surprise the judgment and to excite the imagination. We allude not to the absurdities of the cosmogonists of the last century, who had they published their lucubrations under the title of geological romances, might have saved their reputations, and passed off as men of a right witty and conceited fancy. It is to the later theory of successive revolutions of the earth's surface, founded, as it seems to be, in the spirit of inductive philosophy, and confirmed by the numerous wonderful facts which every day brings to light. But plausible as it is, and supported as it is, the theory cannot be adopted by Christian men. It is not that it overthrows the Mosaic date of the creation, for *that* could be easily adjusted, did every thing else agree. Neither is there any thing unreasonable, viewing the matter abstractedly, in the supposition that myriads of ages before man was created, our planet revolved in its orbit, and that it was peopled by a successive series of beings, whom successive revolutions swept away—that the chaos which preceded our creation was but the result of a previous revolution—that man himself, when his lease is run, will have his habitation swept by another revolution, and again garnished for the abode of a new tenant, who, when *his* cycle is completed, will be ejected in a similar manner. We say, nothing unreasonable, for if it were *true*, “the potter hath power over the clay—and who art thou, O man, that repliest against God?” Very comfortably for the Christian’s *respect* for the Creator, as the Fountain of wisdom, the theory is but a theory, even though supported by the organic remains of all that is monstrous and unheard of in creation. When a Christian hears of revolutions destroying the creatures which God has made, he naturally associates SIN with SUFFERING, and it has yet to be proved that in all the vast universe, DEATH was known before the first creature expired after the fall of man. It will not do to say, that such and such organic remains have no affinity with existing tribes, and must have been embedded long before the supposed date of creation. Geology is yet in its minority—nay, it is but an infant of a span long—and we know too little of the “world be-

fore the flood," to allow us to entertain any theory which would turn the fall of man—that grand event, not merely in the history of time, but in the history of eternity, not in the estimation of our race merely, but in the sight of angels, and of the Deity himself—into the first scene of a melo-drama, which was not then performed for the first, and probably has not been performed for the last time! We are not disposed to degrade the whole sublime truths of our holy faith to please a geological speculation: but if there be any of our readers willing to drop the substance, for the purpose of grasping at the shadow, we beg their particular attention to the following extract:—

"It is really extraordinary to reflect on what a slender basis many a geological theory rests. In looking into the communications of Dr Hutton, we feel almost persuaded that the structure of graphic granite contributed not a little to his geogony. Dr. Knight seems, in our opinion, to have been mainly indebted for his 'Theory of the Earth,' to the diffusion of a portion of powdered granite in water, and its subsequent subsidence, forming a mechanical deposit, as might have been expected, of particles, agreeable to the ratio of their relative densities. One of these world builders, and whose work on the subject is before the public, shewed us a flint, having, as its nucleus, a univalve shell; and this, in his view, was a sufficient datum for his theory of the formation of a world. Such are some of the flimsy materials of a few modern geological theorists; and these are even moderate compared with the wild speculations of their predecessors. For myself, I am free to confess my obligations to the masterly disquisitions of Mr. Granville Penn, whose sound deductions and philosophical reasoning appear to me to be altogether unanswerable, and of a character satisfactory and complete. I am, by no means, prepared to say that he is infallible throughout; but the opinion may be safely hazarded, that he has brought geology to the requisite test, and prescribed the proper rules by which it may be legitimately tried. The interminable reign of a chaotic ocean, circumfusing the globe, he has fully proved, in my mind, to be as unreasonable in its assumptions as it is repugnant to the principles of Revealed Truth and genuine science. Creation implies, in its very nature, an instant act; and it is surely most compatible with the dictates of sound reason, to believe that the first creation was not a slow process, carried on through a succession of ages, but the prompt obedience of nature to the mandate of an omnipotent fiat. The succession of periods, in the order of creation, in organized being, implies acts in which the process of time *seems* to enter; but this refers to the veil being gradually withdrawn from the scene of creation, and the introduction of determinate eras, "as sequence and succession," to measure the evolutions of natural phenomena. Time is only a relative term, and is altogether inapplicable to the Supreme Being. That the primitive rocks, which form the solid skeleton of the globe, were deposited by degrees, after a long and dreary night of chaotic darkness, it would be absurd to believe. The phenomena presented on the respective "days" of creation were *creative acts*, with which time could not co-operate, and therefore must be altogether independent of the succession implied in the term. The most

learned in Hebrew literature affix no other meaning to the word, *Yom*, used by the sacred historian, than that of a natural day; and the hebdomada¹ return of the SABBATH is a permanent memorial, transmitted from the most distant age of a venerable antiquity, to perpetuate its true and legitimate meaning. It requires no great penetration to perceive to what a tissue of absurdity the fourth section of the decalogue would be reduced, if we are to suppose that the six demiurgic days were indefinite periods, instead of natural days. Respecting the original creation of organized beings, Mr. Granville Penn supplies some pertinent remarks, and applies, with considerable force and effect, the same process of reasoning to the construction of the rocky materials of the globe. "Common sense discerns," says this acute writer, "that creation alone could give *origin of existence*, or *first formation*, to that which before did not exist; it discerns, that there can be no intermediate stage or degree between *non-existence*, and *existence*, and therefore no *graduality* in passing from the one state to the other. To the *mode of creation*, we cannot therefore ascribe that *mode of succession* to which we give the name of *time*. The action of *creation*, was therefore effected *without the mediation of time*, and consequently, in that *mode* which we express when we exclude all notion of the mediation of time; namely, *immediately*, that is *instantaneously* or *suddenly*."

"If a bone of the *first created man* now remained, and were mingled with other bones pertaining to a *generated race*; and if it were to be submitted to the inspection and examination of an anatomist, what opinion and judgment would its *sensible phenomena* suggest, respecting the *mode* of its *first formation*, and what would be his conclusion? If he were unapprised of its true origin, his mind would *see nothing* in its *sensible phenomena* but the laws of *ossification*; just as the mineral geology '*sees nothing* in the details of the formation of minerals, but *precipitations, crystallizations and dissolutions*.' He would, therefore, naturally pronounce of this bone, as of all the other bones, that its '*fibres were originally soft*;' until, in the shelter of the maternal womb, it acquired '*the hardness of a cartilage, and then of bone*;' that this effect '*was not produced at once, or in a very short time*;' but '*by degrees*;' that, after birth, it increased in hardness '*by the continual addition of ossifying matter, until it ceased to grow at all*.'

"*Physically true* as this reasoning would appear, it would nevertheless be *morally and really false*. Why would it be false? Because it concluded, from *mere sensible phenomena*, to the *certainty of a fact* which could not be established by the evidence of sensible phenomena *alone*; namely, the *mode* of the first formation of the substance of created bone.

"Let us proceed from animal to *vegetable matter*; and let us consider the *first created tree*, under which the created man first reposed, and from which he gathered his first fruit. That tree must have had a *stem*, or *trunk*, through which the juices were conveyed from the root to the fruit, and by which it was able to sustain the branches upon which the fruit grew.

"If a portion of this *created tree* now remained, and if a section of its wood were to be mingled with other sections of *propagated trees*, and submitted to the inspection and examination of a naturalist; what opinion and

judgment would its *sensible phenomena* suggest to him, respecting the mode of its *first formation*; and what would be his conclusion? If he were unapprised of its true origin, his mind would *see nothing* in its *sensible phenomena*, but the laws of *lignification*; just as the mineral geologist *sees nothing* in the *details* of the formations of primitive rock, but '*precipitations, crystallizations and dissolutions.*' He would therefore, naturally pronounce of it, as of all the other sections of wood, that its '*fibres,*' when they first issued from the seed, '*were soft and herbaceous;*' that they '*did not suddenly pass to the hardness of perfect wood,*' but '*after many years;*' that the hardness of their folds, '*which indicate the growth of each year,*' was, therefore, effected only '*by degrees;*' and that, '*since nature does nothing but by a progressive course,* it is not surprising that its substance acquired its hardness *only by little and little.*'

"*Physically true* as the naturalist would here appear to reason; yet his reasoning, like that of the anatomist, would be *morally and really false.* And why would it be false? For the same reason; because he concluded, from *mere sensible phenomena*, to the *certainty of a fact* which could not be established by the evidence of *sensible phenomena alone*; namely, *the mode of the first formation of the substance of created wood.*"

And again:—

"Perhaps we may be charged with being too severe on geologists; let us be therefore, clearly understood: we most gratefully receive from their hands, as a valuable boon, the interesting *facts* discovered by the practical geologist; but we cannot and dare not surrender the charter of our hopes to reveries, like the most fantastical, and speculations the most wild and eccentric. Some there are who fancy they surrender little or nothing by conceding such important points to bold and unwarrantable demands. We think differently: we contend for the integrity of the truth with those who would dare to mutilate the Sacred Record. Truths are propounded in the Sacred Volume; we believe them to be the gift of divine communication; and while we rejoice to find that geological facts substantiate these truths to their full amount, we cannot consent to part with them for the unauthorized visions of those, who from the strata of the earth—

"Extract a register, by which 'they' learn,
That HE who made it, and revealed its date
To Moses, was mistaken in its age."

Let us take Professor Sedgwick's admissions, and see whether we have not sufficient reason to withhold our amen to geological theories: 'It might be supposed that the red sandstone and the conglomerate were formed during some short period of confusion, produced by the dislocation of older rocks; that after a time the sea again became tranquil; and the fossils of the *lias* were called into being, *upon the ruins of an older world*, by a new fiat of creative power! But in France and Germany, (in the region of the *Vooges*, and on the banks of the *Neckar*,) we meet with a solution of our difficulties: between the *magnesian limestone* and the *lias*, we have *three great formations*, each characterized by its *suite of fossils*! Between the deposi-

tion of the coal measures, and of the lias of the West of England, there were completed at least *five great geological periods, each distinguished by its own group of animals, and each, therefore, probably continued during a long succession of ages.*' We frankly confess our utter inability to reconcile these extraordinary opinions with the facts literally propounded for our belief, in the cosmogony of Moses; and those who will cede the credibility of the Sacred Annals, corroborated by an overwhelming mass of testimony, to such visionary fancies, hold, we fear, the Sacred Volume with too loose a hand—we envy not their tenure.

“Non equidem invideo: miror magis:”

‘Man,’ says the editor of a popular work, ‘in comparison of many other races of animated beings, *the creature of yesterday*, is not warranted in thinking that this globe was called into existence at the same hour when he began to hold dominion over it.’ The reasons assigned ‘for conscientiously assuming the great antiquity of the earth’ are these: ‘the evidences are so strong, that our reason cannot withhold its assent; and secondly, because our conviction appears to conduct us onward to an enlarged idea of the wisdom and power of the great Author of the universe.’ To the same effect, as to the non-contemporaneous existence of man, are the words of Mr. Lyell: ‘It is never pretended that our race co-existed with the assemblage of animals and plants, of which all the species are extinct.’ We have only to observe, that we pity, sincerely pity, those who cannot perceive in these opinions a direct impeachment of the Truth of Revelation: but we choose rather to contend for the question as a physical truth, and on this broad basis insist, that among the facts and phenomena of geology, there is not a solitary proof that can be brought forward to impugn the literality of the Sacred Records of the creation and the deluge. From a diligent and attentive examination of geological facts, and a personal investigation of many of the great phenomena of rocks, we can as conscientiously declare our conviction, to the contrary of that of the writers whose sentiments we have quoted. One would imagine, either that some special revelation has been made to geologists, or that they have discovered some chronometer of the age of the world from which all the rest of mankind has been excluded. But unless they can not merely boast of these possessions, but shew to us that they possess them, we shall hold fast by what the volume of nature teaches, and not venture one step beyond what she expressly propounds and we are authorized to believe. The second reason assigned for the belief, is a very remarkable one: for if the high antiquity of the globe is proclaimed by nature as a physical truth, our consent is claimed and must be surrendered, whatever be the amount of our ulterior ideas, and whether the announced truth happens to chime with our imagined *a priori* sentiments touching the Supreme Being, or not. On this principle, if the higher antiquity of the world synchronizes best with our conceptions of the Supreme Being, the more extended the date of its commencement the better: and would not a change, rung on its *eternity*, be to such a mind a loftier and more welcome note? The mere subsequent allusion to astronomy proves nothing. Unless the eternity of the world is advocated, there must have been a period when

it began "to revolve in the regions of space; and this being granted, it amounts to the same thing, whether it began yesterday, or a million of years ago. 'A thousand years are in the sight of God as one day; and the converse of this is equally true: '*one day is as a thousand years.*' Retrograding into the back ground of the lapse of time, and causing the first point of motion in the revolution of the globe to recede, cannot enhance the sublimity of our conceptions. On such a supposition, every succeeding age, that rises in the vista of futurity, should ascend in the scale of grandeur, in reference to their ideas of the infinite CREATOR; for the farther removed from the point of creation, the more just and noble would become their conceptions of the 'I AM, who inhabiteth Eternity.' We do not profess to understand these novelties in the process of reasoning. In our astronomical pursuits and telescopic survey of the heavens, we are free to confess, that we have been often overpowered by their wondrous majesty; and lost in the vastness of the spectacle, have worshipped 'in the temple not made with hands:' but we cannot see what all this has to do with a simple geological question, which must be decided by fact, not fiction—by truth, not romance—which, though the novelty and wildness may make us wonder, may, after all, fail to convince. To conceive of a world in a wilderness for ages before man, '*homo sapiens,*' the most elaborate prodigy of this world's wonders, was created, and for whose use every thing concurs to prove it was destined, is a proposition too monstrous to be believed. So beautiful a mansion so long untenanted by its lord! We are not now considering other worlds, and other forms of existence, but simply the question of this 'great globe and all that it inherit.' To such an extent have some geologists gone, that they have even made it a question, *seriatim*, whether a fossil shell has ever yet been found having a living analogue in any existing species! Either fashionable geological theories, or Revelation must be abandoned as untenable. Geological facts and Revelation perfectly harmonize. If man did not exist along with extinct species of other animals found in *diluvium*, and admitted on all sides to correspond with the Mosaic deluge, then must the Volume which teaches the reverse statement, be false; and on the former view of it, man may have sprung from the waves of the deluge as Brahma did from the Vishnu while he reposed in the flower of the Lotus which floated on the waters: or did man emerge from its mud; like a phoenix, from the organic ruin of a world destroyed? We have considered it more honest and manly to meet the question fully. We frankly confess our utter inability to reconcile geological reveries with the plain and simple facts propounded in Scripture. Let our readers make their election, and determine for themselves, which is most agreeable to the spirit of inductive science.

"Had geology any pretensions to maturity, we should not wonder; but it is only a bantling of some quarter of a century old. Let us pursue the concessions of the writer we have just quoted, and see whether there be in geology any ground for such crude assertions. '*Twenty years* are not yet passed away since M. M. Cuvier and Brongniart first published their researches on the geological structure of the Paris Basin. The innumerable details exhibited in their various essays, the beautiful conclusions drawn from unexpected facts the happy combination of mineralogical and zoologi-

cial evidences; the proofs of successive revolutions, till then unheard of in the physical history of the earth; all these things combined, not merely threw new light on a subject before involved in comparative darkness, but gave new powers and new names of induction to those who should, in after times, attempt any similar investigations.' Again, '*much remains to be done, before the structure of the various formations of the British Isles can safely be appealed to, as one of those complete middle terms of comparison, by help of which the disjointed fragments of a former world may, in imagination, be reunited. Respecting the perplexing phenomena of the crag-beds, on the coast of Suffolk, we are greatly deficient in information. The accounts of all our tertiary strata, however excellent at the time they were written, must be entirely remodelled. Even the history of the oolitic series, (the boast of English geology, and the type, to which foreign naturalists are attempting to conform some of their own secondary rocks,) is defective. The history of our coal formations is not yet perfect. The association of the coal and mountain limestone of Northumberland has not been well explained. The great corresponding deposits of Cumberland are undescribed.*' Can it be believed, that these are the sentiments of one of the very first of modern geologists? and, if such be his confession, is it too much to be cautious in accepting the propositions of 'geological logic?' or can it be said, that our remarks are more severe than just? We by no means complain of the contributions made by modern geologists to science; they have been industrious and indefatigable; but we protest against their bringing forward unsupported speculations, which directly contradict the records of Scripture. When geologists present for our belief their propositions, we had better put the simple question which one of the Scavans of the Royal Society at length bethought himself of, in reference to the witty monarch's problem of the weight of the tub and the fish: 'Is it so?' This is a very reasonable demand; and a denial of the request would be suspicious. We are not, we believe, what is called a 'Hutchinsonian,' and scarcely know what the term means. Truth is alone the object of our diligent pursuit; and our opinion may be received with less suspicion, when it is remembered, that the result of our present inquiry forms no necessary or essential part of our avocations, excepting so far as every one is deeply interested in this paramount of all possible questions.

"The geologist requires us to surrender the first links of the chain of Revelation. 'Be it known, however, that we are not careful to answer him in this matter;' 'neither will we fall down nor worship the image which he hath set up.' Surely it is not too much, that we first require from the geologist a test by which we may be able to discriminate between literal facts and metaphorical tropes, that we may be enabled to examine and estimate the pretensions of his dicta. Mr. Lyell talks about geologists 'who desire to pursue the science according to the rules of inductive philosophy! Such an one indeed we fear may be accounted a *rara avis*. By some of our readers it may be supposed, that we have devoted too large a portion of our volume to the evidence derived from geology; but, alas! we know full well that among geologists there is a sad preponderance of scepticism, which we can only account for by their having got entangled in the meshes of a net of

their own device ; and we, therefore, have felt anxious to place the simple facts of geology before our readers, as far as our limits permitted ; which, after all, however necessarily must be considered a mere outline."

We hope none of our readers, after perusing these powerful statements, will be disposed to embrace speculations which lay the axe to the root of their Christian faith. Geologists must have the organ of destructiveness very large—for they cannot take a hammer or a spade into their hands, without concocting revolutionary theories, compounded of earthquakes, tornados, and whirlwinds. We are far, very far, from pouring contempt upon the FACTS of science—let these be accumulated, but let theories wait, at least all theories which look obliquely upon our religion, founded, as it is, upon the rock. If "the angels desire to look into" the mysteries of the incarnation of the Redeemer, the wondrous moral and physical phenomena connected with the ruin and the restoration of man are matter of wonder and admiration to other beings in other worlds : and we must therefore reject every speculation which would imply that our earth was the scene of punitive visitations before the introduction of moral evil. Although the subject is not quite new, it may be interesting to read what our author says about the famous Hindoo astronomical tables, as it ought to teach scientific sceptics not to halloo before they get out of the wood, and how well it is to wait until facts and statements are investigated and compared :—

"The astronomical tables of the Hindoos about which infidelity had been so busy, and which it had hailed as a triumph to its cause, must from our premises, rest on debatable ground, and render the notions of M. Bailly and his commentator, Playfair, very suspicious. There can be no doubt of Playfair's infidelity ; but it is *truth* that is the question at issue ; and we, therefore, overlook the sneer about "superstition." It seems that Playfair avowed his conviction of the accuracy and solidity of M. Bailly's calculations and reasonings, which according to him, made the *observations* on which the Hindoo chronology were formed, 3000 years before the Christian era ; but, according to Delambre, notwithstanding these pretensions of Playfair, (which lead us to infer that he had absolutely verified, by positive calculations, Bailly's results,) he had not even discovered a *gross error* in the divisor, which neutralized the entire conclusions. This is a very serious impeachment of Playfair ; but truth has reluctantly extorted it from Delambre, who had no friendly feelings toward the question of Revelation ; and whose evidence, therefore, cannot be suspected. Laplace, in his *Système du Monde*, in reference to these tables of Indian chronology, says, that they are NOT of high antiquity, and tells us, moreover, that one of the epochs is necessarily *fictitious*, and the other not grounded on observation. None, at all acquainted with Laplace's works will believe that he was much removed from downright atheism ; at least, his "System of the World," and "Theory of Probabilities," seem to carry too lamentable proofs of this miserable defection ; unless the figures he makes to dance at the close of the former work are to be accepted as the Deity. Delambre observes of

Bailly—"he never writes but to prop a system framed beforehand; he glances slightly over the writings of the ancients, reading them in bad translations; and runs over all the calculations, in order to pick out obscure passages which may lend some countenance to his ideas." This portrait of Bailly, drawn by one of his own countrymen, is not a very flattering one.

"Fas est ab hoste doceri."

Cuvier's remarks are very interesting and conclusive; "The whole system of the Indian tables, so elaborately conceived, falls to pieces of itself, now that it has been proved that this epocha was adopted from calculations retrospectively made. the result of which is false. Mr. Bently has discovered that the tables of Tirvalour, on which the assertions of Bailly were principally founded, must have been computed towards the year 1281; and that the *Sourya-Siddhanta*, which the Brahims esteem their most ancient scientific treatise on astronomy, pretending that it was given by revelation more than twenty millions of years since, could have been composed only seven hundred and sixty-seven years before our own period." We have also the authority of Mr. Davis, who has diligently examined the Hindoo astronomical writings, and who confirms the conclusion, that they are founded on a retrograde calculation, exactly as our Julian period has been. M. Delambre thus concludes his remarks on the subject, "It appears, there does not exist, at present a single Hindoo book which can possess an antiquity higher than one thousand three hundred years, if it makes the slightest mention of these enormous periods; and none of the romances called *puranas*, date further back, from the present time, than six hundred and four years, while some of them are more modern still." Thus has the frost-work of the Hindoo chronology dissolved in the sunbeam of truth, and left the Biblical chronology triumphantly victorious. We are warranted therefore, exultingly to quote the conclusion of Sir William Jones, as a safe sequel. "There is no shadow, then, of a foundation for an opinion, that Moses borrowed the first nine or ten chapters of Genesis from the literature of Egypt; still less can the adamantine pillars of our Christian faith be moved by the result of any debates on the comparative antiquity of the Hindüs and Egyptians, or of any inquiries into the Indian theology'.

We cannot leave these extracts, without expressing our regret that science should be still so involved in the obscurity of technicalism. The persons to whom such books as our author's are most likely to be useful, belong to that great class of *middle-men* in intellect and station, who are reaping the fruits of the present diffusion of useful knowledge. These persons have a taste for multifarious reading, but in general have not the taste, or the time, or the patience, to master the details of a science; and to them the uncouth technicalism of such a science as geology must be peculiarly annoying. Our author proves his claim to the title he has assumed—"a fellow of several learned societies"—for he is evidently a man who has read, and studied, and examined, and thought for himself—and his heart is in the right place: but it

would not be unworthy his attention, in a future edition, to endeavour to strip his book as much as possible of its scientific garb. His style also, though vigorous and powerful, and indicating a gentleman and a scholar, is infected with a certain air of pedantry, and appears occasionally more vaunting than we think suited to the simplicity and the modesty of a Christian philosopher. Through out his whole volume he uses the regal and editorial pronouns, *we* and *our*—and to make it more ridiculous, or as if he wished us to mark more strongly the contrast, he commences his preface in the simple singular, and towards its conclusion slides into his favourite plural. Now this is an affectation, and it sounds and looks ungracious. But let us treat our readers to another extract, relative to the Jews, and their care of the sacred volume :—

“ Towards the close of the last century, there was discovered the remnant of a Jewish colony in China, which is stated to have sprung from seven hundred families of the tribes of Judah, Benjamin, and Levi ; having escaped thither after the destruction of Jerusalem, by Titus Vespasian. They now amount to about six hundred souls, and are located at Cai-song-fu, about one hundred and fifty miles from Pekin. These emigrants from Jerusalem carried with them the Old Testament, which was preserved for eleven centuries. About this period, however, a fire broke out, which destroyed their synagogue and its manuscripts. These MSS. were substituted by a copy of the Pentateuch possessed by a Jew, who died at Canton. Not only the synagogue, but individuals were also supplied with transcripts from this copy. Independent of this Pentateuch, these Jews had, fortunately, preserved copies of the greater part of the remainder of the Old Testament, from the conflagration of the twelfth century ; and from an inundation of the river Hoango, in 1446. Among these fragments are portions of the Chronicles, Nehemiah, Esther, Isaiah, Jeremiah, Daniel, and of seven of the minor prophets. Some of these are nearly complete, while others are more limited fragments. The Books of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and the Psalms, are entire.

“ By far the most interesting researches in that quarter of the world, are those of the late Dr. Claudius Buchanan, who found in Hindūstan, in the year 1808, a society of Syriac Christians, among the superstitions of Hindū idolatry. Their copies of the Scriptures, were all in manuscript ; but the most interesting fact, in reference to our present question, was the discovery of a colony of Jews in the vicinity of Cochín. These were divided into *black* and *white* Jews, who reported that their fathers had fled thither after the destruction of Jerusalem. Dr. Buchanan concluded, that the black Jews in Malabar, who could not, from their complexion, be distinguished from Hindūs, were of much higher antiquity ; and in all probability, had found their way thither after the period of the first dispersion by Nebuchadnezzar, king of Babylon. From these black Jews, Dr. Buchanan obtained an entire copy of the Pentateuch, which was found in an old record chest, belonging to the synagogue. That interesting document is now in the University Library, at Cambridge, where we have seen it. This manuscript,

which contains the entire Pentateuch, composes a roll forty-eight feet long, and appears, to us, to be written on goats' skins dyed red. It is, perhaps, two thousand years old; and we may observe, is little, if at all, different from the genuine received text,—a further proof of the authenticity of that Record of which it is a copy. The testimony, that the Pentateuch was written by Moses is altogether of the most conclusive kind. Its style, its careful transmission from age to age, the numerous independent authorities which corroborate this, such as the Samaritans, the Jews of the eastern hemisphere, and those of the western hemisphere—ancient and modern—separated by barriers that have remained impassable for many centuries—Pagan evidence—all proclaim the authenticity of the Sacred Code of the Jews, beyond doubt or appeal. There is in the British Museum, among the Harleian MSS., a beautiful copy of the Hebrew Pentateuch; it is carefully transcribed on forty brown African skins.

“ The extraordinary care which the Jews observe in the transcription of their sacred books, especially of the Pentateuch, is not the least remarkable feature in that wonderful people. The MS. rolls, in their synagogues, of which we have seen some beautiful specimens, are preserved with uncommon care in an ark or coffer; and when the roll containing the law is exposed and held up to the gaze of the congregation, it forms a spectacle of unusual solemnity. There are no less than EIGHTY-EIGHT RULES in the rabbinical laws, for the transcription of the Pentateuch. These copies are made by sacred scribes, called *sephorim*, set apart for this especial purpose. The skins on which the Pentateuch is transcribed, are those of a *clean* animal (agreeably to the law of Moses). These skins are carefully prepared, by particular individuals appointed for this end. The ink must also be prepared after a particular manner; and the pen must be made from a quill taken from the wing of a *clean* bird. A certain number of letters and words must fill the individual line; and each column must also consist of a certain number of lines. Even an *imperfectly formed letter*, much more a superfluous one, would entirely vitiate the copy; and the reader in the synagogue, on such a discovery, would not hesitate to cast it away from him. The *tetragrammaton*, or sacred name of GOD, is written with the deepest awe and solemnity, with a *new pen* devoted to this exclusive purpose. The letters of that glorious name* are also of a larger size than the rest of the MS. In transcribing the ‘Oracles of GOD,’ the *sephor* or scribe

* By the third commandment, the Hebrews were strictly enjoined not to use that mysterious name, which denotes the eternity of GOD, familiarly. It is, consequently, never found in any Hebrew writings, except in HOLY WRIT. The four letters which compose the word, which we translate JEHOVAH, are made to signify, *He was—He is—He will be*. We have already stated that this name is never pronounced by the reader in the synagogue, much less in familiar conversation: ADONAI, *Lord*, is always substituted. It is interesting to remark, in connection with this, that a Brahmin will not pronounce the name of the ALMIGHTY, without drawing down his sleeve, and placing it on his mouth with fear and trembling.

must commence his task in the full enjoyment of health, and must rise from it before lassitude supervenes. For these interesting particulars we are indebted to an intelligent Hebrew. It is also worthy of notice that no fragments of the M.S. sacred Records, are suffered to be improperly used or scattered about; they are carefully collected, and like Jeremiah's roll, cut to pieces, and consumed. This is also the practice in the east: 'And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.' "

In all these somewhat lengthy but interesting extracts, we have made no reference to what may be deemed the more immediate object of the volume—the gems, coins, medals, and sculptures, which are made demonstrations of the truth of revelation—because apart from the illustrations of the work they would lose much of their significancy and interest. But we hail the book as a most valuable accession to the cause of truth, and its author as a man of talent, a man of liberal spirit, enlarged views, originality of thought, and patient and investigating research. He has broken new ground, to which we trust he will return again, for it is a field as yet comparatively unoccupied, at least by men of Christian temper. He has shown that antiquarian studies may become, when rightly pursued, not a mere hobby, with which we associate eccentricity and absurdity, but a noble and enlightened and legitimate object; and the collection of antiques, instead of degenerating into a childish passion, not far removed from the ardour of juvenile pebble-gatherers, may become a pursuit which will reflect light upon the evidences of Christianity, and be made the means of confirming us in our most holy faith. He has shown that the unwarrantable theories of sceptical philosophers are baseless fabrics, mere mists of the morning, which, as the sun of science ascends the horizon, will roll away, and leave the landscape unclouded and clear. He has shown that succeeding investigations may yet prove that the world is not so venerable as some men would have it, and he has propounded his theory, to account for the existence of those "chimeras and gorgons dire," whose organic remains are being daily found, which we consider entitled to as much respect and attention as the theories of a Cuvier, a Brongniart, a Buckland, or a Lyell. We trust that black-letter controversy, and debates about the *forms* of religion will disappear from among Christians—sure we are, that a grievous loss has accrued to evangelical truth by the strifes and debates and tests which have been introduced among the disciples of the Redeemer, and by the sectarian spirit which has reared partition walls, and limited their views, while the great book of nature lay open comparatively unstudied, or investigated only by those in whose eyes a speculation was more dear than the sublime system which unfolds the ruin and the restoration of immortal beings, and which employs the investigating powers of higher and nobler and purer intellects than

ours. Let such men as our author continue to come forward—the field is great, and Christian labourers are yet comparatively few—and the world will see Religion sitting in the midst of the earth clothed with righteousness and peace, and a “rainbow round about her throne in sight like unto an emerald,” while the arts and sciences pour their treasures at her feet, and bless the nations with their smiles !

Remarks on the Revival of Spiritual Powers in the Church. By the Hon. and Rev. Baptist W. Noel. London, 1831.

Modern Fanaticism Unveiled. London, 1831.

Miracles and Spiritual Gifts. By the Rev. Hugh McNeile, A.M. Rector of Albury, Surrey. London, 1832.

[Continued from p. 213.]

The remarks on the Pentecostal and other similar outpourings shall be very brief, and principally confined to the consideration of the particular circumstances alluded to in the apostle's admonition to the Church of Corinth. It is on the language of this admonition that our friends who maintain the renewal of this miracle in Mr. Irving's congregation principally found their opinion, as it is in another part of the same passage, that those who look for a renewal of miraculous gifts are disposed to rest. An enquiry into the meaning of such admonitions cannot be devoid of interest, although much that we had determined to lay before our readers is rendered unnecessary by the church's condemnation of the proceedings in Regent-square Chapel, and the voluntary declaration of some of the gifted, that they and others laboured under a delusion. May those persons who have thus come forward be taught humility by that awful transaction, and may we all look with more jealousy at the working of our own hearts, which are assuredly not exempt from the prophet's declaration of being deceitful above all things, and desperately wicked."

Few persons sit down to examine the effusion on the day of Pentecost, the subsequent brief notice of the same miracle repeated, and the peculiarities alluded to in the epistle to the Corinthians, without confessing the difficulties of the interpretation, arising from the brevity of the notice, and the innate obscurity of the subject. We shall not trouble our readers by laying before them the singular interpretation of some divines who think that the miracle was one on the ears of the hearers, and not on the tongues of the speakers, each individual hearing the apostle in his own language, though all the while they spoke only in their vernacular dialect; nor shall we consider the mode in which many of our German contemporaries are inclined to evade it, that the apostles had really picked up a considerable skill in the languages of the east during their residence in Gallilee, and were incited by the enthusiasm of the moment to address the assem-

bled strangers in the tongues that were familiar to them. We understand the sacred historian to have intended simply what he has written; to have given the details of a plain historical fact, and to require to be understood as we would any other narrative of facts that passed under a narrator's eye. Hence by the phrase of speaking with tongues, we understand literally the power of speaking with intelligible languages, before unknown to them, and miraculously communicated, as likewise that they understood these languages themselves, and that the persons who heard them speak, understood each, the language with which he was familiar. This, and this only can, we think, meet all the circumstances of the case, which are in vain attempted to be lowered by such statements as that the astonishment of the hearers was merely excited by the use of profane languages in religious rites, that the apostles had acquired in Gallilee some use of foreign tongues, and such like evasions of the plain and direct truth. It is difficult to say whether the individuals to whom this with other gifts was communicated, had at all times a perfect control over this power, whether it was permanent or only occasional. We believe that both of these questions should be answered in the affirmative, judging from some passages in St. Paul's admonition to the Corinthians, and assuming that the gift of tongues spoken of by the apostle in his advice to the disciples of Corinth was of the same nature and character as that communicated in the day of Pentecost, which we have no reason to doubt; the similarity of language employed upon the subject would infer such an identification, except there were strong circumstances in opposition, none of which we can see in the Scriptures, and we therefore are induced to believe that the distinction between them, which some insist on, is only the result of the impossibility of reconciling the modern miracles with that of the day of Pentecost.

The circumstances under which the Apostles were, required the use of means proportioned to the end. They were in deep affliction and despondency, and the promised gifts of the Spirit were essential to support them; they had to preach the Gospel through the world, and their ignorance to cope with the difficulties of strange languages, to acquire which their natural powers might be unequal, or for the obtaining of which they had no time; and it would seem that as precursors of their evangelizing journey, and witnesses of their gifts, some mode would be useful, by which the Jews, who resided in distant lands, might be involuntarily enlisted in the service of the Gospel. All this was accomplished on the day of Pentecost, when a miracle beyond all dispute was effected, a sign given to the Apostles that their Lord had indeed all power communicated to him in heaven and on earth, and that they, furnished from on high with power, might in confidence go forth. But there were other important objects to be answered by this and other gifts, and hence they were frequently outpoured upon individuals at baptism, by the laying on

of the Apostle's hands, and hence too, on particular occasions, without even that intermedium. Thus the possession at least of some of these gifts seems to have been the privilege of most believers; in many instances in the Apostolic history, their communication occurs, and we have reason to believe that the churches or communities, planted by the Apostles, received them abundantly, for, although that at Corinth is the only one mentioned, yet the language implies that others shared in the gracious gifts, for it is said only that "they came behind *none* in spiritual gifts," not that they were particularly or prominently favored. We are aware that very many questions might be asked on this subject, to which we could only reply by a confession of our ignorance; but little is revealed to us upon the subject, and anything beyond the very words of Scripture must be mere and unauthorised conjecture. We can, however, conceive how important, in the Apostolic period, must have been to the infant church, the outpouring of the Spirit; how essential the evidences thence afforded of the presence of the Spirit of God, and how edifying the consolations of divine grace visibly manifested and felt. Hence can we account for the wonderful fortitude and constancy exhibited among the primitive Christians, who, whatever they might have suffered from without, had, at their meeting together, the full assurance of the power of God visibly exerted in their favour. Hence too, by means of the gift of prophecy, many evil conjunctures might be seen and be avoided, and hence, by the power of discerning spirits, fit persons might be selected for important offices in the Church. That all this is but conjecture we willingly confess, but it is conjecture we believe not altogether baseless.

Our opinion, therefore, decidedly is, that the speaking with tongues was but one of the many gifts that were poured out upon the primitive church, but it was the one best calculated to be a sign to those who were collected at the day of Pentecost, that it was communicated very generally through the first planted churches, and was a testimony of the Spirit of God dwelling in the Church, to those who knew that the use of foreign tongues was not acquired but miraculous, and that its use to the Apostles as divine messengers was essential; though in this case, as they receded from Jerusalem, the evidence that their use of tongues was miraculous might become less and less distinct. It will be observed that we do not say the gift of tongues in itself was the sole or principal source of edification and comfort that the Church possessed: the Apostle enumerates many other of the effects of divine indwelling, while this had, peculiarly among "high-minded and heady" converts, a tendency to abuse, and called therefore peculiarly for his regulation; and we would add too that as none but the Apostles seem to have possessed the power in an ordinary way of communicating these gifts, they must have virtually ceased with the removal of the generation that succeeded to the Apostles, when their necessity as the

means of extraordinary edification ceased to exist, and equally the want of extraordinary means in the spread of the Gospel, as native converts had arisen to take the place of the first planters of the seed of the word.

Having thus given in general our opinion upon this obscure but important subject, we would proceed to consider the peculiar case of the Corinthian church. That this partook largely in the outpouring of the Spirit there is no doubt, and that there were in consequence irregularities of discipline, and an exhibition of arrogance and assumption that were alien from the character of Christianity, and which the Apostle was anxious to correct. In the third and fourth chapters of this beautiful epistle, the Apostle censures them for that carnal love of division, which would separate them into sects and parties, wearing other names and following other teaching than that of the Gospel of Christ; and he proceeds in the chapters intervening until the twelfth, to discuss other points of discipline and practice which called for his animadversion. In the twelfth, spiritual gifts come more immediately before him. The first irregularity on which he animadvert is the practice of contention about the value of the gift each possessed, one man despising another's as being less deserving. To this the Apostle replies by shewing that all had been once equally the servants of sin, alike alien from God, and that if, by the grace of God, any one was enabled to call Jesus Lord, it was by the Spirit of God, and not any merit of their own, they, therefore, should act and feel as brethren equal, in the most important respects; that the gifts themselves were the work of the one Spirit distributing to each severally as he wills, but all for edification, and to suit the necessities of the Church, they, therefore, ought not to undervalue or despise, as possessed of inferior advantages, any one who contributed to the utilities of the body of Christ, as each could not do the work of all, and each had his own place assigned. Excellent as gifts are, and desirous as they may be of possessing them, they are so inferior to charity, which by their mutual jealousies was broken, inferior both in their nature and in their permanence, that the very conviction of their imperfection, should make them more desirous of cultivating the one, and less arrogant about their possession of the other. Such would seem to be the general view of the Apostle's reasoning in the twelfth and thirteenth chapters, in which no apparent difficulty arises, except in his assigning a distinct place in xiii. 10, to the interpretation of tongues, which might intimate that the possessor of the languages did not understand them: but this would be altogether a gratuitous supposition, for an individual might possess many languages, and not the vernacular tongue of the country in which he happened to be, or that of individuals in the congregation; he might perfectly understand all, and not have the gift of rapid and distinct translation; and circumstanced as Corinth was, the emporium of commerce and of arts, and crowded with strangers

equally from the east and from the west, doubtless many appeared whose languages were strange to the great majority, and it might be expedient that there should be one present who could immediately communicate in the tongue generally understood what was spoken in that which was to them *unknown*.

The next chapter animadvertes on other points connected with spiritual gifts and their abuse, the principal of which seems to have been the singular use of the power they possessed of speaking in tongues, occupying by the display of their gifts the time that should be devoted to teaching and instructing, and thus leading away the people by a vain-glorious exhibition, rather than building them up in their most holy faith. St. Paul points out the inferiority of this gift to teaching, in that which is the end of all spiritual attainments, the edifying of the church; and this both in praying and teaching. He points out the real intention of language as a sign to unbelievers, and not intended for a display in the church, and shows the pernicious effects of their unbridled use, and gives some directions for their better regulation. Now, we are from saying that we understand all these regulations: our ignorance of the peculiar circumstances of the place and time must obviously place them in obscurity; but we think that some points connected with them are tolerably clear, and these are just the very things that overthrow the modern claims to a revival of these gifts. 1. We think it demonstrable that the languages spoken were real intelligible tongues, used somewhere by "articulate speaking men." On this subject we fully concur with Mr. M'Neile:—

"In the first place, there is no such expression in the Scripture as an *unknown* tongue. Wherever this occurs, it is supplied by the translators, as the English reader may know by its being uniformly printed in italic letters. It thus occurs six times in this chapter, verses 2, 4, 13, 14, 19, 27. And if St. Paul had intended to write 'unknown tongue,' he would have written *αγνωστη γλωσση*; but such an expression is not to be found any where in Scripture. We read of new tongues, and other tongues; but never of unknown tongues. The word, continually used, is, I repeat, *γλωσση*, and in order to ascertain what is meant by this word, we must refer to other passages of Scripture, and first to Acts ii. 4. 'And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' *Other tongues*, *ετεραις γλωσσαις*. What follows in this context makes it as plain, as demonstration itself, that what are here called *γλωσσαις* were languages of men."

Nor do we believe that the ingenuity of man ever contemplated such a theory as that the languages used by the primitive Christians were not those of this earth, until the fact that the words of Miss Campbell and Co. not being clearly traceable to any part of this earth, a system was devised to meet the case, and the habitation of those who spoke it was removed beyond this sphere. 2. Again, this gift was in the *possession* of the persons

who spoke, as contrasted to the impulse or impetus that inspiration might give, and which the speaker could not resist. The very regulation laid down for the use of the gift, the desiring that except an interpreter were present, none should speak in an unknown tongue, and the general statement that "the spirits of the prophets were subject to the prophets," all mark distinctly that it was a gift to be used as any other gift, and under the control of the speakers. 3. We see no reason to doubt that the languages were all understood by the individuals who employed them: if not, we cannot understand the nature of the control, nor of their use in prayer and in praise, nor how a man could edify himself, nor how he could speak to God. It would seem to us to be a most unworthy use of the noblest gift of God, if man were thus made the involuntary and unintelligent agent in the most solemn acts of religion. We are aware that this notion is as old as Theophylact, but its antiquity is no guarantee of its truth; and as we have all the information, and all the means of judging, which that writer possessed, we are fully justified in differing from his opinion. The only pretext for such a supposition is to be found in the direction given by the apostle that those who speak instead of using languages unknown to the congregation, should rather "pray that they might interpret." Surely it may be considered that individuals might not possess the power and facility of interpreting into a certain language, without supposing that that which they spoke was unknown to them. A converted Jew might be able to praise God in Persian or Indian, and not have the gift of familiarly using Greek; or a Persian might, at Corinth, speak other eastern languages, but not be able to address the natives of the place in their own language. Besides, the original will admit of being translated,* "let him so pray that he may interpret," a direction to him to use prayer in such a language as that there may be an interpreter present. On no account, therefore, is it essential to suppose the language absolutely unknown to the individual who employed it. Mr. McNeile speaks, and with justice, of the undescribable nature of the communion between God and the soul, that even if the speaker did not understand, he still might be edified: but this is an argument so purely to our ignorance, that we have no hesitation in saying that its connection with the case before us, requires that the case itself should be made out on very strong and decisive grounds, before we can yield our assent to its application. If it be clearly proved, by unequivocal texts of Scripture, capable of being used in no other significations, that it was customary for the Spirit of God to manifest itself in this way, then Mr. McNeile's observation is just and correct, but we think wholly inapplicable under the present circumstances.

We think too that the use of this gift seems to be clearly pointed out. It was permitted to be used, if there were those

* See Pearce, Whitby, and Bloomfield in loco.

present who could interpret, that is, if strangers were there, but if none but natives, then it would seem the Apostle disapproved of its use. Its object was directed not to edify believers, but to affect unbelievers, who might be aware of the character and circumstances of the speakers, and who understood their language, or as Pearce seems to think that the passage may be explained, as a sign to unbelievers, to whom the Gospel would be preached by the assistance of this gift.

The view that we have given of this remarkable manifestation of the Spirit, however imperfect, may be sufficient to show how weak and futile the attempts of the modern prophets are to found their pretensions on the apostolic directions. Even if the doctrines meant to be taught by these persons were true, the circumstances attending the tongues prove it to be one of the clumsiest instances of self-delusion that ever engaged the attention of the Psychologist, and the peculiar weakness of the arguments in its favour would, of themselves, overthrow their pretensions. When we add too, that similar assumptions have been periodically made in every Protestant country; that the volumes of the French prophets on our table, are filled with similar specimens of unscriptural reasoning, or rather ravings, speaking with tongues, curing diseases, raising the dead, and all grounded upon the *may be* of a revival of spiritual gifts, we do not think ourselves very presumptuous, if, without giving an opinion upon the possibility or probability of such a revival, we do give our most decided protest against that recently exhibited in Regent square chapel, under the ministry of Mr. Irving.

NOTICES OF BOOKS.

Lectures on the Second Advent of our Lord Jesus Christ, and attendant events, by William Burgh. Dublin, R. M. Tims, 1852.

The Apocalypse Unfulfilled; or, an exposition of the Book of Revelation, designed to show the importance of its prophecies to the present Christian Church; 1st and 2nd Numbers, containing chapters 4 to 11, by Wm. Burgh. Dublin, R. M. Tims, 1852.

Whatever may be our opinion touching the particular views of the writer on the interesting and important subject of these works, we cannot but cordially recommend them to the notice of our readers. To enter into a discussion on the topics of which they treat is more properly the business of a review, which our limits do not at present allow; and which would indeed, with respect to one of them, be premature, as two numbers only of it have as yet appeared.

We think it but right and candid,

N. S. VOL. I.

however, to give our most unqualified approbation to the fair and Christian spirit in which they are written, and to the mode adopted in the reasoning, which is almost entirely that of opening the Scriptures by the parallel application of the Scriptures themselves. It must be confessed that many of the expounders of prophecy in general, and the revelation in particular, have allowed themselves to be influenced too much by human authority, while others may on the other hand, have conceived too great a contempt for it: but assuredly that medium is secure which lies between servility and arrogance; and he will best comment on the book of Revelation, who humbly marks that text which it so frequently repeats "He that hath an ear, let him hear what the Spirit saith unto the Churches."

3 I

The Museum, by Charlotte Elizabeth. Dublin, published by the Tract Society. 1832.

Of all the authoresses who have devoted their time and talents to the instruction of youth, we acknowledge Charlotte Elizabeth to be our favorite. Her clear views of evangelical truth, her felicitous perception of all that is pure and lovely in the religion of Jesus, her happy faculty of bringing all things to bear upon the subject she has so much at heart, her knowledge, her imagination, her feeling, her constraining love,—all working for the one purpose, enable her as a Christian writer, not only to instruct the understanding, but under Divine assistance to improve the heart; and the Religious Tract Society have done well in becoming the means of giving her valuable writings to the public.

The authoress, in the work now before us, while leading a family party through a well assorted and ample museum, by the mouths of well informed parents, making their apt children acquainted with the local habitation, name, use, and origin of the respective curiosities which have been collected from the animal, vegetable, and mineral kingdoms, takes occasion to make all this information subservient to the interest of true religion, to the illustration of Scripture, and to the elucidation of the Mosaic account of God's creation of the world. From the beginning of this interesting and instructive book let us give as a specimen the following extract:

Edward (the party having entered that part of the museum containing the stuffed birds,) said—"Just come and look at this eagle."

Jane looked, and turned away saying, 'I cannot bear the sight of the cruel creature, with that innocent white hare bleeding in his claws.'

'Yet,' observed her brother, 'if the innocent hare was skinned and roasted, we should have no objection to eat a slice from it.'

'Edward is certainly right,' said Mrs. Cleveland. 'Man does from choice, what the eagle does from necessity; and will even be so wantonly cruel, as to hunt the poor hare,

to please his taste, when he has herds and flocks, and poultry at command. We must not quarrel with those of the animal race, who, like ourselves, feed upon flesh; and like us, make use of superior strength or cunning to provide themselves with it. Let us do justice to the eagle, as the noblest in appearance among the feathered race; and interesting from being so frequently brought under our notice in the word of God. Can Edward furnish us with an instance of this?'

Edward immediately repeated, from the fortieth chapter of Isaiah, "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

'Observe the solid strength of that bird's pinions,' said Mrs. Cleveland, 'and you may partly judge of the force of the comparison: yet unless you saw him rising from his native rocks, soaring upwards through the rough wind, and seeming to despise the storm that howls around him, you can form but a poor idea of the exquisite fitness of God's work to illustrate His word.'

'I can repeat something also,' said Jane, who seemed to have forgiven the noble bird the slaughter of his prey. She went on to quote from that sublime chapter, the thirty-second of Deuteronomy,—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him."

'We often find,' said Mrs. Cleveland, 'the same simile used to denote the dealings of our God towards his church, and the privileges bestowed on that church through faith in him. Thus with the eagle, in these two passages which my children have repeated. The quotation from Isaiah serves to remind us that the believer does indeed partake in all the fulness of Christ: for, whatever He was,

whatever he did, whatever he suffered in the flesh, all was for our sakes, that we might stand complete in him. But how peculiarly beautiful is the passage, that Jane has repeated from the song of Moses! Do you understand the meaning of that description?

'Not exactly, Mamma.'

'The eagle, my dears, when her young ones are fully fledged for flight, cannot give them their first lessons as we see the smaller birds do to their little progeny, teaching them to hop from twig to twig, and by short flights to gain the ground. The eagle's nest is generally in the cleft of some lofty rock, often perpendicular; so that, on leaving it, nothing appears to break the descent,—no friendly tree extending its branches—no hedge or sloping bank,—but a vast depth beneath, terminating in a foundation of hard rock; or, not unfrequently, in the sea, whose boisterous waves dash against it. This is a sad prospect for the young eagles, on first trying their tender pinions, and quitting the shelter of a warm nest. They are loth to make the attempt; and the parent bird proceeds, as you find it described in that passage. First she "stirreth up her nest;" she rouses the young ones, and obliges them to climb to the verge of their dwellings, where they stand trembling at the wide expanse before them, until the mother, by a push, sends them tumbling from the height; when they are of course obliged to expand their wings, and to do their best in the way of flying.'

'The poor little dears!' exclaimed the children, 'their wings must soon fail them, and down they would drop.'

'No: for the watchful mother "fluttereth over her young," and, with a powerful effort of her strong pinions, sweeps down below them. She then "spreadeth abroad her wings," so as to catch them thereon,—"taketh them as upon a safe resting-place," with only a little fluttering on their part to keep them steady,—"she beareth them on her wings," sailing through the air, among the rocks, over the billows, until they get accustomed to these objects, and emboldened to shift for themselves.'

'Oh, how wonderful!' said Jane, "and how beautiful!"

'And how exactly it answers to the text of Scripture!' added her brother.

'Yes, my children, it is both wonderful and beautiful, and becomes more so, the more deeply we consider it. For the Lord doubtless thus formed, and endowed the eagle with so peculiar an instinct, to be a type of His own dealings with his family; and the eagle is one among his many witnesses, his countless messengers to heedless man. Consider a little the fitness of the comparison. When the child of God, raised from the death of trespasses and sins, and born anew of the Spirit, looks out upon that world through which lies his passage to eternal happiness, he sees little before him but dangers, enemies, and difficulties of various sorts. He must no longer remain in the dark and narrow cell of his natural state, but go forth to do the work of his heavenly Father, and press onward to the kingdom; and this he has no strength nor courage to attempt, until God, in his good providence, sets him forward on the way, with the cheering promise, "I will never leave thee nor forsake thee." Then, the same power which had called him into a new and better existence, watches over him carefully; and when his heart fails through fear, and his flesh through weariness, he finds the Lord a very present help, able and willing to bear the burden which faith casts upon Him. Thus the believer gains confidence from finding every prayer answered, and every want supplied: he no longer fears the enemies that surround him, for he knows the Lord to be his helper; he shrinks from nothing to which duty calls him because faith tells him he can do all things through Christ who strengtheneth him; and thus he attains by degrees to the blessed state mentioned in Edward's quotation; where, continually waiting on the Lord, he becomes like that powerful bird in its full growth, and mounts upward towards heaven. We will now take leave of the eagle, thankful that our view of him has not been unprofitable.'

We do not give the above extract as either a sufficient or favorable specimen of the book, but as the readiest to our hand, and can assure those who will trust to our recommendation, that by adding it to the nursery

library they will not only conduce to the general information and Christian instruction of their children, but will in no small measure provide amusement and edification for themselves.

DOMESTIC RELIGIOUS INTELLIGENCE.

Protest of the Clergy of Ossory against the New Board of Education.

At a meeting of the clergy of the diocese of Ossory, held in Kilkenny on Thursday, March 29th, 1832, the Archdeacon of Ossory in the chair: the protest of certain of the archbishops and bishops of the united Church of England and Ireland, against the new system of National Education, proposed by his Majesty's government for adoption in Ireland, bearing date February 23rd, 1832, having been read—It was unanimously resolved, that we fully and cordially concur in the sentiments therein expressed, and pledge ourselves in accordance with its recommendation to endeavour to support the schools now under our management, by such means as we ourselves possess, and with such assistance as we may be able to procure, trusting in the blessing of Divine Providence on our humble endeavours to work unmixed good, even if it should be within a more confined circle, rather than engage in the support of a system which is exposed to many just objections, and which, as it should seem, cannot be carried into effect, so as to secure the co-operation of the Roman Catholic clergy, without a compromise of Protestant principles, and without retarding the progress of Scriptural knowledge, which is now making large advances in Ireland. By desire of the clergy of the diocese,

CRINUS IRWIN,

Archdeacon of Ossory.

To the Clergy of the Archdiocese of Dublin.

My Reverend Brethren—I have heard complaints from various quarters against the Clergy of the Establishment, as wanting in humanity, or in attention to their duties towards

their sick parishioners on the occasion of the present calamitous sickness. I cannot find on the most careful inquiry that there is any ground for such complaints. but as they have been made, and as invidious comparisons have been drawn between the Ministers of our Church and the Roman Catholic Priests, in this respect: I will embrace the present opportunity of laying before you briefly, my views as to the duty of the Protestant Clergy, in relation to the visitation of the sick, and as to the difference between the Roman Catholic tenets and those Protestants, in reference to this point.

I need not, I am sure, point out to you the duty of admonishing your parishioners, from time to time, of the importance of being always ready against the time when the awful summons may come, to quit this world; and of not deferring the preparation for death till the near approach of it, but so spending the days of their health and strength, that whenever their "Lord cometh he may find them watching."

And on such an occasion as the present, of a most destructive disease which carries off its victims in so short a time, I have no need to admonish you to take advantage of this visitation by endeavouring to awaken those who had hitherto been living carelessly, to the sense of the uncertainty of this life, and the supreme importance of the life that is to last for ever. But I wish you also, on this and on other suitable occasions, to inculcate on your hearers, that most important principle of the religion of Protestants, that there is no efficacy in anything that a Christian minister, or any one else, can do for his neighbour, either after death, or after he has sunk into such a state, that his time of probation on earth is

to come to an end, by his being unable to use any exertions of his own to serve and please God.

It is our business to preach the Gospel—to instruct men in its doctrines—to admonish the erroneous or irreligious—to rouse the sluggish—to comfort the weak-hearted. But for all these offices, the bed of pain and sickness, and especially the death-bed, are the very least fitted. It is not for the sake of saving yourselves trouble and disquiet, but for the sake of saving men's souls from being lost through a fatal delusion, that I wish you continually and earnestly to exhort them, not to trust to a death-bed repentance—not to think of gaining a knowledge of their religion when the mind is enfeebled by bodily weakness and distracted by bodily pain; not to think of working out their salvation," when "the night cometh, in which no man can work"—nor to imagine that a minister's praying over them and reading to them, and administering to them in their last moments the holy sacrament which they had till then obstinately refused, will be accepted as a substitute for a Christian life.

And I wish you also to represent to your hearers, that a Protestant is not to suppose that he is guilty of any disrespect to religion in not sending for a minister when he apprehends himself to be dying. He has one, and only one Great High Priest who "ever liveth to make intercession for us;" to whom he should apply on every emergency, and whom he will never seek in vain, if he seek in time.

A Roman Catholic who trusts in the efficacy of extreme unction, is bound on his principles to apply to his priest to administer it. And the priest (if a sincere believer in his religion) will be ready at the utmost hazard of his life to impart what he considers those spiritual helps, which according to his creed may make the difference of a soul's being saved or lost eternally. But I should say that a Protestant who considers himself to be labouring under any infectious disease, is bound to abstain from exposing his pastor to the risk of infection; believing, as every Protes-

tant is bound to do, that there is nothing in his religion at all corresponding to the extreme unction of the Romish Church. When the foolish virgins in the parable found their lamps going out, it was in vain that they applied to their companions for assistance, just when the bridegroom was at hand.

I feel sure that no sense of personal danger will deter you from doing your duty as Christ's ministers on any occasion where you can be of real service to the souls of men. But I am anxious to testify against the unfairness of drawing comparisons between men of different persuasions, who may be perhaps equally conscientious in acting, each according to his own faith. One who believes, for instance, in purgatory, and in the efficacy of masses for the deliverance of souls from it, would be inhuman if he did not provide masses to be said for the souls of his friends; but it would be absurd to blame a Protestant for not doing what he is convinced would be inefficacious and superstitious.

In like manner one who believes in the efficacy of a confession to a priest, and of extreme unction, would be bound under all circumstances to call in the aid of a priest to himself and his friends, and if himself a priest, to administer to all who need it. But the faith of Protestants being the reverse of all this, it would be absurd to reason from one case to the other, as if they were alike.

I am not entering, you will observe into any discussion of the questions between our church and that of Rome. I merely meant to point out that those who *do* adhere to our Church ought to conform to her principles. Tell your hearers to embrace either our faith or that of the Roman Catholics, whichever they are convinced is the truest: but to be consistent, and not mix together articles of faith that are incompatible with each other.

Finally, my reverend brethren, though I am far from wishing to deter you from attendance on the sick, which may sometimes, through divine grace, be made a means of bringing a sinner, in the event of

his recovery, to lead a new life, or of impressing his friends with a sense of religion, I cannot forbear warning you that much care is requisite, in the performance of this duty, to avoid doing harm instead of good.

If you rashly administer the Lord's supper to one who has no understanding of the true nature of the ordinance, but expects it to operate like a charm, and trusts to what you do for him, or if you so express yourselves as to encourage the survivors to defer their repentance till their death-bed, you are evidently encouraging what must be regarded on Protestant principles, as a fatal error. I am not warning you (which would be unnecessary) against yourselves entertaining, or wilfully inculcating such notions: but against any such unguarded language, as may lead men who are predisposed (as I know by experience great numbers are) towards such errors, into a belief that they are contemned by you.

May He who "causeth all things to work together for good to them that love Him" be pleased to bless and prosper your endeavours in his cause, and make this awful visitation of sickness an instrument for recalling the irreligious from their evil way, and bringing them to the great Physician of souls!

Your affectionate friend,
and Fellow Labourer,
RICHARD DUBLIN.

Address from the Most Rev. Dr. Murray to the Roman Catholic Clergy, and People of the Diocese of Dublin.

Beloved Brethren,—The scourge which has fallen so heavily on a large portion of Europe, has, at length, reached our City. Several of our Brethren have already been numbered among its victims, and have passed, after the interval of a few short hours of pain, from a state of perfect health to the grave. The deadly malady, when it has found a frame predisposed by intemperance or other causes to receive it, has, in several instances, resisted all the efforts of medical skill to arrest its progress; and as it often happen that the causes

which dispose the body for disease may wholly escape the closest observation, who among us can pretend to say where the next victim shall be selected to publish anew that important admonition, "Watch ye, therefore, because you know not the day nor the hour." Matt. xxv. 13.

Beloved brethren, awake to your danger, and profit by this admonition. You have disregarded the warnings of the word of God: He has sent a preacher to your doors, to teach you by facts which force themselves on your view, that, "all flesh is grass, and all the glory thereof as the flower of the field. The grass is withered and the flower is fallen, because the Spirit of the Lord hath blown upon it." (Isaiah, xl. 6 and 7.) Your sins have ascended to the throne of the Lord, and demanded justice; before that withering justice shall be let loose against you, all down in humble compunction before Him; turn away from those sins that have enkindled His anger, and bend up to Him the sacrifice of an humble and contrite heart, through the merits of that atoning blood, the spilling of which for our sins, we have so lately commemorated.

Thus endeavour to disarm His vengeance, and set your house in order, that if He who killeth and maketh alive, (1 Kings, ii. 6.) shall demand of you that life which He gave, you may be ready, through the merits of Christ, to resign it pure and spotless into His hands, in the humble hope that this short and perishable life shall be then exchanged for a supreme and everlasting happiness.

When thus prepared, as far as human infirmity will allow, commit yourselves with calm resignation to the care of that Merciful God, whose watchful providence never deserts those who put their trust in Him. Knowest thou not, said his Prophet, "the Lord is the everlasting God, who hath created the ends of the earth; it is he that giveth strength to the weary, and increaseth force and might to them that are not. Youths shall faint and labour, and young men shall fall by infirmity—but they that hope in the Lord shall renew their strength." Isaiah, xl. 28

From the first moment that this calamity threatened the remotest parts of this empire, the most fervent supplications ascended daily from all our altars, that God would throw the shield of his protection over you. The Priest, the Ministers of the Lord, have stood between the porch and the altar, crying out, in the language of the Prophet, (Joel, ii. 17.) "Spare, O Lord, spare thy people." As the calamity assumes a more menacing aspect, let our fervor increase and our petitions be redoubled; and as our need for mercy becomes more pressing, let our hearts expand more widely with charity towards the poor.

But, beloved brethren, we must not expect all from God without our own co-operation. If we wish to ensure his protection against the threatened evil, we must not confine our efforts to prayers, and piety and alms deeds; we must likewise have recourse to such human means as may be within our reach, in order to avert it.

It is ascertained beyond the possibility of a doubt, that this great scourge marks out a large proportion of its victims amongst the intemperate. Abstain from the use of intoxicating liquors, lest the body should fall a victim to premature disease, and the unhappy soul to that sentence which declares, "that drunkards shall not possess the kingdom of God," (1 Cor. vi. 10.) It is likewise ascertained, on the authority of the most eminent physicians, that the practice of waking the dead is most dangerous to the public health, during the continuance of this destructive malady. I admonish you, beloved children, with the affection—and let me add, with the authority, of a parent, to abstain, for the present altogether, from those meetings called Wakes; and I caution the relatives of deceased persons not to admit any stranger to enter unnecessarily under their roof, until after interment shall have taken place, and I beseech them to procure interment with the least possible delay. Should a violation of this solemn injunction bring on in any instance a fatal disease, let me remind the transgressor, that he would expose himself to go prematurely before his Judge,

charged with the guilt of self-murder and perhaps, too, with the blood of his neighbour, to whom he might be the guilty means of communicating the malady.

Notwithstanding all the measures which have been taken to arrest the ravages of this awful visitation, we have to lament that it still continues the work of death. Should any of this beloved flock be assailed by it, I beseech them, as they value their lives, with the preservation of which they are charged—and, of course, as they value their immortal souls, to have recourse, without a moment's delay, to whatever aid may be within their reach. I have heard from the clergy who attend the general hospital the most consoling assurances, that nothing can exceed the zeal and humanity of the medical attendants, who there devote their labours with the most unremitting assiduity to the care of the poor. The priest is on the spot administering spiritual consolation to the sufferer; the Sisters of Charity assist like angels of mercy round his sick bed; every means that medical skill can devise is employed for his recovery; every comfort that his situation will admit is afforded; and should he unfortunately sink under the disease, the decencies of Christian burial are provided for—a spot for which, within the enclosure, has been duly consecrated, by my directions. With what grief, therefore, have I not learned that attempts have been made (yes, barbarously and inhumanly made) to prevent some of the afflicted patients for receiving the benefit of medical attendance in this hospital! Oh, how cruel—how utterly unworthy of a Christian, to thus deprive the wretched sufferers of their only chance of recovery. Let us hope that no such inhumanity shall ever again disgrace us.

But while we neglect nothing that can tend to stop the progress of disease, let us acknowledge with humility, that "unless the Lord keep the city, he watcheth in vain that keepeth it," (Ps. cxxvi. 1.) Let us then look up with confidence to the Lord, and aspire, above all things, to his grace and friendship. Let us, I again and again entreat you, turn from those sins which would render

heaven as a canopy of brass, which our prayers could not penetrate; let us cease to do evil, and learn to do good; let us go before the throne of grace, with hearts purified by repentance, in the blood of Christ; let us invoke the blessing of Him, in whose hands are the issues of life and death and then let us commit ourselves without reserve to his holy keeping—saying with the apostle, “whether we

live, we live unto the Lord—or whether we die, we die unto the Lord—whether we live, or whether we die, we are the Lord’s,” (Rom. xiv. 8.)

May the blessing and protection of the Almighty be extended over you, and may “the grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.”—(2 Cor. xiii. 13.) * D. MURRAY.

VIEW OF PUBLIC AFFAIRS.

What view of public affairs can be given at this moment, when we see the unsettled situation of the country, the violence of faction, and the fury of discord raging? when we scarcely know to whose hands the rod of power is given, or who are the responsible ministers of the crown. Our readers are aware that the Reform Bill carried through the Commons, was introduced into the Lords, read twice, and sent into committee, when on a motion being carried for postponing the clause of disfranchisement to that of enfranchisement, Lord Grey declared the entire principle of the bill was lost, demanded from the king the creation of peers, and when that was refused, resigned with his entire party. That the noble lord and his friends conceived themselves justified we have no doubt; but whether posterity will pass the same opinion on their conduct, admits of some hesitation. All that was carried by the vote of the house of Lords was, that they conceived themselves to be a deliberative assembly, and every peer, even an opponent of the bill, pledged himself to a careful consideration of it in the committee,—why then resign? inflame still more the violent passions of the mob, and endanger the tranquillity of the country. The apparent excitement was indeed great, and the allies with whom Lord Grey has condescended to make common cause, the political unions and radicals, joined denunciations against the peers and bishops, and determination to pay no taxes, with the most disgusting libels against the king and queen, and equally disgusting panegyrics on the whig ministry. Whether inflamed by this excitement,

which we hesitate not to call artificial, or that the dissensions among the Tories had not yet subsided, the Duke of Wellington found it impossible to make a ministry, resigned his trust into the king’s hands, and borne on the shoulders of the mob, Lord Grey has returned to office. We regret that the Duke of Wellington’s project failed,—a moderate Reform Bill brought in by him would have rallied round him all the intelligence and virtue of the empire, and the excitement produced and maintained by the present ministry would soon subside under a firm administration.

The state of the country is most alarming, and the expectation of the Reform Bill which it is said the ministry will form, do not tend to diminish apprehensions. Disturbances of a minor kind continue to harass the peaceable inhabitants of the country, but the systematic opposition to tithes encreases. Perhaps the most extraordinary scene ever exhibited in a civilized country was that which occurred at Rathangan, when detachments from two infantry and one cavalry regiment, with two field pieces were scarcely sufficient to protect the sale of a few cattle, while the names of the purchasers were published that they might be marked out as the objects of popular vengeance. The good mercy of our God may protect us through the complicated maze in which our discords and our crimes have involved us, and the merciful mode in which we are dealt with in the case of cholera, may lead us to hope that God’s people have not been unheard in addressing Him for themselves and their country.

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VOL. I.

ON THE PECULIAR STATE OF THE ESTABLISHED
CHURCH IN IRELAND.

AS CHRISTIAN EXAMINERS, and as having for seven years conducted our Journal under the title of the CHURCH OF IRELAND MAGAZINE, we feel desirous to make some remarks on the perilous state of our Church: and we venture on the task, not merely with the purpose of uttering querulous and impotent complaints, but with the hope of arousing torpid energies, creating conservative combinations, and cementing a union of heart, intellect, prayer and purpose, that can alone enable the Church, in this her evil day, to stand.

We hold to the opinion that there exists *still* abundance of energy in our Church, and a sufficient anchorage on the good opinion and affections of the laity, not only to weather the storm, but also to enlarge the bounds of its usefulness, and become the means of evangelizing the island—provided it is properly protected from revolutionary violence by a firm Government—provided it is manfully rallied round by the laity of its own communion, and above all, that there shall be secured for the clergy themselves, those means of deliberating in counsel and combining in operation which they once possessed, and which can alone enable them, as a body, to resist a conspiracy so maturely and determinately hatched against their existence.

This conspiracy is at work in a twofold plan of operation; and its aim is to destroy both the character and the property of the Church. The conspirators are that party-coloured host, whose banners are inscribed with infidelity, dissent, Romanism, and radicalism. Romanism, that has never yet scrupled concerning the agency she employs, and which in popishly glossing the text of Paul, "All things to all men, that by any possibility some may be gained," is in France a Carlist, in Portugal a Miguelite, and in Ireland a fierce democrat—at one and the same time the advocate and the ally of despotism and republicanism—joins in

the cry of the pack with objects peculiarly her own. Other enemies may wish merely the destruction of the edifice, that they may walk among the ruins: but Romanism would not touch a stone of the fabric; her deadly hatred is against its occupants, whose tenantry she covets with a miser's eye. Like Haman, she cannot endure that Mordecai should sit at the king's gate, and render *her* no homage; and to compass her ends, she will stretch out both hands to dissenter and to infidel, and with a sardonic grin hail them as her brethren in the work of extermination.

Now our Church has been, for three hundred years, a vital member of the Constitution. Every movement and every improvement during that period was but to cement more completely the alliance; and for this purpose did Whigs and Tories unite at the Revolution of 1688; to this effect did William give his first pledge when he landed at Torbay; for this *especial* purpose was the house of Hanover called to the throne. Without this union England might certainly exist as a nation, and Ireland might even remain connected with her: but under what *new* Constitution would they flourish, under what permanent principles would they abide, what fixed laws would they obey? Dissolve the present Constitution, and a *certainty* is destroyed; while the known character of the human race distinctly tells us that Britons, once released from permanent institutions, will exhibit the tendencies of humanity, and plunge into the unquiet and engulfing sea of change.

We do not wish here to discuss the question how far the connection between Church and State should go—whether, as in Scotland, the State should content itself with patronizing and protecting a particular form of church polity, and assigning to it a specific means of support, without interfering with its internal arrangements; or, as in England and Ireland, it should be the guardian and the head, to endow, to foster, and to govern, and the fountain whence all patronage should flow. But this we say, that as the British isles have flourished more than any other country in Christendom, and as their progress in morals, manners, and all the charities that can dignify man in his social state, is mainly attributable to their ecclesiastical polity, so we dread the hour when that polity shall be dissolved, and the nurseries of religion trampled down. Now, the tactic of those who are compassing the destruction of the Church, is to separate her from the State, and *then* to challenge her right to the property she enjoys by virtue of her union. And, if the first object be gained, the second would or should follow. When our Church ceases to be THE CHURCH, she has no right to hold to any maintenance, save and except from the free bounty of those who adhere to her. No! when the king's religion is no longer to be the national religion, there is an end of the Constitution; and, other consequences may follow, the national law become different from the royal law, the people's judges different from the king's judges, the national guards from the royal army—all, all may be changed,

and, like America, no sect will be favoured, or rather another church will arise to form part and parcel of a *new* constitution, and the bishops must surrender their lands, and the ministers their tithes—the one must cease to be *lords*, and the other to be *parsons*—and all become merged in the common flock of spiritual pastors who are acknowledged only by those who accept their ministry.

We imagine we see in many speculative propositions that have been lately advanced, as well as in many overt acts that are being brought into operation, evidences enough that this scheme of disuniting Church and State is maturely laid. We desire not to dwell on the contempt that has been lately thrown on bishops in their legislative capacity, or on the warning of a Minister of the Crown to their right reverences, to put their houses in order: but as Irish Churchmen we especially allude to the plan concocted by men notoriously inimical to the Church Establishment, and to which many worthy and well-intentioned Churchmen have given their adhesion; of withdrawing the direction of National Education from the Established Church. This allowance on the part of liberal Churchmen, combining as they do in this instance, with men who are notoriously inimical to their Church, involves a further concession, which we conceive is big with mischief—it implies this, though our Church may be *de jure*, the Church of Rome is, *de facto*, the National Church in Ireland; and this concession drags along with it another, as a necessary consequence, that whenever the major part of the population of *any* portion of the empire, enters into dissent and ceases to adhere to the Established Church, that then she should lose her rights and her privileges, and become politically and legally unchurched. We have heard that such concessions have been made by those who, as belonging to the Establishment, enjoy large revenues as well as important privileges—we know that bishops, who solemnly swore at their consecration to do what the corrupt Church of Rome refused to do, and therefore was deprived of her heretofore established revenues and rights—we know that Protestant prelates, who before they could enjoy their revenues, vowed in the face of God to exert the right that was consigned and the duty that was enjoined them, to teach *the people* out of Holy Scripture—they have consented that the claim of our Church should be disallowed, and that the people, as no longer under their guardianship, should *not* be taught out of Holy Scripture. When Cranmer, Latimer, Hooper, Ridley, swore this, they surely did not mean to confine the right to the comparatively small number of Protestants that were then giving in their adhesion to the King's religion. No, but they solemnly dedicated themselves, when England was full of recusants, to drive away all erroneous and false doctrine—to turn *every* Papist, Socinian, Infidel, from the error of his doctrine, as well as every vicious liver from the error of his life. Most assuredly these men would not, nor would any of the sound Churchmen who

lived in past days, when it was still thought right not to sacrifice principle to expediency; sure we are, they would not have consented that National money should be applied to instruct people in a way the National Church did not approve; they would not have lent themselves to the proposition that National Education in Ireland should be conducted on different principles from that of England, because the majority of the island was in dissent; nor would they forego their high responsibility for, and their claim over, every soul in their parish, by for a moment consenting that Popish priests should interfere with schools supported by Imperial money, and that encouragement should be given to the children of Popish recusants to prove their regular attendance on the sacrifice of the mass. We hold that Churchmen are bound to look to their *religious* right to teach, as well as to respect the people's *civil* right to dissent. We hold that no Churchman is at liberty to renounce a duty to which he was solemnly consecrated, and give his consent that the money levied by the authority of a Protestant State, and taken principally from the pockets of Protestants, should be applied contrary to the principles of the Church that is commissioned by the State to teach the people from **THE HOLY SCRIPTURES**; nor do we think the right of the Established clergy can be at all considered to trench on the principles of free toleration. We allow that every man in the empire has full liberty to be of any religion, or no religion, just as he pleases—just in the same way that he may settle his differences with his neighbour, without giving trouble to the justices of peace, or appealing to the judges of the land. There is no more reason why there should not be a State Church, though a large portion of the King's subjects do not choose to take advantage of its instruction, than that there should not be a lord chancellor and judges, because certain Quakers say they will not go to law, or certain Papists say they will have their priests to adjudicate for them. We know that in many instances Irish priests have not only stood up before the people as their only legitimate clergy, but have also interposed in a political and a legal way; they have directed the people how to vote, and what pledges the people should require from those to whom they gave their vote; and, moreover, they have acted as the justices of the peace of the land, and assumed an authority in quelling riots, adjusting differences, and separating combatants; and when the despised laws have been set at naught, and its magistrates braved and abused, priests have stepped in to keep the peace, and their effectual interference civic magistrates have resorted to, and a weaker Government has acknowledged as a signal service, thus virtually conceding that the State law is as inoperative for this Popish people, as the State Church. Now we would ask, are the laws of the land, are our magistrates and judges, and all the expensive machinery of our courts of law and equity to be done away with, because their character is put in abeyance; or is it because Dr. Doyle and Kinsella can put

down, when they list, by the exercise of arbitrary excommunication, the Whitefeet and Blackfeet, shall their sovereign will, be allowed *de jure* as well as *de facto*, and may they reign lords paramount, like Paraguay Jesuits, of this Popish people?

Certainly not. One system of British jurisdiction should only be allowed in the United Kingdom; he is a short-sighted statesman who will at any time let the sword of justice rust in its sheath, while he makes use of the double-edged weapon of popery in governing politically, a base and lawless people. We fully allow that civil and religious liberty is the due of the Romish people of the empire, and they have a right to teach their own children what they choose, and select what reading they please; but what we maintain is, that no recusant rejecting or withdrawing from the state Church has any claim to draw from the state purse the means of unconstitutionally educating his children. If parents please to educate out of their own pockets their children *without* a knowledge of Holy Scripture, we may lament the matter as much as we would the rearing up children in Socinianism or Radicalism, or Deism; but he would be yet a bold man who would ask aid from Protestant funds for the purpose of training children in a way that would make them blaspheme God, reject the King, and meddle with men who are given to change. But it has been said that the case of the Church of Rome is different from that of other dissenters from the Established Church, because that while other recusants *withdrew* from the influence once acknowledged to belong to the Established Church, the Romanists never permitted it; and so the legislature now does not, with respect to the Romanists, "*deprive* our clergy of a right, when in fact *that* right they never had,"—but we deny this; we say that as far as law can give an educational guardianship, or take it away, it took it from the Church of Rome, and gave it to the Church of England. The Church of Rome once, as she was fully allowed, exercised the right, and she educated the people in principles that were considered to be mischievous in politics as well as soul destroying in religion. She was at all times ready to compromise the safety of the state by tampering with the people's loyalty, and by making fealty to their King inconsistent with duty to the Pope; they brought free-born Britons under foreign influence—*then* the estates of the realms of England, Scotland, and Ireland formed a Constitution, which gave commission to a chosen clergy to instruct the people out of Holy Scriptures, as therein were to be found the true principles of religion and loyalty. Therefore we hold that the Church of England has, as a chartered right, the guardianship of the people's education, as long as she does her best to instruct out of Holy Scripture. Such are our views with regard to the attempt that is now made by means of the new Board of Education, to disestablish our Church. We are truly sorry that certain of our bishops have been so inconsiderate as to lend their countenance to the scheme. We lament such an adhesion, because they not only compromise

the rights of the Established Church, but because they put themselves in unseemly contrast with their episcopal brethren, and show forth a disunion in the Board, which at all times is unhappy, but which just now, is likely to be most injurious. We remember reading the Primary Visitation charge of an eminent Englishman, who is now an honoured member of our Irish Board. We then found that he had with great justice seen that our Church could only be consistently endowed with its liberal funds on the ground of being in the fullest sense the *Established one*, and therefore in that charge he warned his clergy never to forego their legitimate duties and just rights—that in no other sense would they be considered as parsons of the parish, but as having a charge of all the souls in that parish, and whether they would hear, or whether they would forbear, the rector and his Church were bound to tender to ALL, their spiritual offers of advice, consolation and instruction, for that it was upon these terms they were entitled to their tithes. We should like to see how the right reverend Prelate who now presides over the diocese in which that charge was delivered, would address his clergy. We have not heard of his Primary Visitation Charge, but we suspect that from the episcopal throne we allude to, an uncertain sound would be apt to come, and the old clergy might wonder at a recommendation now made to them of seeing and approving (in the schools under the care of the new Education Board, established in their respective parishes) of the Holy Scriptures being withheld, and of encouragement being given to children for duly and faithfully attending Sunday after Sunday at the sacrifice of the mass.

Such is the view we take of the notorious attempt that is now being made to disestablish our church.

The reader will perceive at once that we have hitherto abstained from noticing the effect these threatened changes may have on the spiritual character and evangelical efficacy of our Church; and have only spoken of the matter politically. It may be a question whether the spiritual interest of our, or any other Church, may not be furthered by disconnecting it from state protection and interference; but into this subject we desire not for the present to enter. Friends, feigned as well as true, have urged this plea for dissolving the tie between Church and State. Even Dr. Doyle and Mr. O'Connell in their tender mercies, have announced that they would prove the very best friends of our Church by dissolving the State marriage and causing a separation *a mense et thoro*,—give, say they, but wooden cups to the Church and you will have golden ministers; while, if they enjoy golden chalices, the parsons prove themselves but as wood; therefore with great indignation they repel the supposition that they desire to reinvest popery with our *spolia optima*. But we credit little and care less for what they say; we think it can be proved on principles of conservative security and political economy, taking for the present no higher ground, that the Church establishment in Ireland, which never by the way got fair play, and which has been for

the last thirty years the most improving Church in Christendom, has been of eminent service to Ireland, in civilizing the people, in giving the country what it most wants—a resident gentry of good manners and morals, and in upholding the decencies and charities of social life.

But in a still higher, though still worldly sense, we have been of political use. The established clergy have contributed mainly to the keeping up the connexion between the two islands; belonging to the Constitution, and pledged to a loyalty that never yet was sullied; they form the connecting link between the two countries, and to the single-hearted loyalty of our Church we are mainly indebted for the hatred of foreign influenced priests and of demagogues who would make England a foreign land; for both spiritual and radical agitators well know that as long as our clergy and their flocks have a holding in Ireland, their machinations will be anticipated, exposed, and with the help of God, frustrated.

It is for this cause that every man, whether Whig or Tory, who has confiscated property once forfeited by Papists, and but secured *now* to him by a Constitution essentially Protestant in Church and State, should watch the Church as a mound set up, and which must be beat down before his own interests are assailed; and he is bound not only as loyally, but selfishly, conservative to protect the Church when in danger.

As men of justice, of honour, and sound principles, the Protestant gentry, nay, we would say the Roman Catholic gentry of Ireland, should rise as a man to protest against this robbery of the National Church which is now being perpetrated. We say that the Roman Catholic gentry ought to be ashamed of this conspiracy that their priests have got up to evade existing laws, to break solemn covenants, and stimulate the people to invest themselves with property which neither they nor their landlords ever were possessed of. Never did any Church exact so leniently as the Church of Ireland. While English parsons were demanding the whole of their property—drawing the very tenth sheaf—making, as by law allowed, the whole tenth of the agricultural capital, industry, and productiveness of England subservient to their uses; in this country, the Irish parsons never exacted one-third of what they were entitled to: they submitted to usurpations, moduses, commutations, until, as has been proved, the whole burden of the clerical claim in Ireland does not amount to more than an average of nine-pence per acre. This claim, which every Papist acknowledged he was bound to whenever he proposed for land, and which he was glad to bring in charge against the landlord as a plea for a reduced rent—which if he could not urge, as in the case of tithe-free land—he knew he must suffer for, by a more than proportional rise of rent. This, now, the landholders withhold as robbers in the gross, to benefit themselves; and clergymen calling themselves Christians, have urged them on to this monstrous act of dishonesty, to feed the dominant pride of their Church; and land-

lords have been found, yes, even Protestant proprietors, to abet this injustice, considering as they do in their short-sightedness, that it will all end in an increase of their own interests.

The priests may consider themselves very wise in all their proceedings, when they allow the people to tamper with moral principle. It is not the first time, nor will it be the last, for Popery to allow oaths to be trifled with, and the sacred engagements of covenants and obligations to be infringed, to subserve the Catholic Church. But what are the landed proprietors of Ireland about? What are even the great Whig absentees? What my Lords Fitzwilliam, Lansdowne, Devonshire, Darnley? Do they suppose that the PASSIVE resistance, (as it has been so absurdly called,) to tithes, if successful, will end there? The tithes are not so much an actual, as an opinionative grievance: they are offensive, chiefly as usurped from the Catholic church; the insulting badge, as a Popish senator has boldly said, of a long-injured people. And what, my lords, are your estates? Your rents are doubly grievous, a down-bearing burden in themselves; a broad, blistering badge, indeed, of a long-injured people; and as a Catholic church stands ready to challenge its old properties and ancient supremacy; so there are Milesian claimants for *your* territories; your usurpations are not only remembered, but are mapped and registered; and not only what the Cromwellian locust has eaten up, but what the canker worm of James, and the palmer worm of Elizabeth have fastened on, are written in the book of remembrance of the Milesian Irish. The gentry of Ireland who are of English descent, ought, if they regard their properties, recollect that honesty is the best policy, and should bear in mind that it is not only right, but prudent, *obstare principiis*; and we consider that even in spite of priests and demagogues, that if the landed proprietors of Ireland made a common cause of it—if they met in their respective counties, and solemnly pledged themselves as determined never to make a lease, or renew a lease, to any man who refused to pay the tithe to which he was bound by his existing engagements. If, moreover, every encouragement and facility were afforded by the gentry to those who would come forward to be purchasers under sales for tithe distress—if the non-employment and non-dealing combinations of Papists against Protestants were met with prompt retaliation by the Protestant proprietors of every district; those who now resist the law, and set it at defiance, would find themselves met in a way of their own choosing, and a combination that owed its existence to a vicious state of public opinion, would be resisted, and that successfully, by a wholesome operation of the same agency.

There was a time when the announcement that the Church was in danger would have roused the laity to an assertion of its right; but now we are obliged to appeal to their selfishness; now we are obliged to jostle them with the cry of *proximus ardet*, and show, since nothing else will move them, that the same burning brand that is brandished against the Church, will be

flung with tenfold energy into the midst of their title deeds. But we assert that if there is apathy and want of union in the Protestant laity, there is just as much or more amongst churchmen. Our prelates appear, as far as we can see, to stand aloof; and while every individual of the consecrated bench allows with uplifted hands that the Church is in peril: there is no step taken by right reverend lords to take counsel together for the common safety; surely this cannot be owing to the fact that their properties, as distinct from that of the inferior clergy, are as yet unassailed and undiminished; neither can it be that any will argue that though the Church *may* eventually go, yet it is likely to last *their* turn. No, we indeed do not desire to attribute such unworthy motives to our prelates; but this we are inclined to say concerning them, that fearful of changes to which they do not desire to be instrumental, they dread councils as much as the Popes of Rome, and are fearful of originating a deliberative system in the Church, which may end in giving what bishops have always been jealous of, a voice and an influence to the inferior clergy in ecclesiastical affairs; thus nothing is done while every thing is in danger. The inferior clergy in the disturbed and popish districts of the island are shot, starved, hunted out of their parishes, rectors forced to sell their books and plate, curates turned adrift and driven away to foreign climes, and yet the clergy, though as individuals they may bestow unavailing sympathies, yet as a body meet not to aid or to defend. They have indeed in the face of their cunning and determined enemies shown that our Church has (as it is at present constituted) no cohesive or self-adjusting machinery, and it would almost appear that they neither are nor can be agreed on any thing.

This we assert was not, even in Ireland, the case in the early days of the Protestant Church, when evangelical prelates, agreed as they were in doctrine and in discipline, presided over convocations of inferior clergy, and with one voice and one influence petitioned the crown against the threatened encroachments of the Church of Rome—when Usher, Downham, Knox, &c. exposed the insidious schemes of popish priests, and made them eventually resort to rebellion to acquire that upperhand, which our Protestant prelates would not allow them to gain by negotiation. Our opinion is, that when the United Church gave up her convocations, she lost her means of self-defence—she was deprived of her synodal and deliberative character, and consigned to lay politicians the important charge of watching over and protecting her interests; how that was performed, let the way in which the Church was robbed of the tithe of agistment, let many other concessions and spoliations, tell. We desire to be brief, and therefore we say that had the Church retained for her youthful and energetic clergy, their deliberative and synodal privileges, had some modified and reformed convocation existed—for surely it would have been better to new model than to extinguish altogether—the first and fatal allowance would not have been made to popery

in the establishment of Maynooth College; the popish bishops would not have been subsequently my-lorded and allowed as prelates to appear in the King's court; Protestant institutions one after another, would not have been permitted to lose national support, and fall into decay, nor would concession after concession be made, until it was found more perilous to stand still, than proceed, more safe to capitulate for the citadel, than run the risk of a storm, when all the outworks and subordinate defences were one after another given up.

It is time for us to state what we consider most expedient to be done for common safety. We have already said that even on selfish grounds the lay proprietary of Ireland, who hold confiscated estates, either directly or mediately, should in common prudence make a common cause with the Church, to put down this combination against the existing laws of the land.

The Papists, in derision, have asserted that ours was the *Law* Church. It was well answered, and time has confirmed the justice of the rejoinder, that their's was the lawless one. Challenging for themselves the exclusive name of the Church of Christ, priests have taught their flocks that it was a holy duty to resist the law of the land, and to oppose, by every means short of rebellion, their operation. Surely our clergy ought to unite for common safety; they should petition their respective bishops to convene diocesean and provincial synods, to deliberate on the best means of averting the common danger—to adopt measures suitable to meet the exigency. Moreover, we think that in time of such peril, all narrow differences should be forgotten—all repulsive pretensions laid aside; high churchmen should for once bear with and join in counsel with the evangelical party. Alas! many a good man stands separate from his brother minister, not knowing how much nearer they are in sentiment than each are aware of, and that it requires only some mutual concessions, on comparatively unimportant points, for men formed by nature and grace for better things, to unite in the bonds of Christian fellowship and ecclesiastical unity. Let there be but formed a common religious and patriotic coalition of the clergy and laity of our Church, to meet the common danger—let there be deliberate counsel, and unity of action, in meeting what is so perilous to all that is dear to men and Christians, and there is no doubt but the same Providence that has watched over the Protestant cause for three centuries, and has brought it forth triumphant from amidst as great dangers, will still protect what is founded on truth, and which still recognizes God's blessed Book as a ground of truth and a rule of practice.

* * It may be said that in the course of our observations in the above article, we have acted unfairly in making the churchmen who have acceded to the acts of the new Education Board, responsible for a rule which has been rescinded, namely, the registry of children attending mass; but we still hold that the consistency of a churchman's character was not upheld by those men, who for a moment allowed such a rule to exist, and who appear when they caused it to be rescinded, not to have objected to it ON PRINCIPLE, but simply because it was not DESIRABLE.

Religious and Miscellaneous Communications.

THE MILLENIUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The state of happiness accompanying this glorious period is so ardently to be desired, especially when contrasted with the general ungodliness of the fallen race, that it is no wonder if the piety that longs for its arrival should endeavour to hasten it. This has been frequently the case, and many years did not elapse after the ascension of our blessed Lord, in what may be called the very infancy of Christianity, before the ardour of mistaken zeal ventured to announce the immediate coming of the millenium. To those who will see nothing in any passage adverse to a favorite opinion, and who in the variety of scriptural phrases are seldom at a loss to discover the meanings which they wish to impose, it has never seemed a matter of difficulty to find authority and argument. The failure of so many former expounders, among whom there must have been several learned, as there certainly were many pious Christians, ought, it should seem, to diminish the confidence with which the immediate approach of the millenium has been announced by many in our own days, and the more especially, as at least an equal degree of piety and talent is arrayed in support of a contrary opinion. What has been so disputed must at all events be very doubtful, and a doctrine admitting so much uncertainty can not be surely be relied on as the infallible dictate of divine inspiration. Besides the “visible signs of the times” are wanting. So far from the earth being full of the knowledge of the Lord, there are many parts of what we call the old world, in which it is either absolutely unknown, or at least only known by name. In the new world it has indeed lately made a great, and almost miraculous progress among the South Sea islands, but there still remain immense tracts not only unchristianised but uninhabited. Surely it is most reasonable to believe that our earthly globe will retain its present state and constitution until these voids be filled up, and the knowledge and worship of Jehovah diffused among all its human inhabitants, the more especially as this opinion, if I mistake not, has the most solid scriptural grounds for its support. St. Peter, whose authority has been too much overlooked in the present question, seems very clear and satisfactory. The proper fulfilment of prophecies is seen in the event, but the precise time when that event shall take place, seems previously unascertainable. We know that it *will* take place, but we know no more. “The day of the Lord,” says this great Apostle, “will come,” but how? “as a thief in the night.” 2d. epistle chap. iii.

Now this surely is neither more nor less than saying that the precise time of our blessed Lord's coming is not within the power of man to discover antecedently to its arrival, and as there are other texts to the same import, it is surely most dutiful as well as most wise to wait patiently, to be in constant preparation, but not presumptuously to fix times and periods which God keeps in his own power. To the same purport is St. Peter's observation on prophecy, which he says is not *ιδίαις ἐκλύσεως*, of its own solution, to be solved by itself, that is, as I conceive, by any internal exhibition of the time of its fulfilment but by the event of fulfilment only, "for even the holy men by whom it was delivered knew it not—they only spake as they were moved by the Holy Spirit." On another occasion we find the holy Apostle conveying very sound and seasonable cautions to those who hope to remove difficulties by changing the meaning of the terms employed to express the measure of time. 1260 days are thus converted into 1260 years, when the former number appears incompatible with that event which it is taken for granted must ensue at their termination. The period looked for did not arrive at the expiration of 1260 days, therefore it must, they think, come at the expiration of as many years. But be careful how you form such judgments, the holy Apostle seems to say, or venture to circumscribe the times of God within the limits of a human calendar. "For let it not be forgotten by you that with the Lord one day is as a thousand years, and a thousand years as one day." I do not know that any commentator has availed himself of this passage in order to defer the arrival of the millenium, though ingenuity might perhaps build a plausible conjecture upon such ground. The only inference I shall draw, is, what has been anticipated, viz. the duty of waiting with patience God's appointed time, and of being alike prepared for the great event, whether it may please his wisdom to accelerate or retard the day of its arrival.

SENEX.

AURICULAR CONFESSION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As some Protestants have regarded auricular confession to a priest as one of the best features in the Roman Catholic religion, it occurred to me, as a means of disabusing them of their blind partiality, to extract a passage from the Abbé Fleury, a Roman Catholic writer of the last century, who seems to have felt, and indeed has expressed an honest indignation at a system calculated to increase crime, rather than remove it. And a charge of unfairness or bigotry cannot be brought against the man, who would assert that in ninety-nine cases out of a hundred it is the same in Ireland at this day.

I shall not make a word of comment, but translate the passage as literally as possible, and let it speak for itself, first giving it in the original.

“ De plus ces casuistes ne connoissoient de l'ancienne discipline, que la peu qui s'entrouve dans la decret de Gratien, car ils ne remontoient pas plus haut, comme on voit par leurs citations. Ils ne connoissoient ne les anciens canons penitentiels ni les divers degres de penitence, ni les solides raisons qui les avoient fait etabli, ainsi sans en avoir le dessein ils ont introduit deux moyens de laisser regner le peché, l'un en excusant la plupart des pechés, l'autre en facilitant les absolutions. C'est ôter le peché, du moins dans l'opinion des hommes, que leur enseigner que ce qu'ils croyoient peché ne l'est pas: c'est ce qu'ont pretendu faire les docteurs modernes, par leur distinctions et leur subtilités scholastiques, sur tout par la doctrine de la probabilité.

A l'égard des pechés qu'on ne peut excuser, le remède est l'absolution facile, sans jamais la refuser, ni même la differer quelque frequentes que soient les rechûtes. Ainsi le pecheur a son compte, et fait ce qu'il veut tantot on lui dit qu'il peche à la verité mais que le remède est facile, et qu'il peut pecher tous les jours, en se confessant tous les jours. Or cette facilité semble necessaire dans les pays d'inquisition, ou le pecheur d'habitude qui ne veut pas se corriger, n'ose toutefois manquer au devoir Pascal, de peur d'être denoncé, excommunié et au bout de l'an déclaré suspect d'hérésie, et comme tel poursuivi en justice, aussi est ce dans ces pays la qu'ont vecu les casuistes les plus relaches.

Cette facilité d'absolution aneantit en quelque façon le peché, puis qu'elle en ôte l'horreur et le fait regarder comme un mal ordinaire et inévitable. Craindroit on la fièvre si pour en guerir, il ne falloit qu'avaler une verre d'eau? Craindroit on de voler au de tuer si l'on en étoit quitté pour laver ses mains? la confession est presque aussi facile, quand il ne s'agit que dire un mot à l'oreille d'un prêtre sans craindre ni delai d'absolution, ni satisfaction penible, ni nécessité de quitter l'occasion.”

“ These casuists again knew nothing of the ancient discipline with regard to penance more than the little which is found in the decretal of Gratien, for they went up no higher, as is apparent from their citations; they knew neither the ancient penitential canons, nor the various degrees of penance, nor the sound reasons which had made them be established; thus without having had the intention of doing so, they have introduced two methods of giving dominion to sin, the one in excusing the greater part of sins, the other in facilitating the absolutions. What is it but to do away with sin, at least in the opinion of men, to teach them that what they believed to be sin, is not so; this the modern doctors have pretended to do, by their distinctions and scholastic subtleties, above all by the doctrine of probability.

With regard to sins that admit of no excuse, the remedy is—easy absolution, without ever refusing or even deferring it, however frequent the relapses may be. Thus the sinner has his account and does what he wishes, as far as they say to him that he sins indeed; but the remedy is easy, and that he may sin every

day in confessing every day. Now this facility seems necessary in the countries of the inquisition, where the habitual sinner who wishes not to correct himself, dares not nevertheless fail in the Easter duty, for fear of being denounced as excommunicated—at the end of the year declared suspected of heresy, and as such pursued to justice; so it is in these countries, that the most relaxed casuists have lived.

This facility of absolutions annihilate in some degree sin itself, since it takes away its horror, and makes it be regarded as an ordinary and inevitable evil. Would one fear the fever, if for its cure no more were necessary than to swallow a glass of water? Would one fear to steal or murder, if one were quit of it for merely washing his hands? Confession is almost as easy, when there is question only of saying a word in the ear of a priest, without fearing either delay of absolution or penitential satisfaction, or the necessity of avoiding the occasion.”—*Fleury; Histoire Ecclesiastique.*

J. D. S.

ON THE LAW OF THE SABBATH.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Circumstances to which I need not allude have given an especial interest to the controversy on the subject of the Sabbath. We live in days of very peculiar character, yet have we reason to say that there is nothing new under the sun. We find many strange and pernicious opinions broached, but we find nothing new; they have been advanced and answered in the better times of our forefathers. This is the case with regard to the controversy on the Sabbath; nothing new has been brought forth on one side, nothing new need be, or can be brought forward on the other.

Having lately met with a book on the Sabbath, written by the Rev. Richard Byfield, pastor in Long Ditton, Surrey, and published A. D. 1631, I have been so pleased with some portions of it, that I thought I should do your readers service, and confer upon the Church a benefit by transcribing for you a few paragraphs. The author will doubtless appear to disadvantage in having a few dislocated members presented to public view; yet there seems to me to be so much of the hand of a master visible even in these fragments, that I feel assured your readers will have no occasion to complain. I think the controversy on the Sabbath very important, not only from the immense influence which the view taken of the fourth commandment must have upon the Christian's life and character, but also from the place which the decision of the question shall assign to the whole moral code of the ten commandments.

If it is held that the commandment delivered by God on Mount Sinai with regard to the Sabbath has no perpetual obligation

upon God's creatures, then must it be admitted that the other commandments are not obligatory upon God's creatures, and if that shall be admitted, I know not where we can direct any man to a law that shall convince him of sin, and so be a schoolmaster to lead him to Christ.

But I shall not enter upon the subject myself, when my object is to introduce to your notice Byfield's work. I shall briefly state the occasion of his book. Nicholas Byfield wrote a commentary on the 1st Epistle of Peter, and in his exposition of chapter ii. 18, he laid down the duty of servants to their earthly masters and to their heavenly Master, and insisted upon their obligation to keep holy the Sabbath day, which he said was by the precept of Almighty God wholly consecrated to rest and the service of God. This position was impugned by a Mr. Edward Breerwood who wrote, in opposition to him, what he entitled a learned treatise of the Sabbath. Nicholas Byfield died, and his brother Richard in defence of his sentiments, and in opposition to those of Mr. Breerwood, wrote "The doctrine of the Sabbath vindicated," from which I offer you the following quotations, which handle two important questions connected with the controversy.

1st, The time of the institution of the Sabbath, and the consequent origin of its moral obligation. 2nd, The grounds of the alteration of the day on which the Sabbath is now kept, by which no essential change is made in the original morality of the command.

I suppose I need hardly add that whilst by sending these extracts to your Magazine, I identify myself with the general line of argument adopted by the author, I by no means consider myself as justly responsible for every expression he may have used, or every illustration he may have adopted.

Praying that the extract which I send may be useful, and tend to the glory of God, I remain, &c.

R. D.

"That the commandment concerning the rest and sanctification of the Sabbath was given to Adam, you deny, and seek many evasions to shift off the truth.

First, you distinguish between the institution of the Sabbath, and of the commandment of the Sabbath; the first was in Paradise, not the second. What nonsense is this? was that instituted to be Sabbath, that was not commanded? An institution and yet no command?

We read, say you, God sanctified the seventh day, but not that he commanded Adam to sanctify it. It is true, that on Mount Sinai the commandment was delivered more formally, yet, in God's sanctifying and blessing this day, there was a virtual and real precept, and the very force of the fourth commandment. There was a consecration of the day; man might put it to no other use than what was meet for a Sabbath. There was an institution of that day, as you yield; man might not reject that institution. There was a benediction of that day; man could

not neglect it, without neglect of the blessing. There was God's example binding us to imitation, as the fourth commandment in express manner sheweth.

There is, say you, his personal sanctification of the Sabbath not his legal. God's resting on the seventh day, notes his action and sabbatizing; there is his personal sanctification: God's sanctifying and blessing that day, notes his institution; there is his legal sanctification of the Sabbath. Did God bless and sanctify a Sabbath for himself? No, the Sabbath was made for man, when man himself was first made. Or did the Lord of the Sabbath need a Sabbath wherein to rest from secular affairs, and himself wholly to enjoy himself? No, the Lord rested on the seventh, that he might teach thee to rest the seventh. Or did God ever consecrate to himself either day or place for any other cause than that he might bestow sanctification and benediction on men, when they did in an holy manner observe them?

God's personal sanctification of the Sabbath, say you, was nothing else but his resting in himself, that resting from creation was his Sabbath, that resting in himself, was the sanctifying it, other institution or sanctification will never be proved. Tell me why did you not go on in your new interpretation, and shew how he blessed it, and wherein that consisted? The text saith he blessed it also. Those that hold against the antiquity of the Sabbath, that it was not given to Adam, yet give it no such interpretation of those words, God sanctified the seventh day.—But they make it an institution by anticipation, of which afterwards yourself perceived it was too bold an assertion, to say, that the ever-blessed Creator laid down a law for himself, with a promise of blessedness annexed; and therefore confess, that both God's resting and sanctifying of that day were exemplary to men, though you would not they should be obligatory, till the commandment in sin and Sinai. But what then have you done? If the Sabbath be instituted in Paradise, as you acknowledge from that place in Gen. ii. and this be exemplary to man, as likewise you confess, how can it be less than obligatory to men, though it be not delivered in a form of words expressly mandatory.—God's action, which he would have exemplary, cannot be less than obligatory.

Secondly, but you say, this sanctification might be in destination ordained then to holiness; but not to be applied till the time of the law. Was it ordained then to holiness? It was not then at man's liberty to spend it to other employment, than that to which it was ordained. God's preparation of a time to sanctification, 2,000 years before it should be sanctified, is without example, intimation in any text, or solid reason. Had he ordained it then to holiness? What God hath sanctified, why call you it common? Or how can you think that Adam and the Patriarchs would make it common?

The word, say you, signifieth a preparation as well as an actual application to holiness. I could tell you that the word is

used both in way of praise and dispraise, as Rabbi David Kinchi observeth; is it therefore to be taken in dispraise here? But to close with you, the word signifieth to prepare. Apply it now to the seventh day, and it noteth that God blessed and prepared the seventh day above other days of the week to be set apart to rest, and the memory of the great work of the creation, that so piety and religion for ever among posterity, Gentiles as well as Jews, might be nourished. Had this been driven out of use among the holy seed as it was among the Gentiles, Satan had soon thrust on them also, as he did on the Gentiles, the fiction of the world's eternity, and had blown away as all memory of the creation, so also all faith and true piety out of the minds of men.

Thirdly, you go on to a third evasion, and say it might be a command and institution by anticipation, shewing why, not when God instituted the Sabbath. That cannot be, because Moses makes an historical narration of the creation, according to seven days time, and in every day distinguisheth it by its proper work, and coming to the seventh he saith, that was God's resting day, which was not inferior to any of the six, because God wrought no eminent work of creation thereon, but extolled above them, because it was not a day of empty rest, but enriched above the others, and advanced by God's blessing and sanctifying of it; that is, he ordained it a time of greater and more holy works, and crowned those works with richer fruit, Isa. viii. 14. and did chuse it above the rest to an holy use. And that he then sanctified that day, both the connexion of the words sheweth, and the words of the fourth commandment, in six days he made all, he rested the seventh and therefore blessed it.

This anticipation never came into any man's mind, who was not first anticipated with some prejudice about the observation of the Lord's day; the Jews never dreamed of it; and in the New Testament, no such thing is taught or intimated. The authors of that opinion yield it as probable that the seventh day was observed from the beginning, Tuen. de dieb. festia. Moreover there can be produced out of Scripture no example of such an anticipation; there is an anticipation of the names of some places, with the like, but not an anticipation of an institution. Besides the perfection of the creation on that day, is twice joined with the sanctification of it, in the same manner and phrase in which the creation both of man and other living creatures is joined with the blessing of them, Gen. ii. 2, 3, with Gen. i. 21, 22, 27, 28. The New Testament confirms our text, which teacheth that the people of God partake in the Old Testament of a two-fold rest in this life, the rest of the Sabbath, and the rest in Canaan; but David speaking in the 45th Psalm of a rest, speaketh not of the Sabbath rest, for that was from the beginning of the world, nor of that in Canaan, for that was past; therefore of a third rest he must needs speak. Lastly, the prophet gathered a perpetual rule and law for marriage, from

the first example in the creation of married persons, Mat. ii. 15, made he not one? And wherefore one? Because he sought a godly seed. So here, did not God rest the seventh day? but why the seventh? that we should sanctify to God the seventh. Yea, but the prophet made no such collection. Yes, such a one, though not that very one. And a greater than that prophet, God himself, puts into us that very collection, when he saith that he rested, and that he blessed and sanctified this his resting day.

Fourthly, you would make good your conceit, by shewing the needlessness of such a command, when there was no toil to the body, nor distraction to the mind, that called for rest or sanctification one day in seven.

There was labour in Paradise, Gen. ii. 15. And therefore there might be need of a rest. There was danger of sin in Paradise, and therefore need of some special time by God's ordinance; and that time blessed of him, to uphold the sanctification of the soul. If you reply, there was no such toil or labour, I answer, it was no toil to God to work the six days, and yet God rested the seventh,

Besides, God that knew man's estate, knew reasons for his commandment; and therefore it is ill devining against the light of God's truth.

And if it had been but a commandment of trial, man ought to have obeyed.

Fifthly, hitherto of the eversion of your tenet; now for the text in Gen. ii. 2, 3. That the true sense of the words is this: The Lord blessed the seventh day; that is, he appointed it to be a fountain of blessing to the observers of that day; and sanctified it. That is, commanded it to be set apart by men from common businesses, and applied to holy uses. That this, I say, is the true sense, not only the Hebrew and Greek words do both give it, but the universal opinion of divines, ancient and modern.

[Here follow many quotations from different authors which it is not needful to insert.]

For further confirmation, consider that place in Exod. xvi.

For first, before all mention of Moses law concerning the Sabbath, it is storied that the people gathered on the sixth day twice as much bread, two omers for one man, which thing was observed by the rulers of the congregation, who came and told Moses of it. To what end was this, but that they might apply themselves wholly to the observation of the Sabbath the day following?

Secondly, the very phrase and words of Moses, in giving admonition about the Sabbath in verse 23, is such as clearly sheweth that Moses speaks not of the Sabbath, as some new thing unheard of; but calls to mind the ancient sanctimony of that day, which they had been compelled to neglect of late in Egypt, through Pharaoh's cruel task-masters.

"This is that which the Lord hath said : To-morrow is the rest of the Holy Sabbath unto the Lord."

Thirdly, the very command of Moses appointing them for after times to gather twice as much every sixth day as they did other days ; and giving this reason, on the seventh day which is the Sabbath, in it there shall be none : Sheweth that Moses himself was mindful of the law of the Sabbath, delivered from Adam to the Fathers.

Out of this text then it is evident that the Sabbath was from the beginning.

You proceed, and would prove this assertion, that it is no breach of any divine commandment, for a servant at the command of his master, nay, for any one on his own head, to work on our Sabbath, which is the Lord's day, the first day of the week.

First, the commandment, say you, cannot be understood of the Lord's day. Why, I pray you, can you understand it of any other day save the Sabbath day ? Doth not the tenor of the precept sound thus : remember the Sabbath day to sanctify it ? You yield in the next breath, that the Lord's day is the Christian's Sabbath. You must then yield, that the commandment is understood of it. You would be thus understood, and take it very heinously, that you should be said to oppose God's Sabbath, do you ? No : you do not, nor ever did. Far be it from you ; to think it, were to wrong you ; to write it, were to calumniate ; you—(thus you plead for yourself in the first section of your reply, page 61, 62.) Yet lo, now the commandment be understood of the Lord's day ? Why then, say man, the Lord's day is not the Sabbath, for of the Sabbath is the commandment.

Secondly, but to your reasoning ; for it is no reason nor religion.

What was it of which the charge was so strictly given ? Was it not of the seventh day of the week, say you ? Yes indeed, of the seventh, as the precept was first applied to man. But ask again—why of the seventh more than the sixth ? And the Lord answereth—because it was the Sabbath of the Lord. For when it ceaseth to be the Lord's Sabbath, the commandment is not of it, (as you also acknowledge, or else why keep you it not ?)—Yet the commandment standeth in full vigour, viz., of sanctifying and resting on the Sabbath. To the Jews the seventh from the creation was the Sabbath, the commandment stood in vigour to them for that day. To the Christian, the seventh, even the first day of the week, is the Sabbath. The commandment stands in vigour to them also for that day. Therefore he saith not—Remember thou sanctify the seventh day and keep it a Sabbath ; nor thou shalt do no work on the Sabbath day, for it is the seventh : But he saith—remember the Sabbath day to sanctify it ; and thou shalt do no work on the seventh, for it is the Sabbath. This reason you leap, and yet you ask a why ; and why the seventh ? Because God rested thereon, and sanctified the seventh day.—Here you violate first, the words of the commandment written

with God's own finger, and then the sense ; for it is thus read—therefore he sanctified the Sabbath day, or resting day, and so he sanctified our Sabbath day as well as theirs ; for, the Sabbath he sanctified, be it what day he shall be pleased to nominate. A matter of infinite comfort to us, that desire to do the duties of the day with faith in God's both blessing and acceptation. And hereby your conclusion is utterly weakened. Look in his work and find undoubtedly the making and institution of the day to the world renewed ; the seventh day he lay in the grave, here was no work of blessing and sanctifying ; but the first day of the week very early he arose, and appeared to his disciples ; and unfolded the Scriptures, and opened their understandings to understand them.

The fourth commandment (to speak clearly) stands in force to us, and the Lord's resurrection, resting from the work of our redemption, and rejoicing in it, blessing it with that work, with divers apparitions that very day, and sanctifying it spending it among his disciples in his presence bodily, now glorified, in heavenly expositions and operations upon their hearts, and in the return of the day many times, and in special, upon the return of it at Whitsuntide with the mission of the Holy Ghost. This, I say, applieth and determineth it to this day we now observe : and as the Jews are sent to seek the precise day in the Lord's resting from the works of creation, so we are sent to rest from the work of redemption. The institution of this day is clearly in the very work of the resurrection, as the institution of the seventh day, was in the work of finishing the creation.

This hath been anciently taught, and is still scattered through the writings of the godly learned.

St. Augustine saith, the Lord's resurrection hath promised us an eternal day, and hath consecrated to us the Dominical day of the Lord. The day which is called the Lord's day, it seemeth properly to pertain to the Lord, because that day the Lord rose again.

Athanasius calls the Lord's day in which Christ renewed the old man, the beginning of the new creation ; and therefore, he saith, when he had renewed the creature which was made within six days, he would have that day consecrated to this institution, which the Spirit foretels in the Psalm :—This is the day which the Lord hath made.

In the preface to the assembly of the Church of Scotland at Perth, Anno, 1618, the question being moved, how the particular and material day may be known, that the Christian church should observe ; the answer is, that the particular day was demonstrated by our Saviour's resurrection and his apparitions made thereon ; by the Apostolical practice, and the perpetual observation of the Church ever since that time, of the day which in Scripture is called the Lord's day, as that which the Jews observed, was called the Lord's sabbath ; because as one was appointed by the Lord for a memorial of his rest after the crea-

tion, so the other was instituted by the Lord for a memorial of resurrection, after the redemption. For this we must hold as a sure ground, whatever the Catholic Church hath observed in all ages, and is founded in Scripture expressly to have been practised by Christ and the Apostles, (such as is the sanctification of the Lord's day,) the same most certainly was instituted by the Lord to be observed, and his practice in that is exemplary, and hath the strength of a particular precept.

Fifthly, but further that the Lord's day is *jure divino*, I prove:

First,—from your own argument; you yield it was ordained by the Apostles, governors of the first Church, as guided by the Spirit of God, in that very thing. If so, then it is the very word of the Lord, and of equal worth, as if the Lord by voice from heaven had spoken it, and more sure for us than such a voice.—1 Pet. i. 12, 25.; and 2 Pet. i. 19, 20, 21. Whence it is clear; that the Gospel preached by the Apostles with the Holy Ghost sent down from heaven, is the word of the Lord that endureth for ever.

Secondly,—it was enjoined by the Apostle's precept, and observed by them: enjoined and the work of the day in part prescribed.—1 Cor. xvi. 2.; observed Act, xx. 7.

Thirdly,—the Apostle saith, that which you have seen and heard in me, do; and the God of peace shall be with you.—Phil. iv. 1. But this was seen, and heard of, to be done by him.—Act, xx. 7. Therefore do it.—Perkins on Gal. iv. vers. 10.

Fourthly,—if the same reason grounded on God's word, be as well for the first day of the week, as it was once for the Sabbath of the Jews, then we are as certainly tied by the Lord to the observation of this day, as they were for their Sabbath.—For the same reason is of the same force. But there is the same reason; therefore we are bound by the Lord. That there is the same reason, is apparent by those three places laid together:—Exod. xx. 10.; Matt. xii. 8.; Job. v. 23.

The main reason of the Jews' Sabbath is, because it was the sabbath of the Lord. In like manner ours is the Sabbath of the Lord Christ, when he had finished the work of our redemption: For which cause he taketh this name, "the Son of Man is even Lord of the Sabbath;" as if in more words he should say: when God the Father had once ended the making of the world, he rested, and published himself to be the Lord of that rest, and dedicated it to himself, giving it the name of the Sabbath of the Lord. In like manner, when I shall have finished the work of man's redemption, I will rest, (and have the day of my rest dedicated unto myself,) for which cause, I say, that the Son of Man is even Lord of the Sabbath also; it shall be called the Lord's day. And thus the will of the Father shall be fulfilled, which is, that as they honoured the Father in keeping the Sabbath betwixt the creation and redemption; so they should the Son, in keeping the Sabbath betwixt the redemption and consummation of the world.

RAMBLING RECOLLECTIONS.

The following communication was originally intended to be private; but as the author has not the slightest objection to its being published, we give it, under the impression that it may not merely amuse, but instruct the junior portion of our readers. We are necessarily obliged to strike out passages, which being personal and local, could not interest the reader, and the narrative is thereby deprived of a great deal of its *personality* and distinctness—perhaps it is hardly intelligible. But our object will be gained, if by the perusal of the *dissecta membra* of the letter any one is taught to bring his *imagination*, as well as his body “into subjection;” and shown the folly of listening to its wild dictates.

It is a narrative of facts which occurred but a few weeks ago; and as we are acquainted with the writer, we need hardly say that we do not concur in the judgment he passes upon himself—admitting, at the same time, the sound philosophy of his observation, that “MORAL and MENTAL aberration are very closely allied.”—ED.

TO THE REV. ———.

DEAR SIR—I very willingly comply with your request, and proceed to give a short account of my “travels,” during the few weeks I was absent from my friends. To you I owe my being rescued from destitution, and restored to peace of mind—re-placed amongst those comforts which I had wantonly thrown away, enabled once more to appear an *honest*, and put in the way of proving myself a *grateful* man. I pray God, Sir, to bless you and yours with every mercy, here and hereafter!

Why did I *run* away? I cannot tell. I think I can *now* join in the laugh which such a foolish reply excites, though at first it galled me to the very quick to see the curl of a sneer upon the lip of my *half* friends, and the indication of a loud and irresistible burst of merriment on the part of my *whole* ones. The first suspect me to be a rogue, who, after trying the experiment of “seeing the world,” and finding that it would not do, was glad to get back, on any terms. while the second think I was not right in my head, that I was labouring under a “nervous affection,” or in plain broad English, “INSANE.” Truth lies between. I was partly roguish and partly insane: for he is a rogue who permits any one idea so to swell in his imagination as to shut out the view of every thing else—honour, justice, gratitude, feeling; while dwelling upon ONE idea exclusively is insanity, inasmuch as the RIGHT exercise of reason consists in properly viewing and estimating things. The state of the body undoubtedly *PREDISPOSES*—or rather *CAUSES*—the mental disease: what opinion is that which esteems the variations in HUMAN intellect to be dependent on the physical, instead of being qualities of the mental—that is to say, the mind is varied in its powers by the mode in which it acts through the body, just as all faces are the same, yet all different in feature; is it

phrenology or materialism? I am ignorant of both, and better stop committing myself—it ill becomes a reputed madman to be talking philosophy. One thing I feel, and two I have learned: the first is, that my love of adventure has got a wholesome shock; the second, that “as dead flies cause the apothecaries’ ointment to send forth a bad odour, so doth a little folly in him that is in reputation for wisdom;” and the third, that moral and mental aberration are very closely allied.

Some few weeks ago—say eight or ten—I took it into my head, without rhyme or reason, and totally unprepared for such an excursion, to cross the Irish Channel; misty dreams were floating about my fancy; the “world was all before me,” east, west, north, or south; but I am sadly afraid that in selecting another “place of rest,” I thought very little about “Providence my guide.” Like Noah’s dove, I left the ark of a good situation, and found no rest for the sole of my foot till I got back to it again, though, by the way, you must not think that I am comparing myself in any other *quality* to the said dove. It has been remarked that some of the most atrocious crimes have been committed from sudden impulses, and that the individuals guilty of them have been more amazed themselves by the contemplation of their deeds, than any one of the crowd on whose tongues the exclamations of horror and surprise are playing. I say not this to palliate evil; crime usually undergoes an educational process, ascending from the less to the greater; but Scripture tells us, and observation confirms it, that beings, mightier and more powerful than we, are ever on the alert to traject temptations through the mind with a force which nothing can ward off but watchfulness and the grace of God. It too often happens that those who have any mental ability, more especially if that ability has its seat in the imagination, have it accompanied with the alloy of an intense self-appreciation—the pearl is found in the shell of the diseased fish. Even those who wish to be modest, and whose nervousness and diffidence make them fly from the gaze of their fellows, like a startled hare, frequently revenge themselves by retreating into the halls of their own idolatry, and somewhat like the fabled banqueters in Odin’s court, drain drafts of vanity out of their own skulls. The only difference between the modest egotists, and the loud, blustering, teasing, never-be-done talkers about themselves, is, that the one keep their conceit, like a full length looking-glass in their bedroom, where they can retreat, and furtively admire their figure, while the others, like awkward fly-flappers, strike every body on the face. But what has all this to do with my excursion?

The beautiful bay and the bold outline of hills which skirt the coast were totally invisible to my eyes. I paced the deck, with slouched hat, and arms folded, *a la Napoleon*, meditating projects unutterable. A civil sort of person ventured to break my meditations, and by a kindly observation solicited interlocution; but so rapt was I in my reverie, or so unsocial were my replies, that I was left to skulk and scowl as I thought proper. We were running up the Mersey before I rightly knew where I was; and on landing on the quay at Liverpool, began to look about for my geni of the lamp and the ring, who was to hail me on my arrival with hearty greetings,

provide me comfortable apartments on board some floating habitation, and smooth my way for America or the East Indies. But he was silent some, where. Nobody knew me. . . Every one had his own business to attend to, and seemed to think more about it than he did about mine. I ascended the town, and was more and more confounded at the selfishness of the crowds that hurried up and down, for not a soul stopped to inquire my name or my pretensions, my wants or my wishes. An "omnibus" on the street was rapidly filling with passengers, and the word "Rail-road," either rung in my ear or met my eye; and almost in despair lest I should lose some opportunity of a vague and indistinct something which would realize my dream, I jumped into it, in despite of the expostulations of two fat gentlemen, who were gasping out that the carriage was crowded. In a few minutes we entered the spacious yard where the Liverpool and Manchester Railway commences, and in a few minutes more I was seated in one of the train of carriages, and bowling through the tunnel, which opened its caverned throat to receive us. What a country Britain will become, when it is bisected, trisected, and intersected with railways! Why, the very words, "town and country," will cease to have significance amongst our vocabularies; suburban villas will become mocking-houses, and rural retreats must hide up the mountain-side, where, overhanging some craggy precipice, the melancholy muse who

"Loves not man the less, but nature more,"

may look down upon the locomotive winding round the base of the hill, and sending up its long black column to cloud his prospect and to fret his soul. A hilly country will then be worth its weight in gold, and he who can enclose a mountain in his demesne will be the only man to talk about escaping from the smoke and din of the city—even there he will hear the roar of the Babel, as it pours out its crowds on a holyday, and listen at the Land's End to the clamours of school-boys and tradesmen's children, who, a few hours before, eat their bread and butter in London. But my thoughts are on a rail-road!

A sudden shock startled me, and something whirled past, of which I could only get a glimpse. It was the return train of carriages. Let no unfortunate, whose nervous system is easily excited, thoughtlessly trust himself on a railway. His very ideas of velocity will be jostled to pieces. You look at your companions sitting around perfectly cool and composed, talking, reading, and smoking; a bridge appears in sight, under which you must pass, and an inward prayer ascends that your *diligence*, in its fury, may not run foul of the arched road, and shiver it to a thousand atoms; ere the prayer is concluded, your feelings are "screwed up to the sticking point," your fists clenched and your feet firmly wedged, and you roll under, just as if you were tossing over the falls of Niagara in an Indian canoe. And when freed from the terror of bridges and tunnels, a new agitation seizes the spirits—a vast and solitary heath opens before you, and as the train of carriages rush impetuously onward, your heart vibrates with the vibrations of the road underneath, and you are kept feelingly alive by the apprehension that the quagmire may yawn and swallow all up. Such are a few of the pains and pleasures of an excursion on the railway.

I have repeatedly tasked my mind to bring before it the manner in which I spent upwards of a week afterwards—but in vain. It has passed from me, like a dream, of which nothing remains but indistinct outlines, and the remembrance of some painful and uneasy sensation. I know that I travelled on foot up and down a considerable part of Lancashire, carefully avoiding human intercourse, and finding no relief but in walking rapidly. I went round the country, returned to Liverpool, crossed the Mersey to Chester, and wandered on to Shrewsbury—traversing about two hundred miles, with my eyes, as it were, shut, for scarcely a single impression has been left on my recollection of what I saw or heard. At Whitchurch I was kindly entertained by some good folks, for no other reason that I can divine, but that they supposed I was not competent to take care of myself; a reason which I successfully refuted, by getting up very early in the morning, and ungratefully and thanklessly leaving my kind host. It is said that nothing brings a fool so soon to his senses as the want of money; and very probably that circumstance quickened my reflective powers. Seated on the bank of the river Severn, near the pleasant and romantic town of Shrewsbury, the remembrance of what I had left and where I was came upon me with a sensation of deeper horror than I ever experienced before. While I was able to buy a pennyworth of bread, I eat, and thoughtlessly travelled on: now, “dig I could not, and to beg I was ashamed.” Wearied, hungry, and yet sleepless, I sat down—and the recollection of that hour of suffering makes even at this moment my very flesh to creep. The sun descended, and in the clear and frosty sky there shot out the million lights that sparkle over-head. The mind flew up into that untravelled region where HE has hung those globes of flame—onwards to the orbit of that planet which skirts the verge of our creation—and there stretched before it, suns and systems rolled, while the eternity of the universe seemed uprising, and revolving round the throne of DEITY himself. God, thought I, has mightier and nobler matters to attend to, than to care for such a scorched and blasted thing as I am!—and yet even while this blasphemous thought was in my heart, HE was pleased to spare me in his mercy, and “crown me with loving kindness,” as undeserved as it is free. I only wish that I may not forget or despise his goodness.

While I lay on the bank of the river, in the midst of my distress,

“At the dead of the night a sweet vision I saw,
And thrice ere the morning I dreamed it again!”

I was back to Dublin—I had never been away—and what an exuberance of delight glowed at my heart!

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The dim, grey light of the morning was breaking, and I was cold, and hungry, and penniless, and friendless!

I started to my feet, and found that indeed the vision was a mockery of the fancy. How I spent the succeeding day and night is now to me a matter of some surprise. I only know that the clouds poured down in torrents, and that next morning I was the inmate of a gaol! From bearing

a somewhat respectable character, I had become a felon, and the companion of felons! Fain would I put my thumb on this part of the story—but “confessions,” now-a-days, are the fashion. And how did I obtain my new and dubious situation? *I entered the Church!* It would appear that not merely *wet*, but *soaked*, I took the liberty of walking into the vestry-room of the church of St. Philips in Birmingham, and wrapping myself up in an old carpet, which had been rolled together in a corner, and had fallen asleep. Walking in, did I say? Why, I climbed in, like a thief or a robber, by the window; and had not long enjoyed my slumbers, when I was conducted to a rather equivocal abode in Moore-street, while the awful words, “sacrilege,” and “hanging-matter,” played mysteriously about my ears. I was ushered into a large yard, and immediately surrounded by a crowd, all anxious to know the nature of my offence; but I was totally at fault in understanding their gibberish. There is not only “honour among thieves,” but pity too: the morning being wet and raw, I was taken into a large room, one fellow got an old pair of bellows to blow up the fire, a second took off my coat and stockings to dry them, a third procured me a comfortable corner to sit-in, and half a dozen, whose friends had brought them breakfasts, gathered round, all anxious to share with me their tea or coffee. Oh! it takes a long course of wickedness utterly to efface the image of God in the heart of man. Even amongst those who have been steeped in crime, there are to be found the kindlings of sympathy and compassion; and it shows how bright the original character of man must have been, when amid the gloom of depravity, and growing alongside of the deadly nightshade, may be seen the lovely carnation, rearing its head, though repeatedly trampled on; and it touches the soul with compassion, when the darkness is made visible by those lightning flashes, which seem to come from an upper sphere!

There was one little fellow, an arch, mischievous, good-natured, obliging, lively boy, and for disobedience to his master, he was sent for a month amongst proficient in crime, that he might return to his apprenticeship to add, perhaps, breach of trust to disobedience; there was another boy whose countenance was as mild, and expressive of intelligence, as any countenance I ever beheld; there were two very respectable-looking young men, who had been engaged in what was called a “lark,” a drunken frolic, which had ended somewhat seriously; there was a poor weaver, but decently clad, and apparently very simple, who, in a fit of drunkenness, had neglected to finish some work, and he was sent to prison that he might cure his drunkenness by learning to steal; and there was a genteel young boy, who had stolen some hundred pounds from his father, and he was sent to make amends to his injured parents by being ruined for ever; and there were individuals of all ages, whose countenances indicated various degrees of craft and malignancy, and the whole mingled together, as if it were wished that the leaven of corruption might leaven the whole mass!

In an hour or two, I was transferred to another habitation, and to other society. I could not guess where in the world I had been brought, but as every thing was vastly superior in its accommodations, I did not regret the

change. The inmates of this place were all clean, and quiet, and apparently quite comfortable, but not one conversed with the other. In a corner sat an old man upon a stool, and he was blind. Beside him sat a boy, whose eye wandered from object to object with unconscious gaze; and the old man muttered, and the boy uttered a low guttural sound, which occasionally rose into a sharper key, just as if their gibberish were meant to chord, mocking the very elements of music and of language. Presently, the old man's voice waxed louder and louder, and his body underwent contortions, and he struggled hard with some imaginary being, whom he cursed with awful and grievous curses, and when he thought he had obtained the mastery, he trampled him beneath his feet, and in his sightless countenance there did seem a gleam of the joy which we may suppose Satan to have felt, when he beheld the fall of Adam. Ho! old man, wherefore is it that the windows of thy soul are shut, and the door of thy reason is open! Wherefore is it, that infernal sounds issue for ever from within, and that curses, clothed in sables, rush from thy heart, as if demons had entered thy habitation, and were holding their revelries there? Come out from the prison of memory, ye deeds of crime, and tell why this IMMORTAL is thus already blasted by the lightning-judgments of Deity! Ah! Merciful God! *Shall not the Judge of all the earth do right?* Come, thou blessed Prince of the kings of the earth; his name is LEGION; smile, as thou were wont to smile, and rebuke them far hence, and leave him

“Free, sitting, clothed, and in his own right mind!”

“This old man” said I, “THINKS ALOUD. What are all the exercises of our minds in ordinary life but waking dreams—we are perpetually imagining what he speaks out. Let but something alarm our selfishness, even in the person of (what may be termed) a *friend*, and in our fancy how we boil over with indignation, until some simple circumstance explains it all! Let our pride be hurt, and how we fret and fume, and brood over it, and turn it over, until time wears out the impression—if it ever does. Let something pleasing be in expectation, and how we picture golden things, and walk delectably in a garden of sweets—let something fearful be dreaded, and the future is veiled with a funereal pall! Oh, our lives are all spent in dreams! and this old man is one of the revealers of secrets. No guardian is over his lips—see, see, he fancies some one is about to deprive him of the morsel which he is eating, and he clutches it with a miser's grasp, and again curses his ideal foe! Let me look into thy face, old man—no one is near thee—no one is harming thee—eat the morsel which God has sent, for thou mayest eat it in peace. He laughs incredulously. I tell thee, again, no one would dare to meddle thee. He believes me not, and in a paroxysm of fury aims a blow at the supposed intruder on his rights. Sickened by his curses, I turn away, and listen to another, and he is a cripple. What sounds are these which issue from him? It is a low murmur, but I can catch the words “sanctified—redeemed—saved,”—ah! this poor man, though God has touched him, has yet a little light which gleams amid his mental darkness. I drew near, and he was repeating portions of hymns to himself. With a mingled emotion of gladness and of pain, and of humiliation, I

drew nearer still, and words of holy import still dropt from his lips, and he looked upward, as if humbly waiting the time when God would take his spirit out of its narrow and half-ruined habitation, and let it abide for ever in some region of the blessed. What an amazing contrast—just like the mixed world in which we dwell. That old man breathes nothing but curses, and this poor cripple murmurs prayers. Hark! he sings a plaintive air—and the words sparkle with celestial fire. It is of the love of the Redeemer that he sings, and doubtless the simple melody, coming from the lips of one whose intellect and whose body are both broken down, is borne by the angels into the heavens. And does the Redeemer look with interest on this poor man, while the proud statesman and orator, whose intellect is the admiration of a nation, shares not in a similar feeling? Terrible thought—but oh! something has discomposed the poor crippled maniac, and his expressions indicate that his mind has lost its way, and has wandered into a limbo of vanity.

And there were others there; yet no one resembled another in the character of his derangement, no more than in the features of his face. Some silent and sad; others merry and gay—yet never, never, did one enter into conversation with the other. No! their mirth and their sorrow expressed itself in monosyllables—this, this, marked them as insane—they *had* no conversation!

Oh! how did I bound like a faun, when I at last effected my escape! In half an hour Birmingham was far behind; I fled like Asahel! The mere gladness of escaping from the place, so occupied my thoughts as to preclude every thing else. I forgot the kind treatment—and it *was* kind—and I forgot the shelter, the comfortable shelter—all was forgot in the word *free*. But where was I going? and with what object? Yes! there is a God above—there is a Providence that watches the most worthless; which puts a hook in their nose and a bridle on their jaws, and prevents them from rushing on ruin.

Early in the morning I entered London. I could scarcely contain myself with passion and disappointment as I paced its streets. *This* London! Why it is a mere collection of houses, and streets, and human beings, and carriages and horses. *My* London is a something different from this place: *my* London is invested with grandeur and mystery: *my* London has historic recollections and wonderful events, and senatorial dignity, and aristocratic pride—but *this*!—it is an imposture. Nothing but crowds of selfish men, and the rumbling of waggons and carts, and everlasting confusion is here. I was familiar with every street almost, for I had read their names a thousand times, and I had heard them repeated a thousand times. And all was disappointment. They were merely *streets*, and I had seen streets before. Paternoster Row is enough to disgust one who has framed magnificent ideas of that region of literature; even the Strand, with all its glorious show, is still *only* a street, the houses of Parliament are built but of stone, and the Tower is—an old building! Where are treaties of war and peace, where the rise and fall of nations, where the kingly pride of Old England, where

—why, here is the Courier Newspaper office—tush, it is but a printing office! Look across the street, then, there is the Globe and Traveller—there the Sun—there the Age—there—away—they are all but printing offices! Downing-street has no mark of negotiations and protocols. come in hither—here is the Court of Chancery, and Lord Brougham is presiding. And what is to be seen? A few unmeaning men clad in wigs and gowns, and uttering a jargon, which seems to me as if intellect, robed in folly, was presiding at the orgies of absurdity, and the actors all laughing in their sleeves at the dextrous way in which they deceive a nation!

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But night has now settled upon London; and why are not the streets deserted, and all retired to repose, agreeably to the Psalmist's declaration that "man goeth to his labour till the evening!" There seems to have come down upon this huge and overgrown place the anathema of heaven, and sleep is forbidden to approach its precincts. The day was busy, very busy—but is not the night busier than the day? What a turmoil, what a bustle, what an everlasting movement is here! Its streets are trodden evermore—a spirit of restlessness has come upon them, and they know not repose. Nineveh and Babylon and Rome—could ye rival, even in proudest glory, such a city as this? One portion of its inhabitants live by day, and another by night. Every thing here has its gradations. Vice has its aristocracy and its mob—look at the lights streaming from these terraces in the "west end," and come back and listen to the roar that issues through the patched windows and broken doors in St. Giles. Trade too has its gradations—its aristocracy and its mob—here is a wealthy banker driving home from a ball, and there is a poor man whose basket contains his stock, and the sale of it his means of living. Will Alexander Baring speak to Harry Williams? Will the Duke of Devonshire listen to that poor Irishman, who was once his tenant? Will my Lord Holland patronise this unfortunate "son of genius" wandering on the street homeless and helpless? Will the Duke of Wellington hold familiar converse with the worn-out soldier, whose countenance speaks of toil and danger? Ay, but benevolence has her gradations too—her aristocracy and her mob—and there is done in London in deeds of charity and combinations of active kind-heartedness, what was never done before, since men congregated together, or cities were built. But imposture has its gradations also—its aristocracy and its mob—and the well-dressed swindler would scorn to recognise his humbler, but perhaps equally adroit brother!

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Visit London in health, with money, with friends, and it is a tremendous place, a city whose influence on the world is infinitely more stupendous than any of the great cities of ancient time; visit it in sickness, and poor, and friendless, and it is a region of horrors, a vast *inhabited* wilderness, a *cultivated* desert, where around you flit thousands of immortal beings, and yet you remain a wretched solitary in a solitary place. And how many hundreds walk the streets of London, homeless and fasting!

Gracious and merciful Creator of the human race! man may erect insurmountable barriers between fellow-sinners; the etiquette of rank may di-

vide asunder the lovers of iniquity, and enable them to move in different elements, and enjoy sin, from its highest degree of refinement, to its coarsest and most vulgar form ; what distinction will there be in the region of eternal darkness and despair !

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By the providential mercy of Almighty God, through the means of kind friends, I am once more on the broad bosom of the Thames ; downward we go : the white cliffs of Dover are in sight—Portsmouth—preserved from eminent danger, having run ground on the rocks—Plymouth—Falmouth—the Lands-end—the Arklow mountains—Dublin Bay—safe, safe, safe !

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THE PRESENT STATE OF THE COUNTRY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Permit me to give you a few facts illustrative of the present state of Ireland, which I gleaned in a late journey to the South. Being altogether an Irishman, I find little difficulty in getting into free and familiar conversation with any of my countrymen, or countrywomen, whom I may chance to meet in my journeyings. On this occasion I had the pleasure of travelling, *tête à tête*, with the niece of one priest and the sister of another, a lady whose intelligence and right feeling commanded respect. She was by no means the bigot that you would have expected ; for she felt kindly towards Protestants, and did not change her manner in the least, when she discovered I was one. She demanded, however, a truce on the subject of religion, lest discussion should excite angry feelings.

During the “reign of terror” in Clare, she lived in a retired parish of that county, with her brother ; and as she must have had excellent opportunities of ascertaining the real causes of the fearful state of things that prevailed there, and in other parts of Ireland, I was curious to know her opinion on the subject, which she gave me with the utmost freedom, in substance as follows.

Before these outrages on life and property were so daringly perpetrated, the peasantry seemed quite contented. It was truly affecting to see how cheerily the poor people took their “dry” potatoes and salt, joking and laughing as good-humouredly as if they were feasting on roast beef. The poorer tenantry, on several estates, were compelled to work for their landlords, from sunrise till sunset, receiving only sixpence a day, without any diet. On this wretched pittance they had to support their families. Among these unfeeling proprietors, two Roman Catholic gentlemen were always first and most severe in grinding the faces of the poor of their own people. Yet much as these badly-treated people suffered, they were peaceable and even cheerful, till their minds

became agitated on political subjects. Speechmakers went through the country, and their inflammatory harangues excited hopes never to be realised. Then came the newspapers. The people of each townland clubbed to procure a weekly paper; round which they gathered every Sunday, after mass, and drank eagerly and deeply from these fountains of bitterness. And oh, what a change passed over their spirits! Now discontented and sullen, they might be seen wandering alone in gloomy meditation, or grouped round the fire, or at the corner of a house, in angry discussion. The happy smile no more played round the table on which the family meal was spread. Children took their food in sadness, without their fathers, who returned at unseasonable hours, often in a state of intoxication: for illicit distillation prevailed to a great extent in this part of the country; the abundance of water, and the numerous solitary glens, were found there too favorable to the work. The "private still" was a nucleus for the disaffected. There were lighted up the fiercest passions of human nature, and there the feelings of humanity were effectually extinguished. There they marked their victims, and planned their deeds of blood. No excellence of character could render a man secure from their attacks: if any of this unholy fraternity, in his midnight and maddening intoxication, pointed to one as an enemy, without further question the infuriated party rushed forth to vengeance. Every one feared his neighbour, and no man dared to open his lips in condemnation of these atrocious proceedings. Even the clergy were not regarded. "My sister," continued my fair informant, "was repeatedly dragged out of her bed and placed on her knees, with guns to her breast, for taking some farm, and she died in consequence of the fright. I shall never forget what I witnessed one night myself. It was about twelve o'clock, and I alone remained out of bed. A hurried and violent knock was heard at the door, which I opened, and a woman whom I well knew, stood before me, almost naked, and covered with blood. Before I had time to question her she exclaimed—the priest, the priest, I want the priest! see, this is my husband's heart's blood—at the same time holding up her arms red with gore. My brother arose, and went with her. He found the poor man, one of the most harmless and well-conducted in the parish, lying in a "lough" of blood—his brain fractured—his body bruised and mangled, and his face shockingly disfigured."

But these violent out-breakings, however terrible in their effects, are only temporary, and arise from causes which may be at any time removed. We turn now to contemplate the working of a different system—the fruits of that unmitigated *slavery of the mind*, in which the unhappy people of this country are almost hopelessly sunk—which is the prime fountain of their miseries, and presents the most effectual obstacle to their improvement.

On my return to Dublin I spent some days in Wicklow, near Tinahely, where I witnessed a scene the most novel and extra-

ordinary imaginable. About one o'clock, one day, we were alarmed by a strange noise at the door—I ran out, and saw there a woman frothing at the corners of the mouth—her countenance expressing the wildest consternation. In her left hand she held a wisp of straw, torn from the thatch of her cabin; with the right, she beat vehemently the air, suiting the action to the words of the following announcement, uttered with the hurry and abruptness of some priestess of a heathen oracle:—

“There's two hundbred men dead in Carlow, this morning, of cholera—they're fallin' acrass one another in the streets—Dublin is disarted, and the counthry is goin' to be distroyed! Dochter Doyle sint messengers through all the counthry, to tell every house to send a man wid seven straws, to lave 'em in seven houses, and never to stop till they serve the seventh house, and thin every one must say seven *paters and avies*, or else the whole land 'ill be ruined.”

Having said this, she fled round the out-offices, to seek her husband, and not finding him, she sent her son, a lad about 12 years old, with the straws, to some of her own kindred, about four or five miles distant. We, being Protestants, did not receive one of the holy straws. At first, we thought some person had imposed on the woman, or that she was deranged, but we soon found that a similar scene had been acting in every house in the parish. Men, young and old, were running without hat, coat, or shoes, in breathless haste, across fields, bogs, and hills, while horses taken from the car and trace, were lashed and spurred along the road, in all directions. The convulsed and blackened countenances—the ominous looks and broken accents of the panting and profusely perspiring straw-bearers, hurrying on to get rid of their last, while a house within their sphere remained unsupplied—the reported sudden and awful deaths of sceptics—the faintings—the mingled shrieks of women and children—the alarm of Protestants, the men leaving the fields, and flying to the neighbouring towns for mutual defence in the apprehended universal massacre, and the women escaping from their thatched houses, to shelter themselves in slated ones, because deemed fire-proof—all going on, at the same time, throughout the whole of Wicklow and Carlow, and, as it now appears, throughout the greater part of Ireland; presented a picture of confusion and dismay, scarcely to be equalled in Egypt on the night when its first-born were all smitten by the angel, and there was found a corpse in every house.

The sacred anti-cholera specific in the South, was a *turf*—in the North, it was a *stone*—but Dr. Doyle's more enlightened diocese was honored with a *straw*. Here is proof of the progress of knowledge—of the glorious march of intellect! But the subject furnishes matter for serious reflection. Two melancholy facts are clearly established by this ludicrous occurrence, however it may have originated. First—It is abundantly evident that the people of Ireland are completely in the hands of the

priests. They are mere machines. They say and do what they are commanded, without question or examination. Their creed is the priest's word, and their religion is to do what he orders. You cannot reason with a Roman Catholic, as such. He will admit no first principles. He *begs* the question of infallibility, and then stands upon its airy battlements, as confidently as if he stood upon the rock of ages. He will swallow contradictions the most glaring, and absurdities as large as mountains. The law of God is not a feather's weight in his estimation. It may be annulled, or changed, or trampled upon without scruple, while the word of the priest, like a chain of adamant, binds the trembling and passive wretch to the earth, so that he cannot move a limb. This cannot be any longer denied.

The second fact is, that the Protestants of Ireland are to a great extent at the mercy of this priest-led and misguided people. They are, as it were, tenants at will, and hold their lives by special favour. The priest, or one of the bishops, has only to give the word, and great will be the multitude of the slaughterers. Let it not be said that the people of Ireland could not be brought to act so wickedly. Such an assertion would betray an equal ignorance of human nature, and of the facts of history. There is nothing which an ignorant and superstitious people will not do, at the instigation of their priests. I do not say that the priests of Ireland would give the signal for the extermination of Protestants, but I maintain they *may* do it if they will; *they have the power*. Protestants are looked on as the enemies of the church—they are still viewed as strangers and oppressors—and those who mimic the pomp, and claim all the prerogatives of Judaism, may see it one day not only expedient, but laudable, to drive out the heretics before them, as the idolatrous inhabitants of Canaan were once expelled before the Israelites.

It is easy to see that Ireland must be impoverished and wretched, while such a state of things continues. But how can it be remedied? Some will answer—"By preaching the Gospel to the people;" I say, certainly, if they will hear it. But the Gospel never has been preached in Ireland, and *cannot now* be preached so generally as to afford the slightest hope of making an impression on the body of the people. There never was in the world so adroit a priesthood, nor a population so well disciplined to resist the Word of God, as those now in this country. My conviction is, that you cannot emancipate them, except by the diffusion of useful knowledge. Make them, in the first instance, acquainted with the principles of right reasoning—with the nature and history of man—and with the *works* of God, and you will clear the way for the reception of his *Word*. There are some Protestants who fear that they might break loose from the papal bondage, into the excesses of infidelity. This is a cowardly feeling. "*Fiat justitia ruat cælum*"—I am not afraid that Ireland will ever be a nation of Atheists. Open a door for the

Gospel—break the neck of Popery—pour the light of truth into her dark chambers of imagery, and leave the result to Him who does what he will among the armies of heaven and the inhabitants of earth—who works, and none can let—and who will soon cause the nations to bow to the sceptre of his Son.

I am, Sir, yours, &c.

J. G.

ON THE RESTORATION OF THE JEWS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Though I have a high respect for T. K's opinion on theological subjects, I must confess that his reply to my letter in your Examiner for May, has not, in the least degree, weakened the conviction which the Scriptures (I have read little else on the subject) have impressed on my mind, as to the certainty of the restoration of the Jews to their own land.

I am glad to perceive that T. K. admits that "grafting in again" implies restoration to *former place*. I think his candour will lead him, as readily, to acknowledge, that if "the casting away" of the Jews means their dispersion among all nations, "the receiving of them" must signify their restoration to lost privileges, and, of course, among others, to the repossession of their own land.

I apprehend there exists an important difference of opinion between T. K. and me, with respect to the two covenants. I shall quote that part of his letter which gave rise to this suspicion. "If indeed the Scriptures had given us any reason to suppose that the two covenants might continue to have a concurrent operation, after the era of the introduction of the new covenant, the Jews might still continue to have an interest *"de jure"* but not *"de facto,"* in the inheritance from which they have been expelled. But if the fact be, that the new covenant actually supersedes the former one," &c. Now, in my estimation, that which T. K. calls the new covenant, ought rather to be called the old covenant, "confirmed before of God in Christ, and which the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law" (and that it was not, the expulsion of the Jews under the law or conditional covenant clearly proves,) "it is no more of promise; but God gave it to Abraham by promise," Gal. iii. 17, 18. When this *old* covenant is called *new*, it must be for some such reason, that in 1 John ii. 7, 8, the *old* commandment is called a *new* one. It is clear then, that the covenant made with Abraham and his seed was 430 years before the covenant entered into with the children of Israel, in the day that the Lord their God took them by the hand to lead them out of the land of Egypt, and which covenant they broke—that

these two covenants are perfectly distinct, and that this distinction is expressed in several places, among others, in Deut. v. 2, 3. Thus there appears to have been a concurrent operation between these two covenants from the era of the introduction of the *second*, viz., at the giving of the law, till the latter and conditional covenant was wholly abrogated by the dispersion of the Jews from what is still emphatically called the land of Promise; while the first, viz., the covenant of promise, still remains in full force. I trust therefore that T. K. will at once perceive, that while, according to my views, I may concede to him the conditionality and temporary nature of the last of these covenants, I may retain, without inconsistency, my conviction of the certainty of the future restoration of the Jews to their own land, provided there is such a stipulation contained in the covenants of promise. Now such a positive stipulation or promise is contained in Deut. xxx. 1, 6, and in 59th and 60th chapters of Isaiah, to which I referred T. K. in my former letter; and, in my judgment, these passages are decisive of the question; but instead of taking any notice of them, T. K. furnishes me with a key to the interpretation of the 65th and 66th chapters of Isaiah, to which I did not advert. I can only say that I am stupid enough to be unable to unlock them with the key he has provided me with.

T. K. applies the two passages I quoted from Deut. xxxii. to past events, and assumes that St. Paul has expressly applied them to his own times. Is it a fact then, that the Jews, as a nation, have been "provoked to jealousy?" Have they ever acknowledged that God's salvation has come to the Gentiles, and have they been moved to jealousy by it? I apprehend not. Paul strove to the uttermost to provoke them to emulation—with what success we are informed in Acts xxii. 18. In my view, Paul quoted Deut. xxxii. 21, to shew that the Jews had received a prophetic warning of the destruction to come upon them for their rejection of Christ. Again, is it a fact that Paul quoted Deut. xxxii. 43, as fulfilled in his own time? Let the Apostle's own words answer this question. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart * * * * * for my brethren, my kinsmen, according to the flesh," Rom. ix. 1, 3. Has any period since occurred in which "the Gentiles rejoiced with his people?" None with which I am acquainted. God's people from the time of Paul, have mourned over the obduracy of that nation. For these reasons, I cannot agree with T. K. that Paul applied these passages to his own times—I am therefore compelled to consider their accomplishment as yet future.

T. K. cannot exactly see why I should conclude that if the Jews are *finally* expelled from the land of promise, they must be given up to *final* obduracy, and thinks he can hold the one, without being of necessity compelled to admit the other. When

I find a positive declaration in God's word, "that if the Jews should return to the Lord their God, that then the Lord their God will gather them from all nations whither he had scattered them, and would bring them into the land which their fathers possessed, and that they shall possess it," Dent. xxx. 1, 6, I must conclude that if one of these events are accomplished, the other must follow, with infallible certainty. If, therefore, I could be brought to believe with T. K. that the Jews were *finally* expelled from Canaan, I must at once conclude that they were given up to *final* obduracy. On the other hand, agreeing, as I heartily do, with T. K. that they shall return to the Lord, I must, necessarily, come to the conclusion that they shall be restored to their own land.

Though I deem the question at issue between T. K. and me of great importance, yet I feel assured that this difference of judgment does not, in the least degree, diminish the affection and regard I bear for him.

I am, Sir, yours truly,

A. N.

ON THE FINAL PERSEVERANCE OF THE SAINTS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR.—I am not aware whether the pages of the "Examiner" be strictly confined to those views of the doctrines of Christianity; which, in the present day, are, as I conceive, properly designated *peculiarly Calvinistic*. Should such be the case, I must, of course, submit to your mandate of exclusion from the pages of your periodical, as I am free to confess my views are in some respects the very opposite of those to which I allude. If, however, it be your wish rather to *elicit* truth, than to *enforce* it, you will, doubtless, favour with insertion in the Examiner, the following observations on the doctrine of Final Perseverance, of which mention has been made by two of your correspondents, P. J. W. and P. P.—the former in the number for February, and the latter in that for June of the present year: both of whom acknowledge (in connection with the doctrine in question) "the difficulty of explaining satisfactorily, Heb. vi. 3 to 6;" and state that "the expositions they have read, have failed to satisfy their minds." P. P. "ventures," however, "to suggest an original interpretation" of the passage just quoted, which he mentions would "probably have never seen the light, did he not feel the candid and Christian inquiry of P. J. W. to be an imperative call."—Whether the scruples of P. J. W. have been in consequence, removed, perhaps a future number of your periodical will tell, but, I must say, notwithstanding my respect for the spirit evinced by P. P. in his "original interpretation" it appears to me to be an utter departure from the plain, obvious, and grammatical sense of the words of the Apostle, however calculated it may be "to comfort the weak, and to restore the offending."

As P. P. includes in his "original interpretation," chap. vi. to x. inclusive, I conceive it necessary to take into consideration the passages chap. vi. vers. 4, to 8, and chap. x. vers. 26, to 31, which it is, I presume, agreed only bear directly on the subject of Final Apostacy.

Nearly all Calvinistic commentators and divines agree in denying, that the persons of whom mention is here made by the inspired writer, were ever true believers, or capable of becoming such. An opinion which seems to comport exactly with that of P. P.; who states, "It is not unlikely, from c. x. v. 28, to 39, that some *professors* were tempted, by the exceeding great trials they had to encounter, to waver in their Christian profession, to forsake the assembly of the saints, and to fall away;"—but I conceive, without any, the least authority, derivable from the word of God in general, or from those passages under consideration, in particular.

St. Paul, chap. vi. vers. 6. represents the persons of whom he speaks, "as falling away" from "repentance," and from Christ's "sacrifice for sins." Now, to affirm that they only fall from the profession of repentance, and doctrinal belief in Christ as their Saviour, would be to reverse the meaning of the Apostle: for the hopelessness of their state is placed v. 4, upon the *impossibility* of renewing them *again* unto repentance. Besides, it is alleged chap. x. vers. 26, that "there remained" to them "no more sacrifice for sins;"—which as plainly proves, that before their apostacy, there *was* a sacrifice for their sins, but that they had cut themselves off from its benefits by "wilfully" renouncing it. "The contrast," observes an able critic of the present day, "lies between a *hopeful* and a *hopeless* case. Theirs was once a hopeful case, because they had repented, and because there was then a sacrifice for their sins;—afterwards, it became hopeless, because it was impossible to renew them again unto repentance, and the sacrifice for sins no more remained for them. So to interpret the Apostle, therefore, as to make him describe the awful condition of apostates, as a falling away into a state of hopelessness, when their case was never really hopeful, but was equally hopeless as to their eternal salvation *before*, as after their apostacy, appears to me to be most absurd."

But it is plain that theirs was a state of *actual salvation*.—Hence the Apostle states, chap. vi. v. 4. that they "were once enlightened," had "tasted of the heavenly gift," &c. which expression, according to Poole, Scott, Henry, and other commentators of the Calvinistic school, mean no more than a speculative reception of the truths of the Gospel; but it unfortunately happens for those holding this opinion that St. Paul uses terms of the *same import*, when speaking of true believers. It is said of these apostates that they "were once enlightened;"—of the Ephesian converts, that "the eyes of their understanding were enlightened," chap. i. vers. 18. and of believers in general, who "have in heaven a better and an enduring substance," that they

are "illuminated" or enlightened, Heb. chap. x. v. 32; by which is meant that "God has breathed life into their souls, and caused divine light to spring up in their minds, and taken them into his favour and covenant." Again, these apostates had "tasted the heavenly gift," which is also affirmed of true believers. "Much more they which receive abundance of grace, and of the gift of righteousness," &c. Rom. chap. v. 17. "If so be ye have tasted that the Lord is gracious." 1 Peter, chap. ii. vers. 3. "To taste experimentarily the graciousness of Christ, supposes our being united to him by faith, and then we taste his goodness in all our spiritual concerns," &c. To be "made partakers of the Holy Ghost," is also the distinctive character of true believers. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. chap. viii. vers. 9;—"and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. chap. iv. vers. 6. To taste the heavenly gift, &c. admits of a like application.

What then is the plain inference deducible from the whole? It is this—as the Apostle expresses the prior experience of these apostates by the same terms and phrases as those by which he designates the work of God in the hearts of *true* believers, we must believe that there is an awful possibility of such believers "making shipwreck of faith and of a good conscience," of "falling away," of "drawing back to perdition."

I am Sir, yours respectfully,

EDWARD B. COOPER.

Dundalk, June, 1832.

ARE THE PLANETS AND OTHER CELESTIAL BODIES INHABITED?

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

Sir—It has from time to time been advanced with no small degree of confidence, that the moon, and the other planets, are necessarily inhabited by rational and accountable beings; nor are such speculations confined to the solar system; with the discoveries of the telescope they have extended to the more distant regions of the universe, and filled innumerable worlds with myriads of intelligent moral agents. It is not my present purpose to argue directly against this theory; indeed, as its truth is incapable of being established, so neither can it be positively negatived. The grounds of assent on both sides are so very scanty, arising as they do from insufficient analogies, that the most self-confident mind must very soon, in the consideration of the subject, acknowledge its own miserable deficiencies. For the insufficiency of the analogies relied on by the favourers of this system in its most extended sense, (for there are some who would occupy every planet, primary and secondary, of our own and all other solar systems—nay, even suns and comets themselves, with beings equal or superior to man in the scale of creation,) there

can, I think, be some proofs alledged. Perhaps such an enquiry, though necessarily arriving at conclusions vague and unsatisfactory, may not be altogether useless; for the enemies of Christianity have long endeavoured to perplex believers, by arguments drawn from the astounding view of material creation, disclosed by modern astronomy. Christianity is, in one respect, obliged to these puny efforts, as having produced from the pen of Chalmers, a series of such splendid discourses as human intellect scarcely ever before conceived and arranged.

At first sight, the theory alluded to is not without great plausibility. Can it be imagined, it is said, that globes of shapes and motions similar to our own—warmed by the same, or suns of the like nature—in many instances with similar atmospheres, have no other end to fulfil than, from age to age, to obey the laws of attraction?—or can it be thought, that they provide habitations and sustenance merely for living creatures of a lower grade? Have we not every right to conclude that spheres, ranking in many instances so much above our own in bulk, should, as to their inhabitants, be of an equal, and perhaps a superior class? In this last question, often put with no small degree of confidence, the fallacy chiefly lies. We have experience of but one world—our own; and observation directed to it will, I think, lead us to the conclusion that so far from moral importance necessarily accompanying physical bulk, or extent of surface—so far from rational inhabitants being invariably found in situations apparently best calculated for their reception and sustenance, the very opposite cases are frequently apparent. Those very parts of the earth's surface most striking to the senses in elevation and extent, are utterly devoid of rational inhabitants; and yet if it had fallen in with the general plan of God's providence so to do, might he not have formed beings in his own image, to dwell in the ocean, and on the tops of the highest mountains? The man who from analogy insists on inhabitants for Saturn and the Georgium Sidus, may in his turn be asked, "If you argue for the certainty of these globes being inhabited, from the seemingly absurdity of the existence of such vast masses of matter unoccupied by rational animals; how do you account for by far the greatest portion of our own world being in this respect a necessary desert? If it be consistent with God's plans that it should be so in one case, why may it not be so in another, to a greater, or any conceivable extent? If you are indignant at the supposition of such relatively stupendous works as Saturn and his ring, containing upon them no race like man, how is it that the relatively stupendous high elevations of the Himalayah, and other chains of mountains, should not render their quota of reasonable beings? Why should there be such an unnecessary waste of surface in the great African deserts, and among the icebergs near the Poles? The same Providence who supports aboriginal inhabitants on the very verge of these dreary regions, might also have formed men to live without water among the sands,

and have covered the ice with inhabitants suited to it. But He has not thought fit to do so. It has pleased Him to leave immense tracts of this description, wholly unoccupied; and why may not the same principle possibly prevail to a greater extent, in other portions of the universe? It will be said, perhaps, to all this, that the instances of deserts adduced from the earth's surface, do not apply to the case of an entire planet; especially as these very deserts are productive of excellent effects on the inhabited parts, (the sea, by affording easy communication, purifying the air, &c.; the mountains, by giving sources to streams, &c.,) and so are subservient to special ends. Yet who can tell what purposes of God may be answered by uninhabited planets? or speaking of them as masses of matter, how far they may be necessary to the existence of worlds like our own? A person who argues in this matter, on the ground of apparent waste, ought first to explain in what waste, as applied to nature, consists. There is another analogy on which an argument may be founded, derived from parts of the earth, not necessarily desert, but on the contrary capable of supplying, in variety, every thing necessary to life, and which have yet run to waste for many ages. Until a few centuries ago, this might have been said of the vastly greater portion of the fruitful continents of America; and enormous tracts of those countries still come within such a description. It is true that God may, in the end, (events lead us to think he will,) turn the entire of these lands to the service of his rational creatures, as he has already done in part. But how would this meet an objector who enquired the reason of their lying idle so long, or what use they served while in that state? The simple reply to such an absurd query would be, that while lying idle they served God's purpose, whatever that might have been—and *pari ratione*, so may globes utterly devoid of rational beings, serve his purpose while He chooses to keep them so. We have every reason to believe that islands* of considerable extent, and of the highest beauty and fertility, have, after existing many years, been covered with water, without ever having had the opportunity of supporting a race of men; and why should it be impossible, or even improbable, that planets, (which may be considered islands in æther,) do not in some instances with uninhabited surfaces, fulfil for ages their appointed orbits, and are then no more found? No more reason, in the nature of things, could be alleged against the occurrence of the latter case, than that of the former. As to size being of any consideration in producing greater or less probability of a superficies having rational inhabitants, the islands of New Holland and Great Britain form a case in point. Why has the one, so vastly larger, and with such superior natural advantages, been for ages comparatively a desert, (perhaps no long time ago a

* See Washington Irving's *Life of Columbus*.

complete one,) and the other the direct opposite? How do we know that the case of the planet Jupiter, as compared with the earth, may not be a similar one? We constantly see in how slight a degree moral importance is connected with physical bulk; nor are natural fitness for the sustenance of inhabitants, and advantage of situation, or the contrary case, in any way conclusive on either side. Who, prior to experience, would have supposed that a race of men tenanted the Feroe islands, and one of goats Juan Fernandez? But does not nature teem with life? has not every leaf its inhabitants? and will not this analogy give its inhabitants to every planet? I answer, that this analogy has nothing to do with rational beings, the only point in question. Let it be observed, that I do not presume to advance an opinion on the one side or the other, but only assert that analogical reasoning is not so conclusive in favour of the planets having rational inhabitants, as some persons seem to think. Revelation, in this matter, leaves man where it found him; from it the too prying inquisition of human wisdom into the mysteries of creation, will gain little satisfaction or encouragement. Divine writ declares, that man, in the order of created beings, stands but a little lower than the angels; whence we may with certainty infer, that if his rank in intellectual existence be only a little inferior to that of the immediate ministers of the Supreme, it cannot be under the rational inhabitants, (if such be,) in any other world; more especially when elevated by the power of the Holy Spirit, to an union with Him who, although once crucified for us in the body, is not less certainly the Supreme* Governor of the universe; by and for whom all things, visible and invisible, were created, and by whom they consist.

SEPTENTRIONALIS.

REVIEW.

Saturday Evening, by the Author of "The Natural History of Enthusiasm."
London, Holdsworth and Ball, 1832.

The author of "The Natural History of Enthusiasm," though he be an anonymous writer, has identified himself with the religious public. One finished production of his mind stamped him at once as a man whose intellectual powers and moral perception were of the highest order—it issued like Minerva, from his brain, clothed in the panoply of a full grown and vigorous intellect, which needed not to toil for its fame through the perils

* Τον μόνον Δεσποτὴν Θεοῦ καὶ Κυρίου ἡμῶν Ἰησοῦν Χριστόν.
Jude 4.

and inexperience of juvenility up to the manliness and power of age. Nothing, therefore, which such a man may thereafter write is unworthy of attention. His claims on our regard are of a commanding order, and we hasten to sit at his feet, and drink in the instructions of the sage.

But a peculiar peril attends the writer whose first production seems to plant him at once on the pinnacle of perfection. Every thing which he may afterwards give to the public is measured by the standard which he himself has furnished. We forget how a felicitous subject, aided by the anxiety and ardour of an untried experiment, brings into play the faculties of a mind tasked and devoted to its purpose. We forget how the graces of imagination play around the labour of research, and fling a lustre around the toils of acquisition, and how the great writer, like the great painter or sculptor, disdaining to give out an unfinished or a crude production, and remembering that *he has a character to gain*, retouches and re-traces his work, and spends days and nights in giving those almost invisible *finishings* to his labours which entitle his name to rank among the master-spirits of the age. But when he has gained this character, his subsequent labours are performed under the impression that he has *a character to keep up*. It is a great matter, if such a man does not injure himself and his writings by some affectation. Conscious that he is full in the eye of the public, and knowing that our minds evince their progressive state by a constant looking to progression in the minds of our instructors, he labours to maintain the *keeping* of his character, and too often does so, at the expense of simplicity. We dare say our readers anticipate the estimate we have formed of the "Saturday Evening."

Now, we are free to confess that we have been disappointed in this production. Perhaps we had formed too extravagant expectations; perhaps we looked for more than human intellect in its present state can give. It may be so. But after opening the book we did not find in it the charm which made us at once go through the "Natural History of Enthusiasm." There is an artificial structure about it which does not fall in with any idea we had formed either of the man or his production. The author invests every thing with a solemn drapery of style; and cannot utter a sentence but grandiloquently. True; he can thrill by the majesty of language—but that very majesty is disfigured by theatrical pomp; he presents common ideas in new and striking combinations—but as often, when from the stateliness of his sentences he gives us to expect something new, nothing is evolved but an old and trite remark, familiar even to cursory readers. In good sooth, we had reason to expect a volume which might stand on an higher elevation than his first; for in his preface to a late (we believe the fifth) edition of his "Natural History," he intimated as his reason for not dropping the mask, and coming out in *propria persona*, that he was engaged in a work which tasked his intellect and powers, and for the accomplishment of which pub-

lic notoriety would completely unfit him. Who, then, after such an intimation, and after such a work, which gave warrant to the intimation, would not look forward to the "Saturday Evening" as a work of high order? The very name has a mystic air—we look into the book with mingled curiosity and pleasure, and in our hearts we say, "here is an intellectual mine!" and we dig in it, as for hid treasure. But the book, as a standard book, is a failure. The title is an affectation; the structure of the work is an affectation; and a great deal of the *material* is tinctured with affectation. The author walks before us, like a Roman citizen amongst the plebeians of the country; and though he has an eye and a soul for the magnificence and the grandeur of the scenery around him, he is perpetually surveying the flow of his drapery, and marking the measure of his steps. Every word drops oracularly from him—his very sections are oracularly disposed; and he seems anxious that a *penumbra* should follow each, evidently regarding all as planets set in their distinct and separate orbits, yet all revolving round a common center. Nothing is more evident than that he has laboured so to connect them as that they may be separated; that he wishes them to be regarded as "orient pearls," which though *not* at "random strung," may be unstrung without injury to any; that he has permitted a haziness to rest upon them, for the purpose of greater effect—in the very midst of his most admirable and finely wrought expressions you are offended by this grasping after effect. But in saying that he grasps after effect, we would be far from meaning that his sentences are strung together like an ordinary school-boy theme, spangled over with admirations. Such a mind as our author's could not walk in so beaten a track, or imitate so paltry a device. No; his is the solemn gravity of the chair; all his ideas are in surplices; he gives forth wisdom in pixes of gold. In short, he has laboured to erect another statue to his name, and left behind the traces of the chisel; and you shut the book with the conviction, that philosopher and philanthropist as he doubtless is, he has laboured very hard to—*show off himself!*

Having thus expressed our own feelings upon the book, we will proceed to extract from it, that our readers may be enabled, as far as possible, to judge for themselves. No proper idea can be formed from extracts, and our expectations having been highly raised and disappointed, we may speak more disparagingly of the work than those who are better able to judge will be disposed to allow. It may be so. Yet we again repeat, that eloquent and powerful as the "Saturday Evening" is, beyond dispute, we have been disappointed. The first three chapters are better connected than almost any other part of the work, and are written in a style of clearness and distinctness which fascinates the reader; but as he advances, he finds the connection more difficult to be traced, and the subject more difficult to be understood. The first chapter, "the Hour of Hope and Diffidence," is beautiful, and really for a time reconciled us to the fanciful idea in his preface, that

we are now in the "Saturday Night" of the world, and that the Sabbath of rest draws on. We say *fanciful*—for though it is as certain as that the blessed God is true, that we are rapidly and progressively attaining a moral state of society, which will as far outshine the present as the day does the night, yet all theories are fanciful which have not Scripture to support them, however pleasing they may be to the mind. Where there is total incertitude, it is wisdom to lay theories aside, and "work while it is called to-day." We extract two or three fine passages from different places, in which he labours to show that though the present prospects of religion may not lead us to anticipate a *sudden revival*, yet the regeneration of the earth may be nearer at hand than we anticipate.

"To name at once the most pertinent and complete of all instances, we must fix upon those dim hours of dismay to the scattered followers of Christ, which immediately preceded the bringing in of light and immortality for mankind. The companions of the ministry of Jesus knew far too much of his divine power and majesty, to throw up their profession of his Messiahship, even when it seemed utterly irrational any longer to maintain it; for their Master, instead of scattering with a word the mad hostility of his foes, had yielded—had been overcome—had actually expired upon the tree of ignominy. And yet these simple minds—"slow of heart," and unmindful of the plain forewarnings they had received, and freight with egregious suppositions, knew far too little of the economy of that kingdom of heaven of which they were to be the ministers, to put a true interpretation upon the sad events they had witnessed. Hope was overthrown; and yet could not be abandoned. The men of Galilee had "trusted that this Jesus was he who should have redeemed Israel." But how indulge this belief, while he lay a mangled corpse in the sepulchre?—or how resign it, when his mighty miracles and doctrine were fresh in their recollection?

"That Sabbath was indeed a signal day; although all things shewed the same face as heretofore in the thronged streets of the Holy City, and in the courts of the Temple. But among the worshippers upon the hill of Zion there were not a few troubled hearts. Can we imagine that the Rulers and the Rabbis were content with their success, and quite at ease? Or did the priest gaze without dismay upon the torn veil, and upon the desecrated mysteries of the Holiest? This may not be thought: the insatiation of crime dissolves, at the moment when crime is perpetrated: and it is not improbable that, in the mind of some, at least, a ghastly fear had already succeeded to the joy of gratified revenge. And were there not multitudes of the people who, though in favor and affection more unstable than the sea, now regretted that they had drawn upon themselves the blood of one whom so lately they had hailed as the Son of David?

"But in what spirit did John, and Peter, and Mary the mother of Jesus, and the other devout companions of the Lord, attend the temple worship on that Sabbath? They joined in prayer and praise like others; but it was as with a sword in the heart. And was it not a day of doubt and alarm, or suspense, and of dread expectation, or of pallid, misgiving triumph, in

the unseen world, and among conflicting orders of the spiritual economy?—On this ground we may not admit surmises. But it was the day upon which should hinge all former and all future events in the history of man. It was the day in which the redemption of the world awaited its consummation, and its proof. The sun of that day went down in clouds; but before it again appeared, a Brighter Light than that of the sun had arisen upon the nations!

“Instances less signal indeed, but bearing the same character, might be chosen at several points in the subsequent history of Christianity. As when the rage of persecutors, Pagan, Mahometan, or Popish, has so nearly effected the extinction of the Gospel, that nothing seemed more likely, on the ground of natural probability, than that the religion of which it was said that it was to endure for ever, should almost immediately cease to be spoken of among men. And yet, in several of these hours of darkness, a new expansion of the Divine efficacy of the Gospel was near at hand.

“If, from the small number of instances which the religious history of mankind presents, we might at all gather a general rule, it would be of this sort—that the hour of preparation for a better order of things is not a time of favorable appearances; but the reverse; and that nevertheless, at such a time, human affairs are actually tending towards the approaching change.”

These observations may be well followed by others on the imbecility and approaching death of all superstitions.

“If the history of the subjugation of the empires of Mexico and Peru, and if that of the Tartar conquests of the middle ages, and if the imperfect notices of the ancient Scythian nations, preserved by the Greek writers, may be taken as affording the means of a comparison between the present and the past religious condition of those classes of the human family of which we are speaking, it is quite manifest that the dimness, and the incertitude, and the terrors of extreme age have come upon all their superstitions. The force of the fanaticism they once engendered is spent. The demon is less the object of terror, is less often and less largely propitiated with blood;—the priest is less a prince than he was, and more a mercenary. Yes, and symptoms have appeared, even in this class—of incredulity and reason. No phrase better describes these now fading errors, than that already quoted—they are all ‘superannuated and decaying with age.’

“By civilization and industry, but not in matters of religion, the Chinese is entitled to take rank above his northern neighbour, cousin, and conqueror—the Mongul. In truth it must hardly be said that there is any religion in China, if we deduct, on the one hand, what is purely the instrument of civil polity—a pomp of government; and on the other, what is mere domestic usage, or immemorial *decoration* of the home economy. Ages have past away since mind, or feeling, or passion, animated the religion of China. The religion of China is now a thing, not only as absurdly gay, but as dead at heart, as an Egyptian mummy:—it is fit only to rest where it has lain two thousand years:—touch it—shake it—it crumbles to dust. Let but the civil institutions of China be broken up, and we might look about in vain for its religion.

"But may not at least the dark and gorgeous superstitions of India boast of undiminished strength, as well as of venerable age? Antiquated as they are, can we affirm that they totter? Less so, it may be granted, than any other forms of false religion upon earth. They were born for longevity; they are the very beings of the climate; almost as proper to it as its prodigious and venomous reptiles. But can it be said of these illusions, firm as they still seem, that they have not been placed in jeopardy during the last fifty years, and especially of late? Is there not even now, in the fanaticism of India, more of *usage* than of *passion*? And we well know that the very crisis of a *profound* religious system, such as Hindooism—such as Romanism, comes on, when the enormities which once were cruel and sincere, begin to be simply loathsome and *farcical*. Besides; does not the strength of the religion of India consist in the credit of the Braminical order? The beard of the Bramin is the secret of its power; but, like the locks of Samson, may it not readily be lost? The credit of the Bramin rests upon the unnatural partition of the people by *castes*: and this partition is hastening to decay."

"The grave and *masculine* superstitions of the Asiatic nations, which employed the hot blood of its youth in conquering all the fairest regions of the earth, spent its long and bright manhood in the calm and worthy occupations of government and intelligence. During four centuries, the successors of Mahomet were the only men the human race could at all boast of. In the later season of its maturity, and through a long course of time, the steadiness, the gravity, and the immovable rigour, which often mark the temper of man from the moment when his activity declines, and until infirmity is confessed, belonged to Islamism, both western and eastern. And now, is it necessary to prove that every symptom characteristic of the last stage of human life, attaches to it? Mahometan empire is decrepit; Mahometan faith is decrepit: and both are so by confession of the parties."

"But in what terms are we fairly to describe the present health and powers of the haggard Superstition of the West? If the strength of immortality indeed be in her, to what region has the vital energy retired?—is it kindling about the heart? Is it within and around the pestilential levels of the Tiber, that we are to find the force, the concentration, the fervour, that should belong to the centre of a living body? Or may we choose among the extremities? Is the Catholic faith otherwise than decrepit, as it exists in the midst of the sceptical intelligence of the north of Italy; or by the side of the mystical unbelief of Germany? Or shall we prefer the mockery of France, to the debauchery of Spain, and of Portugal, when we are thus in search of the power and promise of Popery. But perhaps Ireland is the asylum of the true and indestructible religion! Those who will console themselves with such a supposition, shall not be disturbed in their dreams; and yet will we not hold our conclusion in suspense—that Popery, like Mahometanism, and every other superstition of mankind, is in its wane. Upon the Church of Rome, most conspicuously, have come the many loathsome infirmities that usually attend a *dissolute life*. She who once lived deliciously, and courted kings to her couch, is now spurned, and mocked, and hated, in her wrinkles. Every ear into which she would

whisper an obsequious petition, is averted from the steam of her corrupted breath!

"The Greek church should not be quite omitted; but if we affirmed that *second* childhood had come upon it, we should plainly err; for *childishness* has been its character, even from its youth up. The offspring of a decrepit power, it has known nothing, in its long life of fourteen centuries, but inanity—has cared for nothing but toys!

"The Protestant communities of northern Europe are not to be spoken of summarily, or in mass. Let them stand aside from our survey. The course of affairs may probably, at no distant time, decide upon their respective merits, and show which of them has lost, and which retains, the Spirit of Life."

"In *this* sense, the present era may justly be deemed the day of hope for the Gospel. No such singular conjuncture of symptoms, throughout the world, has ever before invited the activity and zeal of Christians. And if the pressure of responsibility is at all times great upon them, in this behalf, it has acquired now a treble weight; inasmuch as it seems as if the antagonist powers were fast drawing off from the field. Looking out to the long and many-coloured array of ghostly domination, as it stretches its lines across plains and hills, we discern movement; but it is the stir of retreat. Encampments are breaking up; barriers are trampled upon; standards are furlled; the clarion of dismay is sounded. This—this then is the hour for the hosts of the Lord to snatch their weapons, and be up!

"Ours then is 'a day of preparation' in the sense of missionary enterprise; and on *this* ground, notwithstanding all discouragements, it may be hoped, not feebly, that 'the Sabbath draweth on.'"

In the chapter on "Laxity and Decision," he speaks in the true tone of the Socinian heresy. The question of the Divinity of the Son of God has been grievously injured by dealing with it as an abstract theological question—a matter which our intellect might very fairly appreciate, apart from the consideration of the great scheme of the Gospel. But it forms the key-stone of that glorious arch,

"Majestic—in its own simplicity—"

though men will pretend to receive the Bible as a revelation from God, and yet show such a perversity of moral and mental understanding as to deny our blessed Lord's divinity! The quotation which we are about to give may be thought to be couched too much in the terms of scorn and haughty defiance; and those whose liberality is of such a yielding texture that they shrink from uttering a sentence that might, even in appearance, give offence, may censure the language—but really we cannot conceive how an enlarged and liberal mind, taking a view of the vast economy of redemption, from its rise in eternity to its termination in eternity, can avoid speaking in terms of contempt of that "feeble and conceited heresy" which would utterly destroy the glorious system of Christianity. And this is the way to meet

the present difficulties suggested by the controversies in the great Religious Societies. It is not by exalting the opponents of vital Christianity into numerous and powerful bodies that we will put them down; it is not by sounding an alarm that the pseudo Christians of Socinianism are increasing in strength, and growing in greatness, threatening by their numbers and their power to break down the camp lines of our common faith, that we will best check their progress. When we exalt them into a false importance, we lend indirect aid to the enemy; when we weaken our own forces on *their* account, we act injudiciously; when we divide and separate, because their exists a possibility that a few of them may intrude upon offices which ought to be filled not by Sauls but by Davids, we give the Philistines a triumph which they neither looked for nor expected.

"To affirm that the great principles of Religion are at present endangered by the feeble and expiring remains of Socinianism, were much the same as to say that the throne and constitution of Britain are in jeopardy by the lurking attachment of the people to the house of Stuart! Socinianism no more makes us afraid for our religion, than Jacobitism does for our liberties.

"The contrary is the fact.—We are strengthened by the puny heresy that yet gasps, here and there about us.—The modern history—the fate, and the present actual condition of the doctrine, absurdly called Unitarianism, is quite enough to convince any man of sense that the sceptical argument is a mere sophism, even if he knew nothing of the merits of the question. And this edifying history, and spectacle, does in fact produce a proper effect upon the minds of men, and does actually seal the theological argument, as it ought. Is Unitarianism Christianity?—Read the story of its rise in modern times, of its progress, and decay, and look at the meager phantom as now it haunts the dry places it has retired to!—is this pitiful shadow Christianity?

"It might be well if certain valiant persons among us could find more profitable employment than that of hunting a spectre!"

And is this bigotry? Is it really contrary to the genius of Christianity to talk with contempt of a system which lays claim to being based on *reason*, and is actually the most contemptible effort of the intellect, next to atheism, which we can conceive of? For while the Bible utters its plain and unequivocal vocables, and that on a subject so unutterably high as concerns the NATURE of DEITY, we cannot conceive of a more impotent attempt at reasoning, a more hopeless effort for a system, than that which would bring down the sublime truths concerning God himself to the capacity of man!

Connected with this subject, we may mention that our author has some beautiful reflections on the "Perpetuity of Human Nature," and the "Unison of the Heavenly Hierarchy." Sublime subjects! The mind of the Christian looks forward to the

time, when all rule and all authority and power shall be given up to the Father, and the GODHEAD shall be ALL IN ALL. Our minds run out into the regions of speculation, and we marvel if, when the economy of Redemption is completed, and the HIGH PRIEST has descended from his mediatorial throne, if HE shall still retain that body, in which "dwelt all the fulness of the Godhead bodily." And then we ask, what bodies will those be, in which we shall dwell in eternity? Let our author speak :—

"It is HUMAN NATURE, in its essential elements, that is to inherit eternity;—not an ethereal rudiment, just saved from the wreck of the former fabric, and just serving to connect, as by a film of identity, the earthly with the heavenly state. It is—" THIS MORTAL that must put on Immortality :"—the very nature now subject to dissolution, is to escape from the power of death, and to clothe itself in imperishable vigour. Do we want at once confirmation and exemplification of this doctrine?—We have both in the resurrection of the Lord."

"Whatever belongs especially to the economy of the present life is of course understood to drop with the dissolution of the body ;—but all other elements are to be perpetuated. And the modes of action, and the sentiments, and the affections, which now are human, and rational, will then be so, even when man shall have set out anew upon the road of life. It is therefore by no means preposterous, or presumptuous, or idle, to look inward upon the actual principles or machinery of our nature, and to ask—How shall *these same powers* work, one upon another, when they shall take their play at large upon the fields of boundless existence? We may awfully thus ruminate upon ourselves; enkindle the embers of hope within our bosoms, and look, with a steady intelligence, to that afterstate, which is nothing but the consummation of the present. The proper office of religious meditation is to sever the precious from the vile; to throw off from the immortal spirit, the adjuncts and degradations that oppress it; and to borrow something from the inexhaustible riches of eternity, for ennobling the poverty of time."

It is almost painful to cut short quotations on subjects so interesting—yet we can only give another from the section on the "Unison of the Heavenly Hierarchy."

"UNISON is the word which at once characterizes true religion, and describes the upper world. And of this unison Christ is the principle, both in heaven and on earth. Because in heaven "all things are subject to the Son," heaven is happy: and on earth man is not happy, because this is not the fact. And so within the circle of the church there is peace, and joy, and the energy of expansion, when the church is one in Christ:—there is dejection, and doubt, and a sickly or inefficient zeal, when the honour which belongs to Him as the centre of Love, is given to the idols of discord.

"From Him every family in heaven and earth is denominated; pregnant words, which at once reveal the mysteries of the upper world, and are

prophetic of the future condition of mankind. It is even now true that "all in heaven," those who have reached their perfection, are bowing to that name, "which is above every name;" and true also, that the innumerable souls in waiting around the "spiritual tabernacle," though gathered from "many kindreds, and tribes," of earth, rejoice in Him only whose "memorial is with them," whose NAME contains the reason of their hope of the expected redemption of the body."

Having given what we consider not an unfair specimen of our author's book, we proceed to look at one or two of his opinions. In two chapters, "The Church and the World," and "The State of Sacred Science," he certainly evinces himself a man of philosophic spirit: he has looked abroad upon the present aspect of things, and has given a graphic sketch of the state of the world and the church, of literature and religion. The temptation which at the present day forces itself on a mind candid, and calm, and philosophic, is that of standing aloof from all parties and all forms, and holding the balance evenly between. To this temptation he has not been proof. To some severe and able strictures on the Church, he has appended a note on Dissent, and seems to regard the whole structure of our Christianity as faulty, and necessary to be taken down. "Dissent and Conformity," he says, "are alike *antique*." Let this position be distinctly admitted, and nothing remains but to regard the Christian religion as one of the many superstitions which he so beautifully describes as having waxed old, and being ready to vanish away. Nothing remains but the extinction of all faith, the withering of every hope; and Atheism, with her dark and sensual train, will rule the destinies of men. But the very constitution of the human mind repudiates the fearful idea. *Faith* will never be extinguished from the heart of man—his mind will bow to a mysterious *something*, whether that something be an imaginary being, or not. Our author, himself, spurns the thought of Atheism ascending the throne of the world—what, then, is the nature of his expectations? If "the parish church stands where it did, but the mind of the country has escaped from between the sacred walls;" if "the institutions of Brown, and Prynne, and Owen, should undergo revision;" if, in short, every form of Christianity must be modelled anew, because *all* are faulty, from what quarter does *he* look for the light which will guide the religious world into the hall of unity? Nothing but a miraculous interposition can bring about the near and sudden change which he seems to look for; and if an *other* Gospel is not to be preached, at least an *other* mode of preaching the Gospel is to effect the glorious change. In fact, were we to adopt his view of the present state of things, it would seem to lead us at once to the conclusion that some wonderful event, such as the personal appearing of our blessed Lord himself, is near at hand. Now, without at all touching that agitated and agitating question, we do think it totally unnecessary for a philosophic writer to draw

an exaggerated picture. That changes—great, and wide, and sweeping changes—are at hand, who so imbecile as to dispute? But to represent the Established Church as the skeleton of its former self, and to represent Dissent as worn out, and *both* antique, ready to expire, or rather to be immolated together on the altar of Atheism, unless the finger and the voice of God interpose, is an exaggeration unworthy of the author of the “Natural History of Enthusiasm,” and can only be accounted for by a secret vanity, which prompts him to utter things that may dispose his contemporaries to regard him as one of those great minds, whose ken is almost prophetic. What may become of the Established Church, *we* will not at present say. Very probably *fall* it will, if *falling* means changing its external character, and re-modelling its human institutions: changes await her, either for the better or the worse. But if the Spirit of life inhabit her, *fall* she never will, if by falling is meant her extinction among the lights of the world. She must, she will be, humbled, altered, changed; but to suppose that her candlestick is to be taken away, is to say that she is dead, utterly dead, fallen, like Lucifer, from her place on high. Now what is the actual fact? There is a greater amount of real, active, vital godliness in the Church of England and of Ireland, at the present day, than there has been at any one period since the Reformation! It is not true that “the public mind has escaped from between the sacred walls.” It is not true that the “squire, and the citizen, and the artisan,” bring their bodily presence to the church, but are totally different beings from the squires, and citizens, and artisans of former times. To what period of the history of the Established Church does he go back, to find that general and devout attachment to it in the mass of the people, the want of which he now would appear to deplore? Is it during the reign of the second Charles? We would not insult him with the supposition. Is it during the reign of the second James, or of William, or of Anne? He knows that plots, and revolutions, and factions, and continental wars, occupied the mind of the public, to the exclusion of vital godliness. Is it during the early part of the reign of the House of Brunswick? That was a time of spiritual lethargy, of paralysis, and repose. The character which he would now fasten upon the people, that of hollow and heartless acquiescence in the externals of religion, of repugnant conformity to an established form, would far better suit the past century, than the present. The friends and the foes of the Church, are now more distinctly marked than they were. Men who do not like her, now openly speak their sentiments, which formerly many would have concealed; while those who are attached, cling with the fondness not of those who “hope against hope,” but of those who linger in anxious expectation. And, moreover, those who are *appended* to her “for filthy lucre’s sake,” are now more the objects of scorn, and contumely, and observation, than ever they were before. In fact,

amid all the alarm and grief caused by the present aspect of things, there is a bright and a vivid hope for the future. Let her but pass over the season of peril and change—let her but be better adapted, in her external character, to the spirit of the Gospel, and she will at once secure a conformity more wide-spreading and more deep than she ever attained since the days of the Reformation. One of our oldest and ablest correspondents has recently, in different papers in our Magazine, been calling the attention of our readers to various matters connected with this important subject. We have no hesitation in declaring our firm conviction, that were his views adopted, and acted upon, a revulsion of feeling would be the result, and EPISCOPACY would carry with it the majority of our population. And who may say that such a thing is impossible? There may be violence, and fury, and alienation, and heart-burnings attending all discussions respecting her improvement and adaptation to the times, but they will wear away. They are the attendants of all changes—and it is in human affairs, as in mechanics, that opposing bodies produce a motion different from either. We therefore see no reason why he should tell us that “the hope of any such restoration, (namely, the restoration of the affections of the people to the Church,) is impotent and vain!” We tell him that all hope is not so utterly gone; and if, (by his own confession,) “the institutions of Brown, Prynne, and Owen,” require a revision, to enable *them* to spread, why cast the Church, like a millstone, into the sea, giving it no hope, no prospect, of a similar experiment? Why, *we* can conceive of such an alteration in the “institutions” of the Church, effected just in the natural course of things, without a miracle, and without *revolution*, which would bring back, nay, *increase* the affections of the people to an extent which would astonish the lovers of “the institutions of Brown, Prynne, and Owen.” All this may be fallacious, but we are as much entitled to *our* theory, as the author is to *his*.

Our limits prevent us from taking any further notice of this certainly very able, and in many respects very delightful book. We do not wish to fall into the common paltryism of winding up our censures with praise; yet common justice compels us, (compels us, did we say?) to confess the pleasure we have derived from the perusal, and to regret that we cannot take notice of many parts which press upon our attention. We have spoken freely of some defects, because the author raised our expectations, and then disappointed them. We now as freely confess, that much that the book contains has given us instruction, pleasure, and pain. His chapters on “Rebuke,” are powerful; and though we cannot altogether appreciate some things in his “Recluse,” and “Modern Anchoret,” we reluctantly dismiss the volume with this parting observation, that its author is one of the best of our modern religious writers.

Letters from Continental Countries, by George Downes, A.M., Foreign Honorary Member of the Mineralogical Society of Jena; author of "a Guide through Switzerland and Savoy"—"Dublin University Prize Poems, with Spanish and German Ballads, &c."—"Letters from Mecklenburg and Holstein," &c. In 2 Vols. Dublin, William Curry, jun., & Co.; Simpkin and Marshall, London. 1832.

The number of continental travels which have been published of late years, has been just in proportion to the swarms of ephemera who have fluttered over what *they* have termed, "the tour of Europe." We do not mean, by this, to cast a sweeping condemnation on ALL the works which have issued from the press, professing to give some account of the continent. Some of them are excellent—and one or two are deserving of high praise; but owing to the love of novelty which exists in the mind, and which every thing in this really *book-making* age tends so much to foster, a taste has grown upon readers, which nothing will satisfy but the strange, the marvellous, the pathetic, and ludicrous. Nothing now will go down with some people, but bandits and stilettos—midnights on the mountains—"broken-hearts," and all the *et-ceteras* of the plaintive, the wild, and the sentimental; or else mirth and her merry crew accompany the traveller, and keep his readers in a perpetual flow of laughter at ludicrous scenes, which never existed but in imagination. The effect of this taste is to give an exaggerated colouring to every thing; no one subject or scene appears in its due proportions, or proper light; all is distorted, and viewed through a medium very different from reality. This taste, we dare say, has been formed by an aversion to the mere catalogues of paintings, collections of inscriptions, and guide-books to inns, which used to be too much the character of continental tours—but it has been carried to an injurious extreme.

Mr. Downes is a gentleman whose name is, perhaps, more familiar among his continental friends, than known in his native country, though he has published several works, both here and on the continent. In his present two-volume work, he has endeavoured to avoid either of the extremes alluded to. He has shown himself to be a careful, accurate, industrious man, who noted every thing he saw worthy of observation, and has faithfully transcribed it for his readers. Nor has his black-letter lore extinguished in him the love of nature, and her glories. He seems to have enjoyed, with a true relish, the Alpine scenery of Switzerland; and to have glowed with feeling, in the fair and sunny fields of Italy; but at the same time we do not think his work will be what is called a *taking* one, amongst those who would willingly sacrifice accuracy of description, nay, truth and reality, to an amazing or affecting story, or a droll incident. His work is just adapted for those who prefer reading about what they themselves would see, were they travelling the same road, to all the exaggerated and high-coloured narratives of travelling

novelists; and as a guide to those who would wish to *see*, as they proceed, and comprehend as they travel along, it will be found very excellent. We only object to it on account of its size; for two volumes, of several hundred pages each, are rather cumbersome; it would have been better to have condensed the whole into one portable volume, and it would then have formed a useful family guide to the continent.

We will give specimens of the author's style and manner. While passing the frontiers, between Picardy and Normandy, he says,

"I was surprised to hear a bell tolling so early, as if for divine service. I learned, however, that it was not for the observance, but violation of the Sabbath; as was manifest from the number of labourers already occupied in the fields—a great change since the battle of Hastings, preceding which (in the language of a familiar historian,)—"the English passed the night in songs and feasting; the Normans in devotion and prayer."

"After traversing a fine wood, belonging to the Duke of Orleans, we stopped for breakfast at Neufchatel—a small town, celebrated for cheese, and a handsome Gothic or Anglo-Norman church. The postillion that presented himself here, was the most grotesque personage imaginable. Conceive a tarnished light-blue jacket; a light-blue striped pair of pantaloons, sprouting from an enormous pair of wooden boots, or rather miniature churns; a glazed hat bound with a faded white ribbon, and flowers faded, to match: within this strange aggregate of habiliments was deposited a human figure equally strange—meagre, and in-kneed, with a monstrous *toupée*, or tail. About noon we stopped at some hamlet. Observing that our facetiously attired postillion, having detached one of the horses from the vehicle, was retrograding at full gallop, I enquired whether he had dropped any thing. "*Ah, Monsieur! il a été bien fatigué!*" ("Ah, Sir, he was very much tired!") was the reply. How the fatigue of trotting a horse could have been alleviated by galloping him, I leave to more experienced jockeys to determine."

The following very whimsical inscription may well raise a laugh at the expense of certain *virtuosos* who run over the continent. While ascending the Tête Noir, (in Switzerland,) the author and his companions rested on a bench, and

"Under a huge mass of rock, whereon we observed a corpuet with two inscriptions: the languages in which they are couched, are neither French, English, or any thing else—a paradox whereof I present you with the solution:—

'D'un roc tout respire, ici, dieu, la paix, la verite La Comtesse de Guilferd, Ladi Sason North, Ladj Giolgina Nort La, Lord Porchester. a Leur Letour De Ittalie ont obtenu le 10 de Mai, 1821. Ce superbe Rocher, et ont erige cette tablette, votive pour commemorer de momens passes ici, Brillans mais passagers comme le rayons du Soleil, qui illuminent les Arbress de cette foret combien ce temps encor est cher notre memoire! May 10 1821. On ne me repond pas mais peutetre on mentand.'

'Danroc whe'ever We hatever foses our henute untrevell'd fondly tun to
 tee Lady Georgina North, Lord Luecester Un their retourne from Italy
 Obtester May 10 1821. Thee Magnificent Reik end rested cher vetever
 Tablette is commemorente momenta pand 'here bright huts hteling wr the
 rap Of the everes sun Which gilded the branches of the Surrounding rheses
 Aand sure through mani à Varied scene unkingner neve came betwer May
 10 1821 farwell à long farwell.'

'The transmutation of the following passages evinces a more than ordinary dexterity:—

"Where'er I roam, whatever realms I see,
 My heart untravell'd fondly turns to thee."

"And sure through many a varied scene
 Unkindness never pass'd between."

"But how does Lord Porchester in French become Lord Luecester [Leicester?] in English? Our guides stated that the noble personages had purchased from the government this 'hard rock,' which registers the softness of their feelings; but whether the literary effusions are the work of a wag, or an ignoramus, it would be difficult to determine. It is most likely that the inscriptions, correctly, but hastily written, were left at the mercy of some Alpine stonecutter."

A great deal has been written about Pompeii: yet it may be interesting to read our author's visit:—

"Having allocated one day to Pompeii and Vesuvius, and finding the rain not likely to abate, we at length determined on visiting the former, in despite of it. We accordingly drove out one morning in pitchy darkness, irradiated at intervals by a vivid flash of lightning. The rain, commencing with its usual violence, obliged us to seek shelter at Torre dell'Annunciata. After a little time, however, it ceased, and we proceeded through a lonely and uninteresting country, by a road winding along the base of Vesuvius, until at length, about eight o'clock, the driver dismounted, approached what seemed to be the door of a yard belonging to a hovel beside the road, and rapped. Being somewhat surprised at his movements, I asked him why he did not go on to Pompeii, to which question he made the most satisfactory answer—"This is Pompeii!" A guide soon appeared, whom a facetious lord, attached to the Irish bench, would have addressed in the words of Alvaary the poet:—"Pompei, et cætera produc." We left the carriage at the hovel, which proved to be a house of entertainment, such as in Ireland we call a *shobeen*—for there is no better hotel, nor indeed any other inhabited abode, at Pompeii.

"There stood the excavated city—hewn, as it were, out of the earth by the art and industry of man! Although I had heard and read much on the subject, I was surprised to find so great an extent of surface laid out with such regularity, and the houses and public buildings in a state so satisfactory for examination.

"The Tragic Theatre, where the performances were exhibited by day, differs but little from the Comic.

"One of the streets still exhibits a deep rut caused by carriage wheels, and two channels for letting off water. In the front of a shop are three large vases, inscribed with the name of the shopkeeper—'*C. Chuentii Ampliati*.' Other houses appear to have belonged to a statuary, an apothecary, &c. ; and one is distinguished by a figure of Priapus. The private habitations are provided with a double court, baths, &c., and adorned with mosaic pavements, and frescos of admirable execution.

"A small Temple of *Æsculapius* contains an altar, behind which is a flight of steps leading to an upper apartment.

"In the Amphitheatre the dens of the beasts are shown. The inner wall is pierced with ranges of arches, variously elevated, wherein the central one is always the highest.

"About half our survey was completed when the storm recommenced. O how awful was the effect of the thunder and lightning in the before silent streets of Pompeii—sent, as it were, to announce that the agents of human destruction were still as busy as in the dreadful day of desolation ! Having fled from the rain, we procured some meagre refreshment in the solitary house, and then resumed our investigations.

"The Baths, some of which are kept carefully locked, are the best preserved remains of Pompeii. The pavements, in particular, are very splendid. One of them is adorned with an admirably executed picture, which is protected by a wooden cover. Most of the houses are small, with square apartments. One, with a garden adjoining, is said to have belonged to Sallust, the historian. Another, which is of considerable size, and, I believe, generally called the *Villa*, contains a long passage, or cellar. At the entrance of this passage several bodies were found lying against the wall, which still retains the impression ; and at the door of another house, that of a man bearing a purse.

"In addition to what I have mentioned, we saw a school-room, surrounded by columns, with a seat for the master, which was approached by a flight of steps ; a tribunal furnished with columns of great size ; a court of justice ; various temples, with apartments for the priests, &c. The entire was interesting beyond what it is possible to express.

"The excavations are still continued : we saw a new wall uncovered. The circuit of the city is said to be three Italian miles and a quarter, or about two and a half Irish. Different persons are stationed in different directions, to exhibit the baths, and other prominent objects. Our guide, a genuine shark, did his best to defraud his brethren, and thereby secure the entire fee, while his compeers of the hostelry stole a silk handkerchief out of a reticule in the carriage.

"We left Pompeii by a street without one of the gates, which was bordered with numerous sepulchres. Some are very sumptuous. Having descended a flight of steps appertaining to one, we saw through a door several urns containing the ashes of the departed. On an obelisk that surmounted it was represented, among other devices, a ship, which implied that some naval officer was buried here. Opposite to this is a boy's tomb. In the

midst of these abodes of the dead is a building, which appears to have been an inn : in another quarter is a seat for passengers.

" We retraced our steps through Torre del Greco and Portici to Resina—places of which more hereafter. At Resina the ascent of Vesuvius commences. It was after one when we arrived there, and the sky still appeared so lowering that the enterprise was rather venturesome. However, having procured asses, with a boy and a guide, we set out. The lowest region of the mountain is rather pretty, but the succeeding fields of lava present a rugged and hideous appearance. The matter discharged in each successive eruption is easily distinguishable, owing to the difference of colour. The acclivity was gentle, and the path winding. On the right was a conical hill, the top of which resembled the opening of a crater : however, from its great apparent distance, and the direction we had taken, I thought it scarcely possible to reach it sufficiently early to return before night-fall. We did, however, arrive much sooner than I had expected. The last half hour was one of extreme labour. The acclivity becoming too steep for riding, we had to consign the asses to the boy, and wade, rather than walk, through the cinders wherewith the entire shell of the crater is encrusted. A lady of the party was assisted by a rope tied round her waist, and held by the guide, who preceded. Being aware that she did not speak Italian, he turned to me on reaching the summit, and said :—" That lady climbs like a heroine, and tell her the guide says so."

Though Mr. Downes is both a poet and an antiquarian,—rare combinations for a traveller through the *Hartz*—he seems to have treated *charmed bullets*, and all the demoniacal absurdities over which music has thrown its spell, with great coolness. We are glad of it ; for along with German neology, and German trifling, there has been imported into our country a taste—we do trust a temporary taste—for the wild and unnatural fictions of that altogether strange country. Nothing is more effectually calculated to destroy the sobriety of the minds of our youth, and to render their imaginations storehouses for all that is ridiculously, if not abominably, absurd, than accustoming them to those musical *diableries* which fasten upon the memory, and tinge all their ideas of life. We are not here combating an imaginary evil : it is one both real and substantial ; and one which has done no small portion of mischief. The best thing in the world for it is ridicule—away with that affectation which runs into raptures at the reading or the hearing of those Germanized abominations, which would not destroy our belief in supernatural agency, but which perverts it into a source of amusement equally ridiculous and profane. Nothing more effectually damages our serious and solemn convictions of the reality of invisible things, than that mode of dramatizing superstition, and investing it with the graces of music—it is but a counterpart of the profane conduct which turns the very realities of creation and redemption—awful and stupendous as they are—into sources of amusement, and chaunts the agonies of the Redeemer, for the delectation of those whose hearts are

morally dead to their value and efficacy. We only wish that Mr. Downes had decidedly disapproved, instead of passing over with a smile, these superstitions.

"While rambling about the house before supper, I observed that the winds swept round one of its angles in an extraordinary manner, which superstition would convert into the whisking of witches on its wings. One of my companions compared it to the waves of a viewless sea.

"After supping on a hash and cucumbers, I retired to rest. Awaking about one, and finding the moon-light streaming into the chamber, I crept out through the window to take a few turns round the mansion. Something white was moving at a little distance among the blocks of granite: as it was not the Walpurgis festival there was but little cause for alarm; and it would, at all events, have been forthwith dispelled by the approach of a very fine dog. To the young in years, the uninitiated in sorrows, the colour of whose life is still green, to whom romance is reality, reality romance—to such as these, few situations (leaving the canine vision out of the question,) could be better calculated for producing high romantic excitement. Eldritch thoughts of Free-booters and Free-shooters, of Wild Huntmen and Erl-Kings, of paynims and pineforests, helmits and hell-broth, of witches on blasted heaths, and warriors on embattled plains, of bats and sea-cats, owls and crows, would be flitting and flapping upon their imagination. "A sadder and a wiser man" (as Coleridge hath it), who had outlived the buoyancy of youth—"a sadder and a wiser man" instead of bivouacking on the weird and wizard soil, would have crept back, like me, through "the hole in the wall," and reposed himself quietly in his bed again."

Mr. Downes' guide supplied him with a *legend*, which, as legends are so much in request, we must give, only premising that the *manner* of telling it must be mightily improved before it could be turned into another "charm."

"Master Christian Winkel is a white-complexioned person, and a curious mixture of knavery and self-complacency. Every local or legendary detail he prefaced by a multitude of objections. Now he feared that I might laugh at him—now that I might stumble while taking notes of his communications; and he frequently stopped short with the most laudable anxiety for my security.

"The ruined inn we had passed on our ascent is called the *Heinrichshöhe*, Henry's Height, from a count who built it—the *Wurmberg* from a *hindwurm* or dragon, the fat of which, when it was slain by an assembled multitude, rolled in streams down the hill! "But," added my cautious informant, the existence of such a monster has never been proved, and it must be considered fabulous. On looking down towards Schierke and Elend, the latter of which was concealed in a wooded valley, he adduced the following legend. "Elend," proceeded Mr. Winkel, "is in a valley,—and in that valley there is an island,—and in that island there is a hill,—and in that hill there is a castle,—and in that hill there is also a cellar!" On this island there lived furthermore a saw-miller, and a forrester, who lodged

informations against a band of robbers, by whom the castle was infested. The sawyer fell subsequently into the power of the briganda, who saved him asunder with his own mill,—and the piteous exclamation—" *Elend ! elend !*" (misery ! misery !)—which he uttered while acting the part of one of his own planks, was thence conferred upon the scene of his castigation.

"Robberies are, even now, said to be not unfrequent in the Hartz. A gentleman proceeding from Clausthal to the Brocken, engaged a guide at Altenau, but not at the inn, which is considered a necessary precaution. He fell asleep while seated beside the path, and was awakened by the efforts of the pseudo-guide to draw the watch from his fob.—A Hanoverian, who collects money for, I believe, some mercantile establishment, while crossing a meadow at Hüllingwald, in the vicinity of the Hartz, was met by a man, who informed him there was no passage, and insisted upon drink-money for allowing him to proceed. As the traveller demurred, the counterfeit ranger requested at least some fire to light his pipe, but while the other was fumbling for his flint, attempted to stab him; upon which the Hanoverian complied indeed with his request for fire, but through the medium of a pistol. The robber fell dead: the Hanoverian reported the matter at the nearest police-station; but the body had been already removed when the officers reached the spot. Although the collector had thus frustrated the highwayman, he was virtually robbed, for the delay prevented his arriving in time at a certain place, where he had expected to make two hundred dollars. Winkel, himself, and a traveller under his guidance, were once dogged by a suspicious individual, who, however, forebore attacking them."

The recent death of the great German literary autocrat—Goethe—will render an account of him very interesting, and with this extract we will conclude our notice of Mr. Downes' volumes.

"Weimar and Goethe—the town, and the poet—are so intimately blended together in the imagination, that it is scarcely possible to mention one without thinking of the other. A drive of about three hours transported us from Jena to this miniature metropolis, which is situated amid gentle hills.

"Having several introductions, I employed some of the less important in effecting a speedy interview with Goethe. In about two hours after we had established ourselves at the *Erb-Prinz*, I was introduced to the literary autocrat. There he stood, above three quarters of a century old, yet upright and vigorous as a man of forty,—his eye undimmed by age, fiery and sparkling above all the eyes I had ever beheld, restless and penetrating, —while a quivering about the lips, even when utterance had ceased, seemed to indicate that the spirit was still speaking. His forehead is capacious, but not very high, his nose well-formed. However, the innumerable furrows of his cheek and brow told many a "Winter's Tale," and his entire physiognomy bore traces of a court atmosphere. My credentials were a letter from a distinguished countryman of his own, now settled in Dublin, accompanied by a few specimens of the Irish beryl. While I gazed upon the extraordinary being before me, as he was reading the letter, I

could scarcely admit the conviction that he was indeed the author of a work, which in my infancy was far from being new—I mean the "*Leiden des jungen Werthers*" (a copy of which, dated 1778, is now lying beside me.)—the author of "*Götz von Berlichingen*" (that spirit-stirring drama,)—the author of the comparatively modern "*Faust*." Wieland is gone,—Herder is gone,—Schiller is gone! He—the admired of Byron—seems a link between the literature of the present, and of by-gone days; a sun deserted by the system it was created to illumine, but suffered to shed its waning splendour upon this.

"After some common-place conversation, Goethe directed my attention to an admirable bird's eye view of Rome, a duplicate of one I had seen in the Jesuits' College at Clongowes. During this visit I was introduced to his family, our intercourse with whom has rendered our sojourn at Weimar very agreeable. Of his eight children but one son survives, who is a Court Chamberlain. Mr. von Goethe is married to a lady of the Pogwitsch family, whose mother holds office under the Grand-Duchess: two fine boys are the fruit of this union. Madam von Goethe, whose manners are exceedingly pleasing and affable, is curious about every thing relative to England, and even to Ireland, which is at Weimar known to be a distinct island—a great stretch of continental geography.

"At Goethe's house we met with a lady, between whom and the poet a Platonic attachment subsists. You may remember a sonnet in his "*Wilhelm Meister*," commencing—"Heiss mich nicht reden, heiss mich schweigen:—" here she is supposed to speak. This lady is the wife of the Baron von A****, of Berlin, a writer of repute, and the handsomest man in Prussia, by whom she has several sons. Enthusiastically attached to Goethe as a writer, she communicated to us several interesting anecdotes of his life. Madam von A**** is sister to Sophia Brentano, who shares the tomb of Wieland: she is likewise sister-in-law to the celebrated Von Savigny, whom we saw in Switzerland. When Goethe and he first met, it was curious to observe the mutual shyness and embarrassment of these two highly gifted men. Like Scipio and Hannibal, each felt awe in the presence of the other.—Savigny quailed before the genius of Goethe, Goethe before the learning of Savigny.

"An acquaintance with the Goethe family implies of course an introduction to the first circles and most interesting persons at Weimar. There are three houses in particular, where evening assemblies are held, those of Goethe; Mr. von Spiegelberg, the Governor of the Castle; and Dr. Froiep, one of the State Physicians. In addition to its resident learning and talent, there is a constant influx of literary and talented strangers at Weimar, whose presence renders hearts, and diamonds, and clubs, and spades, quite superfluous. Hence it is not only a delightful sojourn for the passing stranger, but an advantageous abode for young foreigners, of whom we have met several, here for education, English, Scotch, and Irish.

"On the evening of Goethe's weekly party we were invited to tea in his garden at an early hour, which afforded us the enjoyment of the leviathan's society in the privacy of his own domestic circle. We found him in a blue frock and straw hat, sauntering about with a friend. The garden-door,

which communicates with a public thoroughfare, lay open ; and passers-by might have seen, without any preliminary difficulties, the sovereign of German poetry, and the arbiter of German taste.

" At the tea-table Goethe was agreeable and animated. The conversation was desultory, books of prints, and other literary lumber, occasionally furnishing a topic. Goethe himself turned over a collection of indifferent views about Bath, from beginning to end, incidentally dropping an observation."

DUBLIN PERIODICAL LITERATURE.

We believe that the *CHRISTIAN EXAMINER*, and *Church of Ireland Magazine* has existed as long as any periodical ever did in Ireland. Whether this has been mainly owing to the ability displayed in it or not, it does not become us to say. Of one thing we are certain, that (though we have had many kind and tried friends, whose contributions and favours have been of signal benefit in carrying us along,) we have had to struggle with grievous and serious difficulties, some arising from those causes which in our unhappy country have hitherto obstructed the success of literary efforts, and others peculiar to the *Examiner* itself. Yet these obstacles have been hitherto overcome; and we trust that we will be enabled to move on prosperously, and in the present trying and perilous day of our Church, prove a centre and a common ground for all who are attached to the cause of religion undefiled, and who regard the exercise of the intellect as one of the choicest blessings with which man can be enriched.

About thirty years ago, a journal was published (*Anthologia Hibernica*) in Dublin, which, considering the time, and contrasting it with the periodical literature of that day, displayed a very creditable intelligence and industry. Since that period the literature of Dublin has languished. Many attempts have been made with various degrees of spirit, and with various success, but all, after a longer or a shorter existence, have expired. During our own existence, more than one periodical has been started; and we say it with unaffected sincerity that none could regret more than we did their failure. Really, without vain-glorious boasting, we can afford to be without envy in this respect, and never desired a paltry monopoly. No; our journal being devoted to the interests of the Church and religion, there has always been ample scope for the range of another, devoted to the general interests of literature and science. And where but *one* periodical exists, in such a city as Ireland, and amid such a people as our countrymen, it is of itself a sad demonstration that literature, and the manly exercise of intellect, is held in bonds by some antagonist causes. Look to Scotland. It is totally useless to say that that country has been *fortunate* in a race of clever men, whose works have roused the national mind. We deny that these clever men

have roused the national mind. The education of the lower orders of the Scotch has roused *them*—it gave them a platform on which to display their powers—it drew out genius from the chimney corner, led it forth from the plough, from the sheep-pen, from the mason's shed, and brought it into the light of public favour. And that there are, (and we fear we must now say, in one respect, *have been*) illustrious characters whose infancy was nursed in the lap of opulence, only adds to the strength of our argument, as it shows that the very education of which we speak made a common ground for all; and the list of the literary names which the British historian will have to hand down from this age to a future one, will display very triumphantly how independent of circumstances the gifts of God have been disposed, and how he has placed intellect frequently in the very *opposite* extremes of life, as if it was wished to show genius struggling with the adverse *accidents* of poverty and affluence.

Now the Irish *are* a reading people, but their intellectual taste is totally vitiated. The nutriment which has been provided for them has been of the most deteriorating quality—and it is a most affecting circumstance that even in the houses of the Irish gentry (we were going to say Roman Catholic gentry, but it looks invidious,) there is scarcely any other periodical literature to be found but the *Newspaper*. This is a grievous state of things. Doubtless it is passing away: and our publishers, Messrs CURRY and Co. know that a very material change—a change most decidedly for the better—has taken place since they first entered into business. *Then* the book literature of Dublin was dead, as well as its periodical: and newspaper printing formed nearly the entire, as it still does the staple, of Dublin typography. But a very great deal has yet to be done. We have sometimes wondered, considering the firm phalanx which the Romish hierarchy form in Ireland, and the many newspapers which it has under its control, that no professedly Popish *literary* journal was ever proposed or started. But this was when we forgot, for a moment, the genius of Popery. It is antagonist to literature. It would mould the minds of its votaries after its own fashion, enclose them within iron shutters, and permit no light to enter but through an orifice so small as scarcely to make “darkness visible.” The Roman Catholics of Ireland, taking them generally, are not book-buyers or book-readers, and yet they are neither devoid of shrewdness or sagacity. If something could be done to *stimulate* them towards wholesome reading—if they could be allured from the field of angry partyism into the calmer region of literature and science—we might have hope. And we do not despair, though indeed some might well ask us what sustains our confidence. We look to the thirst for cheap *useful* publications—we see them working their way, and by their superiority superseding the vile trash which used to be given out to the lower and middling classes. And we do not doubt, that a new era has begun in Ireland—even in Ireland; and that a generation of readers will

speedily be raised up, whose knowledge and taste will cause those above them to ascend a higher elevation, and give them a finer tone. We may be sanguine—but our hopes and wishes undoubtedly tend to the brighter side.

We have been led into these remarks by seeing the first number of a little periodical which our printer, Mr. Folds, is bringing out, and which he entitles, after London fashion, "THE DUBLIN PENNY JOURNAL." It is really a creditable thing, and such as we could not have previously supposed could have been purchased in Dublin at such a price. If he devotes it to literature and science, we cordially wish him success, and hope he will be instrumental in creating a literary taste amongst the lower orders of our countrymen.

NOTICES OF BOOKS.

A Practical Explanation of the nature and ordinance of Confirmation, by the Rev. Thomas Newland, A. B. Curate of St. Mark's Parish. Dublin, Curry, 1832.

The ordinance of Confirmation is a part of our discipline exceedingly exposed to be misunderstood. Many approach, from ignorance, to the very confines of popery in elevating its ritual into a sacramental character; many of our dissenting enemies who should know better, join in the imputation, and many even of our own communion are ignorant of its scriptural nature and claims. Mr. Newland has performed an useful service to the Church of which he is an active minister, by condensing and laying before its members the scriptural grounds we have for the ceremony of confirmation, its nature, design and benefits; and we think that he has exhibited a considerable portion of moderation and prudence, neither raising the character of confirmation as did many of our early divines in the heat of the puritanical controversy, nor depressing it to be a mere admission into the visible Church.

We think Mr. N. has advanced strong grounds in favor of the rite being of apostolical ordinance, and the medium of a peculiar spiritual blessing; his admonitions on the subject are conceived in the spirit of parochial observation, and some pious and useful prayers are annexed. We are glad to find Mr. Newland devoting his leisure time, to subjects so important,

and so suitable to his profession, and we bear our testimony that he has left little to be said on a part of our Church Service so generally useful, and as generally misunderstood.

Researches in Greece and the Levant, by the Rev. John Hartley, M. A. late Missionary in the Mediterranean. London, Seeley, 1831.

We have seldom met with a more entertaining volume, both from the associations necessarily presented by the subject, from the feeling that pervades its pages, and from the piety and zeal that mark the author. He will be well remembered by our Irish readers as having visited this country a few years since, in the service of the Church Missionary Society, and as having excited by his eloquence and his piety, the most intense interest. We do not think the perusal of this volume will diminish that interest, whether it regards the author or the scene of his labours, which we are glad to say he is about to revisit. The researches contain a journal of a visit to the Apocalyptic Church in company with Mr. Arundell, and a tour through the Morea, preceded by a chapter devoted to the consideration of Turkey, the religion, character, and manners of the modern Greeks, the progress of missionary labours among them, some valuable communications on the state of the Jews in Turkey, and some scriptural illustrations from his observations on the manners of

the East. Some of these might have been spared, such as the parallel between the deaths of Abimelech and Pyrrhus; it did not require a journey to Greece to discover it, and it is to be found in many commentaries; others are striking and useful, such as that of Isaiah xi. 6, 7. The character of the book and its importance prevent our attempting to make any extracts from it, with our limited room; we hope to be able to do so again, and in the mean time would recommend the volume to our readers with the commendation we believe Dr. Johnson gives to Bunyan's *Pilgrim's Progress*, that having taken it up, we were forced to finish it before we laid it aside. It is worthy of standing beside Buchanan's and Jowitt's *Researches*.

Jews in the Wilderness. London, 1832

A very useful companion to the small volume on the antiquities of the Jews. It seems to be by the same hand, and we do not know a better illustration for children of an important part of sacred history.

The Messiah; a Poem, in Six Books, by Robert Montgomery, Author of "The Omnipotence of the Deity," "Satan," &c. London, John Turrill, 1832.

The author in his preface assures his readers that he approaches his great subject with no irreverent thought. We believe him; and are quite sure that he has not only brought to bear all his fancy and mental power, to gain the "height of his great argument," but has deep and evangelical views of the extent of the Messiah's

work, and of the salvation that has been wrought out to the uttermost for the sons of men. Thus expressing, with great sincerity, our good opinion of the motives and sentiments of Mr. Montgomery, we cannot say he has produced a great poem, or one commensurate to his magnificent theme. And why should we expect such an achievement? But we certainly do think he has produced a work superior to his two former, and containing many beautiful passages. It will be read, with pleasure and with profit too, by all those who have a taste for religious poetry, as containing many fine paraphrases of the sacred volume, and many sweet illustrations of Gospel truth. Altogether we recommend this volume.

The Genealogies recorded in the Sacred Scriptures, according to every Family or Tribe with the Line of our Saviour, Jesus Christ, &c. By John Morris. Dublin, 1832.

The author, in sundry engraved tables, accompanied with letter-press explanations, has given the Scripture genealogies of all the sons of Adam, particularly connecting them with the sacred line of our blessed Redeemer. These tables must be of no small value to the student of chronology and history, and may prove very useful in schools. Mr. Morris proposes to record every tribe, family, and person of note to be found in the Bible, in forty highly embellished engravings, to be completed in four parts: the first part is already published, and exhibits no small industry, judgment, and research, in its compilation.

DOMESTIC RELIGIOUS INTELLIGENCE.

New Board of Education.—"Is it true that the New Board has returned the schools of the Mendicity Institution in Dublin, as one called for by both Protestant and Roman Catholic clergy, though they must have known that all the Protestant clergymen upon the committee, protested against the application for aid, and the great majority have resigned in

consequence of it? And it is true, too, that they have returned, as sanctioned by the same double application, a school in St. Peter's parish; though the Protestant clergyman, whose name appears to the application, is a curate to a chapel of ease in a different and distinct parish?"—*From a Correspondent.*

We believe both statements to be true.

and suburbs, willing to receive it."

The city is divided into districts, the districts into sections, and in each section a voluntary distributor labours, under the direction of an active superintendent. We give the peculiar advantages of the system in the words of the committee, and trust that the plan which has been found eminently useful among our transatlantic brethren, will be blessed at home, to the enlightening of our benighted population.

"It carries Tracts to *all* who are willing to receive them, thus comprising large portions of the population, which would be wholly omitted by any unsystematic and less comprehensive effort. It presents but *one* Tract at once, thereby gaining a degree of attention, often denied to a larger publication. It presents the *same* Tract to all in each distribution, and thereby justly gives offence to none. It can be adapted to the existing state of things, and can bring an incalculable amount of moral power to bear on *one particular subject*, such as the Christian Sabbath, Family Worship, Intemperance, or any subject demanding combined, simultaneous, and extended influence.

"The system, besides, when properly conducted, brings a devoted Christian monthly, to every family. Many opportunities will occur, when the Tract will form a happy introduction to religious conversation. And the visitor being well acquainted with the subject of the Tract last distributed, can follow it up with suitable observations: a way will thus be frequently opened to invite attention to the concerns of eternity, to the reading of the Bible, and to public worship; to bring the young within the means of instruction; impart consolation to the afflicted, and lead their devotions to God; and, in short, to become an active domestic Missionary.

"Another feature in this system, which will commend itself to every Christian, is its entire accordance with the first principles of evangelical effort.

"It is not merely to furnish spiritual food to those who are desirous

of obtaining it, and come to receive it, but to go out to the 'Streets and Lanes,' and 'compel' men to come in.

"Every Christian is bound to labour by every means in his power to bring such to a knowledge of the truth as it is Jesus, and this can only be done by carrying the Gospel to their *firesides*. The stated ministers of Gospel cannot extend their visits much beyond their own congregations, and there is a lamentable deficiency in the numbers of our city missionaries. Tracts, however, will reach families which the minister or missionary cannot visit; address individuals whom they will never meet; preach without becoming faint or weary; and, when worn out in the service, their places will be steadily supplied."

CHOLERA PRAYERS.

The following is a copy of a very rudely printed paper selling among the lower orders. It is printed in the form of a HEART, and is altogether a *unique* specimen of the religious and literary taste of both sellers and purchasers. We give it *verbatim et literatim*:

DIVINE PRAYERS TO GOD TO SAVE THE PEOPLE FROM THE CHOLERA.

SECRED HEART.

"O Most amible and adorable Heart of Jesus, centre of all hearts glowing with charity and inflamed with zeal for the interests of thy Father, and the salvation of mankind, O Heart ever sensible of our misery, and ever in motion to redress our evils look on us during those present dangers, As thou didst Pardon o divine Jesus all the injuries reproaches and outrageous done thee thro' the course of thy Holy life and bitter passion, Pardon, us o sweet Jesus, And spare us o Lord, from thy wrath in those days of tribulation and sickness Be thou o Adorable Heart, who Knowest the clay of which we are formed, be thou our mediator with thy Heavenly Father, whom have so grievously offend; strenghten our weakness, cover the multitude of our sins, Be our support our refuge, and

our strength, that nothing hencefort in life or death, May separate us from thee, Amen.

"A Prayer to Our Blessed Lord and Saviour Jesus to protect us from the sickness.

"O Most sweet Lord Jesus King of virtues, and source of all delights remember, I beseech thee that excessive pain and anguish thou didst endure for us sinners on the cross, when through thy the bitterness of death and the impious blasphemies derision scorn and reproach of the Jews, with a loud voice and weeping eyes thou didst cry to thy Heavenly Father to forgive them, I beseech thee to have pity and mercy on poor sinners Succour us in all our sorrows in our scourges and tribulation, and particularly during this time of pestilence O then my dearest Redeemer vouchsafe to assist and succour us now and and at the hour of Deth, O God forsake us not beseech thee Amen.

"A Prayer to the Guardian Angle to protect us in those dangers.

"O Holy angle to whose care God in his mercy hath committed me, I return now my most sincere and humble thanks I conjure thee most amiable Guide to continue still thy care to defend me from this present sickness to remove from me occasions of sin to obtain for me a constant docility to divine inspirations, to protect me at the hour of my Death and then conduct me to the mansions of Eternal repose that I may praise my creator for Ever Amen,

To the Roman Catholics of the City and Neighbourhood of Dublin.

BELOVED BRETHREN—The awful visitation under which our city has been suffering for several weeks, continues still to press heavily upon us. It seemed, for a moment, to relax its virulence, and a hope was springing up that it was about to pass away; but the last few days have painfully established the sad truth, that it has, in numerous instances, resumed all its former malignity. Under these circumstances, the solicitude which I am bound to feel for your welfare, compels me once more

to address you on this afflicting subject.

We have long had to lament the scandalous scenes of drunkenness and immorality which annually occur on the festival of St. John, at a place called St. John's Well, in the neighbourhood of Kilmainham—scenes which assumed a more disgraceful character, on account of their supposed connexion with feelings of religion. Year after year the clergy have cautioned you against giving any countenance to those unholy scenes; which insult morality, dishonour religion, and leave a dark and disgraceful stigma on the civilization of the country. To the motives which religion has hitherto suggested to guard you against mingling in that assemblage of vice, the warning voice of Heaven seems now to add the motive of your personal safety. It is morally certain, that such crowds and such excesses as have usually, at this season, disgraced the neighbourhood of St. John's Well, would, if renewed under the present calamitous circumstances of the city, be a fruitful nursery of infection, and would thus give new and terrific vigour to the disease, which has already spread its ravages so widely around us. Oh! then, if a profligate few should attempt, at the approaching festival, to revive this shameful exhibition, let all who have at heart the honour of religion, the public health, and their own personal safety, turn away from it with horror. Let no one be so superstitious as to believe that religion can give the least encouragement to such a criminal mockery. Honor the festival of St. John—honor him, of whom the Saviour said, "there hath not risen among them that are born of woman a greater than John the Baptist."—(Matt. xi. 11.) But honor him in your churches and at your private devotions, in a way that religion will not disavow. Honor him by reverencing that exalted sanctity to which he was raised, and by endeavouring to imitate that inflexible love of virtue, for which he proved his readiness to sacrifice his life. Honor him by meditating, with grateful devotion, on that sublime ministry to which was called,

Declaration of the Clergy of the dioceses of Cork and Ross.

We the undersigned clergy of the dioceses of Cork and Ross, having read with serious attention the "*Observations*" signed by two archbishops and a large majority of the bishops of Ireland, on the system of national education recently proposed by his majesty's government, for adoption in Ireland: feel ourselves called on to express our concurrence with them, and our firm conviction of the value and justice of the principles therein maintained.

Admitting that the proposed system has for its foundation a hope of promoting the growth of kindly feelings and mutual affection, by means of the instruction of children of different religious persuasions in one common school, we yet see in that system much that appears calculated to defeat such a hope; while we are convinced that in this vain endeavour the purity of spiritual religion, the integrity of the Protestant faith, and the discipline of the Church of England, would be compromised for a temporary and unavailing compliance with the desires of those, of whom it is well known that they would never for the same object yield one particle of their tenets, or admit a diminution of their authority.

To judicious and faithful selections from the Sacred Scriptures we object not: we have ourselves used such in many of our schools, for manual convenience; but always as introductory assistance only to the study of the volume itself, and as preparing the young mind for its reception. But when the *selection* is to stand in the place of the Bible in the public schools, and when all common religious instruction is studiously avoided, we cannot but suppose that the Roman Catholic child will be led to regard his religion and that of the Protestant as, in all other particulars but the few portions allowed, or sentences hung up in the school-room, at total variance. And these portions and sentences themselves, although to the Protestant known to be parts of that Sacred Book which alone can "make him wise unto salvation," the

Roman Catholic is taught to consider not as derived from the word of God, but, from whatever source, by the authority of *His Church* selected, merely for the regulation of general morals and the preservation of order. In a system leading to such misconceptions, and resting on such diversity of authority, we see little to promote union or charity.

The office of superintending education in this country has ever been in the hands of the clergy. By various acts of the legislature, this trust has been committed to them, and as regarding the spiritual concerns of their own immediate flocks, it is a duty solemnly enjoined them by yet higher authority.

To the credit of their moderation and benevolence; the doors of the parish schools have ever been thrown open widely, and thereunto, together with the zeal and diligence of the clergy, may be traced the certain, though not generally known fact that in this country a proportionably greater number of the lower orders can read and write than in the sister kingdom. Yet from them, by the proposed system, is their superintendence taken away; to be vested in a board composed of persons so much at variance from each other in religious opinions, that it is difficult to conceive in what they can agree; except perhaps in excluding religion altogether from the education of the people, or in neutralizing Christianity to a moral lesson, or a wholesome advice.

By this system, the instruction even of Protestants is brought under the control of a compound body—laymen with ecclesiastics—without any test of the soundness of their religious faith: and thus the acknowledged office committed by our Supreme Head to his appointed servants, the preachers and teachers of His Word, may be transferred to the Arian or Socinian; and a mutilated Unitarian version of the Scriptures might in cases that may be imagined, find its way to replace the pure volume of that word, even in the separate course of religious instruction appropriated to Protestants.

In all the societies, which, within the last five and twenty years, have given attention to the education of the poor in Ireland, the clergy of the Established Church have been always found earnest and active.

They have promoted and contributed to the subscriptions; they have with fidelity and diligence superintended the management of the schools, and narrowly inspected the conduct of the teachers. Their success was such as to induce the government by liberal grants to extend their utility, and to make the business of Education a great national object. Subsequent minute inquiry by competent official authority has proved that this success did not diminish; while it appeared that there had been no deviation from the principles laid down, or the system arranged at the first formation of these societies: and it was ascertained beyond a doubt, that to an education bottomed on the Holy Scriptures, the people at large had no objection; intimidation alone enforcing a reluctant submission to the orders of the priest who interfered to exclude the children from schools where the Bible was omitted.

For the system now to be substituted in lieu of schools which have so prospered, we expect no complete or permanent success. We see no change in any one of the tenets of the Roman Catholic Church, nor readiness to compromise any part of its authority.

In the separate religious instruction of the Roman Catholics, their catechisms, as usually taught, must have the effect of paralyzing any friendly feeling to be expected from the common instruction of the other days, and we have no reason to suppose that the Roman Catholic children will ever be allowed to have access in any degree, to that word of truth which *only* can restrain the wretched heart of man. In the admitted authority of the Roman Catholic priest, hereby comparatively raised, in the depreciation of the Protestant clergy, we see reason to apprehend much aggressive assumption, and many conflicting claims. We consider the new Board as less fitted to

promote harmony by means of general religious instruction, than to create discord and ensure diversities of Christian profession: while the present agitated state of the public mind, and the excited hostility prevailing in many places against the Established Church, appears to us to render the present a season peculiarly inauspicious for bringing into collision the clergy of different persuasions, and for introducing new experiments in education.

We therefore in a firm conviction of its justice, as well as in profound respect to the high authority from which it comes before us, do hereby accept the declaration of our prelates as the expression of our sentiments: and we do hereby declare both our acquiescence therein, and our determination, in conformity with their recommendation, "to endeavour still to uphold and support the schools now under our management, by such means as we respectively possess and with such assistance as we may be able to procure." And in humble and faithful submission to the will of our Divine Lord and Master, we wait for the time when He who rules over the hearts of men, shall direct the wills of His servants to a more cordial co-operation in teaching this saving knowledge: shall guide the councils of this nation to more salutary measures: and in His wise government so overrule the course of events, that men joined together in the bands of Christian love, and endeavouring "to keep the unity of the Spirit in the bond of peace," shall become truly members of the one body, of which he is the Head: and be fitted to receive the engrafted word, and to teach it "as the truth is in Jesus," for the edifying of the body of Christ.

Dublin Society for Monthly distribution of Tracts.—We have received a circular, issued by the members of a society recently established, not for the purpose of printing, but of circulating tracts. It is formed on the model of some American associations, and its object is, "to give a tract, monthly, to every family in the city

more severely ! At the same time it is cheering to see in what a manner the Lord is pleased to open a way for communicating his Spirit to the hearts of men. This is in a particular manner experienced by our Missionary Society for Propagating the Gospel among the heathen, in union with which several auxiliaries and associations have been recently established. Among the rest, a communication from Glogau, in Silesia, states, that, at the conclusion of the afternoon's service in the different churches, a short but energetic appeal was made to the respective congregations to co-operate in promoting the missionary cause. The superintendent, with all the clergy, put down their names, as being willing to patronise the undertaking, and many followed their example. A Missionary Society has also been formed at Buntzlau ; and in Pomorania so great is the zeal in behalf of missions to evangelize the heathen, that one minister wrote to me from thence, " Only let us know what the Missionary Society requires : tell us that you want so and so much, and you shall have it." Such an ardour tends to inspirit many here, so that the missionary cause gains an accession of friends. I do not pretend to say that all who take share in it are vital Christians ; but thus much I may with truth aver, that every where in the different committees there are decided Christians, who, without imposing a test upon every individual member, unite together in humble faith on Jesus Christ as their only

Saviour and Redeemer, who is God over all, blessed for ever !

FOREIGN RELIGIOUS INTELLIGENCE.— DECLINE OF POPERY IN BAVARIA.

A community of Romanists, containing about nine hundred members, has recently embraced the Protestant Faith, at Donau-Moos, in Bavaria. This change is ascribed, under God, to the faithful labours of their pastor or curate, M. Lutz. We hope in some future number of our Journal, to present our readers with the edifying particulars of this blessed transition from darkness to light. In the mean time, according to the custom of Rome, persecution has been let loose upon these humble professors of the unadulterated Gospel of Christ. Their pastor has been prohibited from appearing again among them, and orders were issued to apprehend him.—*Protestant, Paris, No. 24, Mar. 26, 1832.*

Conversion of a Popish Professor to the Protestant Faith.

A distinguished Professor at Fribourg, the Baron C. A. Von Reichlin,—Melbegg, Doctor in Theology, and Member of several Societies, has publicly announced that he has abandoned the Romish religion, in order to enter the Protestant Church. He has further intimated his intention of publishing his reasons for taking this step.—(*Protestant, Paris, No. 26, April, 10, 1832.*) We shall endeavour to obtain a copy of the Baron's reasons, and hope to lay them before our readers.

VIEW OF PUBLIC AFFAIRS.

The last month has been marked, at home, with little novelty. The progress of the Scotch and Irish Reform Bills—the parliamentary contests to which they gave birth, and the continuance of that system of resistance to the laws, which has so long disgraced the Executive of our country, are all that occupy the public mind. Of late, indeed, the re-

sult of superstition in the peasantry of Ireland, in the savage and barbarous exhibition of carrying about lighted embers of turf, or straws, while it marks the complete subjugation of their intellect, evinces too, the rapidity with which they may be made instrumental to the purposes of the priest or the demagogue. The attack upon the Duke of Wel-

lington, in the streets of London; and the almost simultaneous assault upon the King's person, are calculated to make the most inattentive reflect: they exhibit the populace infuriated by the sense of imaginary evils, and maddened by the excitements of a profligate periodical press, urged to commit acts of the most atrocious character. We do not mean to say that there was any preconceived plan in the attack upon the Duke of Wellington; far less, that the wretched assassin who assaulted the King, had any plan, or plot, or fellow-conspirators; but we do say, that we feel confident neither would have taken place, had not, in the first instance, the hero of Waterloo been pointed out as the enemy of the people's rights—and in the latter, the wretched madman made the victim of an excitement produced for the basest purposes. We are glad to find Lord Grey boldly declaring, that the existence of political unions is inconsistent with regular government; yet when we hear him declaring, at the same moment, that the ordinary laws are sufficient to put them down—and these same unions canvassing and stigmatizing Lord Grey and his ministry, we fear that either the laws are powerless against them, or that our present executive is unwilling or unable to use them. The awful events passing in Paris, are calculated to make the boldest politicians tremble: it seems to be understood that the first move-

ment was from the Republican party, although the Cartists took advantage of it subsequent to the breaking out: for the moment it has been suppressed by the strong hand of military power; Paris is under martial law—the liberty of the Press is suspended—and the French people are now groaning under all that despotism, the fear of which drove them to rebel against their legitimate king, and expelled him from the throne of his ancestors. How long military power can keep down the buoyant and excited character of the French people, it is difficult to say, but that internal quiet should visit the country, is scarcely to be expected. The west and south are in rebellion; and with such an abundance of materials for disturbance, we cannot look for much peace. The cholera is still raging in Ireland; and however mild its form is, when compared with the character it assumed in other countries, it is still awful in its ravages; while untaught by the judgments of the Lord, and unterrified at the baring of his arm, we see insubordination, injustice, and profligacy of all kinds, walking hand in hand with the pestilence, through the land. May the Lord raise up the hearts and voices of his people; may he be entreated for this unhappy country; and while averting or withdrawing the physical evils, may he remove from us, too, the moral disease under which our people are suffering!

and by fixing your hearts in humble repentance and lively hope on that only source of salvation which he pointed out when he said, "Behold the Lamb of God, behold Him who taketh away the sin of the world,"—(John i, 29.) Honor him by listening with respectful docility to those moving admonitions by which he struck terror into the hearts of the wicked, animated them to flee from their evil ways, and "bring forth fruits worthy of penance."—(Luke iii, 8.) Honor him, by keeping now before your eyes, with peculiar attention, that awful warning which he pressed with so much vehemence on his hearers, "Now the axe is laid to the root of the trees; every tree, therefore, that bringeth not forth good fruit, shall be cut down and cast into the fire."—(Luke iii, 9.) Honor him on his festival, by entrusting your petitions for grace and mercy to his hands, and beseeching him to present them for us to Him whom he proclaimed as "mightier than himself, and the latchet of whose shoe he was not worthy to loose."—(Luke iii, 16.) Honor thus the festival of St. John, and you will enter into the views of the church in the institution of it. But do not, I beseech you, by mingling in the unchristian scenes round St. John's Well, make the festival of this great saint a subject of reproach to our religion, or an occasion of ruin to yourselves. Abstain from them, I beseech you, altogether. Take notice that I do not merely caution you to abstain from the guilty excesses of which they afford so many afflicting examples. Those excesses, it is much to be feared, would be followed by their immediate and signal punishment; the cholera, it is to be feared, would soon conduct the unhappy criminal to the bar of judgment. But I caution you against giving, by your presence, the least countenance to scenes in which you should be ashamed to have even the appearance of participating. Should unavoidable business force you to the neighbourhood of them, hurry through it as you would through a spot infected with the plague. Let no idle curiosity tempt you to stop. The curiosity of Lot's wife was fatal to

her; and should your's, though in a less striking manner, find its punishment in a sudden and deadly attack of disease, your last moments would be tortured by the reflection that your misfortune was occasioned by your own obstinate resistance to the admonition of the Holy Ghost, "He that loveth danger shall perish in it."—(Eccles. iii, 27.)

But while I caution the more uninstructed among Roman Catholics, that nothing but dishonour to their religion and misfortune to themselves, could at any time ensue from their obstinate perseverance in keeping up the absurd practice of visiting the place called St. John's Well, and that such a practice would, at this particular moment, be fraught with peculiar danger to their own lives and those of their fellow-citizens; whilst I offer this caution with all the earnestness that the most affectionate solicitude could suggest, let me add one word of admonition to the entire flock, before I finish. Let me entreat them, as they aspire to the bliss of heaven, to profit by that moving exhortation to goodness, which Providence presses upon them, by the alarming continuance of that awful visitation, which still impends, with all its terrors, over us. Let me say to them with St. Peter, "Be ye humbled under the mighty hand of God, that he may exalt you in the time of visitation, casting all your care upon him, for he hath care of you. Be ye sober, and watch,"—(1 Pet. v, 6, 7, 8,) and "denying ungodliness and worldly desires," as another apostle recommends, let it be your future and incessant study to "live soberly, and justly, and godly, in this world, looking for the blessed hope and coming of the glory of the Great God, and our Saviour Jesus Christ; who gave himself up for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works."—(Titus xi, 12, 13, 14.) "May the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus."—(Phil. iv, 7.)

† D. MURRAY.

Mountjoy-square, June 21, 1832.

It is said that the Bishop of London prohibited the performance of sacred music, announced to take place in St. James's Church, Colchester, on the 25th ult.

At the church of St. Nicholas, Worcester, on the afternoon of Sunday the 6th instant, the right of baptism was administered by the Rev. H. J. Lewis, to a young German Jew. It appears that during an illness, while he was in lodgings, he inquired for a book, when a Bible was put into his hands. Before this, he had not an opportunity of seeing the New Testament or the Prophecies. Upon comparing the latter with the former, doubts arose in his mind, and he at length, by intercourse with clergymen of the Church of England, became convinced that Jesus was the Messiah foretold in the Books of the Old Testament. Professing his desire to be admitted into the Christian communion, his wish was complied with.

The Hon. Mr. Spencer, who lately conformed to the Roman Catholic religion, has been very ill at Rome, from the rupture of a blood vessel, owing to debility produced by his great exertions in his new calling, and the fasting enjoined by his church.

The sums received by churchwardens in England and Wales, from Easter 1830 to Easter 1831, was 446,247*l.* 12*s.*; in church rates, 51,910*l.* 1*s.*; from estates, 18,216*l.*; from mortuary or burial fees 14,919*l.* 17*s.*; poor rates, 39,382*l.* 12*s.*; pews and sittings, and from other sources not stated, 66,559*l.* 16*s.*—total, 663,814*l.* 18*s.* Of which was expended, in repairs of churches, &c. 248,125*l.* 16*s.*; organs, bells, &c. 41,710*l.* 15*s.*; books, wine, &c. 46,037*l.* 19*s.*; salaries to clerks, sextons, &c. 126,185*l.* 17*s.*; any other purpose (principally visitation fees and travelling expences) 188,323*l.* 2*s.* Total, 645,888*l.* 9*s.*

The following is an extract of a letter from a Lutheran Clergyman,

formerly resident in London, to the Rev. Dr. Steinkopff, dated Berlin, March 28, 1832.

"On the 19th of March, we held a solemn festival here, for the purpose of offering up our humble thanks to Almighty God for having graciously delivered us from the cholera. The morning was fine, the sun ascended with cheering splendour for the time of the year, in the clear azure sky, and long before the hour of public service, multitudes were seen pressing through the streets to reach the house of prayer, there to join in the general thanksgiving to the Lord. All the churches without a single exception, were crowded to excess; and, at the conclusion, the "Te Deum," &c., was sung in every one by the whole congregation, accompanied by the trombones. The texts appointed to be preached from were Psalm cvii. 17; 22, Psalm cxvi. 1; 8, Jonah xi. 8; 10, John v. 14, from which you may easily gather that the solemn and humiliating characteristic of the festival was not thrown into the back ground. I preached in the afternoon at the hospital, where the cholera had chiefly raged, and all who could any way be present made a point of attending; even patients who were unable to come down stairs had themselves carried into the chapel; and a verse, expressly selected for the occasion from that beautiful hymn beginning

"Out of the deep I cried to thee,
My God, with heart's contrition," &c.

was sung with the liveliest emotions, as was also the Te Deum. Oh, that many happy effects of the distressing period which we have witnessed may be manifested at the last great day! I am grieved, however, to inform you, that we are threatened with a new plague, in the shape of a malignant typhus fever, which has caused greater devastations in Galicia than the cholera itself. May God in his mercy grant that the single chastisement which we have received may lead us seriously to repent and be converted, so that our sins may not compel him to visit us still

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VOL. I.

THE CHOLERA IN PARIS.*

For a considerable time, the cholera had been the subject of conversation, and, about a year since, when this scourge was afflicting Russia, it excited considerable terror in Paris. But the apprehensions, which were the natural consequence of the awful details of its progress, soon gave place to indifference; and the levity, natural to those who see nothing but second causes, again re-assumed its influence. It was remarked with pleasure, that the pestilence sensibly diminished its violence, as it advanced towards the west; it was observed to pass directly from Germany into England, as if it had not dared to touch *la belle France*; and the ravages that marked its presence in London, when compared with the immense population of that city, or with its former violence, seemed to exhibit the last struggle of an expiring power.

Thus the consternation was, at first, overwhelming, when on Wednesday, the 28th of March, it was announced that twelve persons, evidently attacked with Asiatic cholera, had been carried to the Hotel Dieu, and that many had died during that very day after a few hours of intense agony. How did this scourge arrive so suddenly in the midst of us? how did it happen that the towns between London and Paris had been spared? is it that an infected cloud discharged itself directly over Paris, or had the cholera followed the direction of the rivers? All idle questions, questions of mere curiosity, questions truly unanswerable, for every thing in this extraordinary dispensation is mysterious. The seat of the disease is unknown, the cause of it still more so, the remedies are as numerous as the physicians who attend it; but what is but a subject of astonishment and curiosity to the worldling, is, to those who believe in the word of God, a cause of admiring still more the providence of him, "whose ways are not as our ways," of blessing him that, having willed our chastisement, he has himself chosen the instrument. "Let us fall now," said David, "into the hand of the Lord, for his mercies are great, and let us not fall into the hand of man."

* From the Archives du Christianisme.

For some days it was felt at Paris what it was to fall into the hand of man. Reports vague and baseless having circulated among the people, the ignorance of the lower orders attributed to poison, the death of those who had been the victims. Seditious and turbulent meetings took place in different parts of the city, and nothing could satisfy their madness but the death of some of the objects of their fury. Some individuals, whose complete innocence has been since fully established, pointed out, we not why, to the fury of the populace, were savagely murdered. Is it then in a *Christian country*, that such horrors have been witnessed? or is it that our unhappy countrymen have nothing Christian but the name, and that they are the wretched sport of the evil inclinations and unbridled passions of man given up to his own heart's lusts? Assuredly the conduct of the populace of Paris, while exposed to the fury of the Most High, has exhibited a people devoid of fear or hope, without faith, and, therefore, without any principles of rectitude. While some persons surrendered themselves up to the influence of a terror, against which their infidelity gave them no security; thoughtless levity was the ruling characteristic of others; and on Thursday, the day after that on which the existence of cholera in Paris was ascertained for a certainty, all the disgusting follies of the carnival were celebrated in the streets, and on the Boulevards, in the midst of a turbulent excitement, which presented a singular and awful contrast with the sufferings of the unhappy victims of the tremendous scourge that afflicted, or with the mourning of those who wept for the losses they had sustained. Nor was it only among the poor and ignorant classes of society, that serious persons have had to deplore such lamentable excesses. The proprieties of well-regulated society are forgotten when the Gospel has not made its way to the hearts of men, and young persons, members of respectable families, ran through the streets in masked disguise, and confounded with a crowd of the vilest of the community by an equality of abusive and gross expressions. Songs, where impiety disputed the palm with obscenity, have been again and again sung aloud in the streets. The theatres were not closed for a single moment, and expensive entertainments were given through the very city, in which the common necessities of life were wanting to the diseased, both in their own houses, and in the public hospitals. A deplorable confidence had taken possession of those who enjoyed any moderate affluence. "It is," said they, "the calamity of the poor, the scourge of drunkards; excesses alone bring on the disease:" but whatever truth there may be in such remarks, (and there is some,) soon, very soon, the Eternal showed that his chastisement was for all, that the angel of death indifferently strikes the rich and the poor, and that to all this solemn admonition is addressed, to which the worldling remains for ever deaf. "Thou fool, this night thy soul shall be required of thee; then whose shall all those things be which thou hast provided?"

Afterwards a visible change took place in these respects. The people began to feel the necessity of looking more seriously at these things, and the abundant contributions that began to pour in, on all sides, proved the interest that each was taking in the scourge that smote all around them. Let us hope that some of the contributions were given in a true spirit of Christian charity, but let us remind, as is our duty, let us remind those who believe that benevolence is charity, and those who, still more blind, think to atone, by the sacrifice of a part of their superfluities, for the guilt of their former sins, let us remind them that the Word of God declares, that we may give all our goods to feed the poor, and yet be devoid of charity, and that without charity we are but "as sounding brass, or as a tinkling cymbal."

It is important to point out particularly, now that the public press has become the echo of the public feeling, the manner in which our political journals have spoken of this chastisement from the hands of Providence. Week after week, they have been filled with facts or speculations about the cholera, and the name of God has never been uttered by one of them! Has the French nation sunk into virtual atheism, or has religion been so confounded with what has been but its appearance, that we are afraid of being exposed to derision, if we acknowledge the being of a God, and the intervention of Providence in the good and the evil of life! Alas, if we may indeed hope all things from the mercy of a God of compassion, toward a people whom in his goodness he afflicts, must we not also recognise the justice of the chastisements of the Most High toward a nation which, in the very moment when the arm of the Lord is raised in his wrath to strike her, fears not to brave that wrath, and openly to violate the commandments of his word!*

With this melancholy picture of unregenerate man in the midst of a public calamity, with this combat of the passions and the weaknesses that dispute the empire of the heart, we would wish to contrast the conduct of the Christians of the capital during those days of mourning and of suffering, not to make a parade of their feelings or their acts, (they knew that they have received every thing, and that they have therefore nothing whereof to glory) but in order to show the world that the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But those who know not the faith in Christ, cannot comprehend them, and would see nothing but pride, where the children of God have only a desire to give him glory. We shall then observe a strict silence, for fear of drawing on the Gospel, accusations so general and so false, and we will leave it to those who may have been witnesses of the active charity of Christians, the task of determining the difference between that charity and what the world calls by that name.

* The representatives of the nation held their assembly on Sunday, the 8th of April, as if it had been an ordinary week day!

We cannot, however, avoid remarking, to the glory of the Spirit of God, the manner in which the visitations of a God of mercy have been received by the disciples of the Redeemer.

On the first appearance of the malady, it was towards him "from whom proceed the evil and the good," that they raised their eyes; it is his word that was made their rule of conduct; private meetings for prayer have been held in many families, and public devotional meetings assemble in the church twice a week, to humble themselves under the rod of the Most High, to implore his mercy, and to beseech him, above all, to bless the solemn and awful warning he has been pleased to send, to the advancement of his spiritual kingdom. Christians never experience either stupid indifference or hopeless terrors. They are humbled, it is true, under the hand of God; they feel and they acknowledge their misery and their weakness—but it is to invoke in their distress him who never abandons them who put their trust in him—and his strength is accomplished in their weakness. They know him on whom they have believed; they trust that their feet are on the rock of ages; and while the world is agitated around, they remain in perfect peace.

Nor have they neglected the spiritual state of their fellow-creatures: they have distributed religious tracts in great numbers—particularly a placard containing, besides the medical instructions suitable to the disease, a simple and clear appeal to the word of God: above twenty thousand copies of this placard have been sold or given away: copies, too, of the Decalogue, have been put up in every part of the city: may that awful voice of God, which requires no human commentary, be heard and felt in many, many hearts! Protected by the civil authorities, which have granted to many among them free admission into the hospitals, to carry to the diseased the consolations of religion, Christians have been found anxious to go and announce the word of life; and perhaps, by the divine blessing, to induce many of their perishing fellow creatures to raise their hearts and hopes towards him who gives life to the world. If we mention this circumstance, it is to have the opportunity of manifesting the delusive nature of every other ground of hope than that of free and gratuitous salvation. Oh, ye, who not satisfied with the perfect righteousness of Christ, believe that man can merit what his sins have a hundred times demonstrated him to be unworthy of, tell us what words, what consolations ye would address to that unconverted soul which, in a few short moments, is about to appear before the tribunal of its judge! would ye then speak of man's righteousness? the conscience of the trembling individual will convict you of falsehood, and exclaim, "there is no man who liveth and sinneth not:"—would you engage him to a change of life? Alas, what change can he hope to manifest whose strength diminishes even while you gaze, and whose weakness has been proved by the whole of a mis-spent life? Will you enlarge on the mercy of God, and the consideration he will

have for the weakness of fallen nature? Yes, this is your only resource; yet on what foundation does it rest, when the word of God, eternal and infallible, shows us every where a God holy and just, "whose eyes are too pure to behold evil," and who pronounces his tremendous curse on all "who do not observe ALL the things that are written in the Book of the Law to do them." No, there remains not, there cannot remain any hope for the sinner, so long as he looks to himself, and to his own strength; he could but bow before the just condemnation of God, if that God himself "had not come to seek and to save that which was lost." "Wretched man that I am," exclaimed the sinner, when first he saw his misery, "who can deliver me from the body of this death?" Give glory to God, who "has given to us the victory through our Lord Jesus Christ," replied the faithful disciple. Short as his interval may be, and few as his fleeting moments, they may suffice to bring to his understanding and his heart the counsel of God—the goodness of a Saviour smitten for our offences. Yes, the dying sinner, whose body is already a very prey to death, may raise an eye of faith and of hope to the cross of the Saviour; he may ask the Spirit of God, and the Spirit of God may make him comprehend, that as "Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

The Most High has made his voice to be heard among us; let us not remain deaf to the admonition: let all the disciples of his Son redouble their zeal and their prayers. The Apostle directs that they should be offered "for all men." Let us pray that if it be His will, the awful scourge may be removed from us: let us pray for the sick and the afflicted: let us pray for the grace of submission to the good pleasure of our God: let us pray for the nations who have suffered under this visitation: let us pray for those who are threatened: let us pray that the people among whom we are placed, may comprehend why the Lord chastises us: let us pray, O let us pray above all, that this fresh manifestation of the Lord may serve with so many other, to advance the kingdom of God on the earth, and to hasten the time when every tongue will confess the name of the Lord Jesus.—Even so, come quickly, Lord Jesus. Amen.

. We have presented the preceding article to our readers, as extracted from the April number of the *Archives du Christianisme*. It has appeared to us as well fitted to produce serious thoughts in the minds of our readers; and while it presents the awful case of a profligate and irreligious, and therefore a demoralized population, to exhibit how the visitation of God's hand should be met by his people. It is true that we have not had our streets stained with blood, nor have we had to mourn over any victims to the ignorance and ferocity of our lower classes; but how has this manifestation of the wrath of God been received among us? and when we read of the indifference, the folly, the levity, and the hard-heartedness

of our Gallican neighbours, have we any reason to think that more serious thoughts have been produced among us? The melancholy prevalence, nay increase of intoxication, the degrading superstitions that mark our lower orders, present not a more melancholy subject of contemplation than the carelessness and dissipation that characterises the upper ranks; while blasphemy is heard in our senate, and as if in contempt of any better feeling, and open imitation of French irreligion, our ministers select the Sabbath day as the one fitted best for public deliberations! It was indeed a cause of deep and serious regret, that while the civil authorities could check and prevent the superstitious and drunken revelry of the lower orders on St. John's day, the upper ranks had free permission to congregate and enjoy their festivity, sanctioned by the highest authorities in the country; festivity in the midst of groans, and lamentations, and itself productive of the very disease* it sought to forget. To one other circumstance would we advert. The immunity enjoyed for some time by the rich, tended to lull them in a treacherous and dangerous security, and the equalizing violence of the return of the visitation, which knocks alike at the door of poor and rich, is an awful intimation of the admonitory nature of the visitation.—It tells us that the pestilence is from God, that no rank, or age, or strength is free from its virulence, that the only refuge for all is in God, the only wall and bulwark is his salvation. May it have the effect of exciting a more ardent spirit of prayer and devotedness, may God's people meeting together raise their voices to the throne of grace for their country, their friends, themselves; and if this be the result—if while the Lord's judgments are the instructors, "the people learn righteousness," then has the pestilence performed the Lord's work, a work of glory!

Religious and Miscellaneous Communications.

THE ADVANTAGES OF SCIENCE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The following address was intended to be delivered at the formation, by a few friends, of a little scientific society, for their mutual improvement. It was suggested to me, that if it were inserted in the *Christian Examiner*, it might probably be useful in stirring up the minds of some of your readers to adopt

* We believe there is no doubt that the Regatta has contributed indirectly to the fearful increase of Cholera.

a similar plan, especially in country towns and villages. Should you be of the same opinion, you will oblige me by giving it a place in your valuable journal.

I am, Sir, yours very respectfully, J. G.

In our present undertaking we do not come forward as teachers but as students. We wish merely to lay before a few friends, from week to week, the result of our own enquiries on important scientific subjects, deeming them profitable materials for thought and for conversation, which we trust will prove interesting and instructive.

The advantages to be derived from little institutions, like that which we now attempt to originate, though feeble in their beginnings and contracted in the sphere of their operations, will be found greater than some persons would be likely to anticipate. We think that the internal peace, the prosperity, the widely-diffused intelligence and literary glory of Scotland are in no small degree owing to the existence of scientific institutions open to the people generally, and the spread of sound information consequent thereon.

The Irish are doubtless a reading and an intellectual people. But the national mind has hitherto been occupied by subjects most unfriendly to the progress of knowledge and the real happiness of man. Religious polemics, conducted in a spirit of angry recrimination, and fierce political contentions have distracted the minds, inflamed the passions, and embittered the spirits of our people. While professing anxiety for the peace and prosperity of their native land, the opposing factions seemed emulous to sink her deeper in wretchedness. Her own children have rushed upon one another "more fierce than evening wolves," as if panting for mutual extermination. Scared by the din of such unnatural warfare among the elements of social life, literature abandons our shores, and seeks a more peaceful resting place. Nor, while such a melancholy state of things prevails, will the arts and sciences ever be successfully cultivated. The spirit of *partyism* is a hateful spirit, and is most disastrous to any country in which it is so generally manifested as in Ireland. It turns even the charity of religion into misanthropy, and converts the charter of salvation—the annunciation of peace and good will among men—into a commission from heaven to destroy human life. It is violently intolerant of truth, if found among opponents, delighting only in the poisonous aliment which stimulates its own rabid propensities.

Now the facility with which the minds of our countrymen have been influenced by false and exaggerated statements is chiefly owing to the character of their education—if, indeed, that may properly be called education which consists in a mere smattering of knowledge—and that not the most useful. Even where something like a regular education is received, instruction is too often communicated in such a way that the student after

all his expenditure of time and money, finds himself possessed only of a confused mass of names and technicalities. His memory is surcharged with *sounds*, but his understanding has not been brought to think and reason about *things*. He has not therefore a relish for useful knowledge. Newspapers, pamphlets, poetry, novels, and a variety of light ephemeral productions, occupy most unprofitably the time devoted to reading. He receives no solid, abiding information. His mind, instead of being disciplined and strengthened, is softened and corrupted. Like the fugitive impressions of a speedily-forgotten dream, or like the passage of waterfowl in the shallows, such reading seldom leaves any traces behind, except the filth which it has stirred up.

There is, as the natural result, a want of information on practical subjects, an unfixeness of the mind, an incapability for diligent and persevering application to study, which unfits the individual for *business*. Hence it is that situations in this country, requiring tact, and prudence, and steadiness, and practical knowledge, are, for the most, part filled by persons from England and Scotland. This is the case in the political, and still more, perhaps, in the religious world, to an extent that amounts to gross injustice to Ireland. Not indeed that Irishmen are deficient in talent. Thank God, nature has been bountiful to us in many things, and among the rest has not been sparing of mental endowments. But we have done little for ourselves, and still less has been done for us by others. We want *training*. We want that severe discipline of the mind necessary to render talent available for any useful purpose. How often has it been coldly said of a young Irishman, possessing an unblemished character and a heart tremulous with all the keen sensibility and high wrought feeling of genius, "we would gladly assist him, but he is fit for nothing!"

But it is not the people of Ireland that are exclusively to blame in this matter. The mind of the country is still, we may say, in its nonage. It has not been drawn out and fostered by literary institutions available to the people generally, and scattering among them far and wide their beneficent and regenerating influences. The young Roman Catholic, thirsting ardently for knowledge, (and never were a people born with stronger impulses to its acquisition) looks around him for encouragement, and can discover none, except such as it would not be honorable, in his own estimation, to receive. On this score we may well complain of our rulers. This, however, is not the time nor the place to make allusion to political themes, nor is it our desire to do so. Rather let us indulge the hope that better days are about to dawn on our country, and that the time is rapidly coming when her children shall no longer be insulted, for their mental incompetency, by self-sufficient and supercilious strangers, who profit by, and would perpetuate, our deficiencies, and whose vaunted superiority (if it at all exist) they owe to institutions in the sis-

ter countries which have been most unjustly withheld from Ireland. I have said that the Irish mind is in its nonage; but it is a youthful Hercules. It has exhibited instances of precocious power which the full-grown intellect of other countries has never been able to surpass. But what may we expect from it when it has grown to maturity, and stands forth fully developed in all its masculine proportions?

These preliminary remarks have gone to a length, I fear, greatly disproportioned to the body of my essay. But in connexion with this subject, the case of our unhappy country presses painfully upon the attention; and if the latent powers of a single Irishman be awakened, and brought into play by what has been said, it will not prove foreign to our object, nor ought it to be considered a waste of time. In lecturing and conversing upon some of the physical sciences, such as chemistry, mechanics, astronomy, botany, &c. it will be our object to divest truth of her learned dress and her technical drapery, and to lead her forth in her own beautiful simplicity.

Time will not permit me to do more than merely glance at some of the more prominent and obvious advantages of science. It may be divided into three great branches, with reference to its several objects, namely, the *intellectual*, the *mathematical*, and the *physical*.

1. THE PHILOSOPHY OF MIND remained for many centuries buried in the miserable jargon of the schools, and was scarcely worthy of the name of science, until the illustrious Locke cleared away the rubbish, and laid the foundation of a noble structure. But he admitted an important error into his system. The doctrine of *ideas*, handed down from Aristotle, and divested of its grossness and absurdity by the great philosophical reformer, Des Cartes, was adopted by Locke without any essential modification. This doctrine taught that we can know nothing of *matter*, or of things external, but from their ideal pictures or resemblances in the mind, and that it is not the real sun, moon, or earth, &c. but their images that are the objects of perception.

Never for a moment doubting the truth of this theory concerning ideas, Berkeley, the celebrated bishop of Cloyne, deduced from it by irrefragable arguments the non-existence of a *material world*. He maintained very justly that there is nothing like an idea in the mind but a similar idea in another mind, and that we cannot infer the existence of anything external from its supposed resemblance in our minds. This most acute reasoner laboured hard to persuade his readers that the table at which he sat, the paper on which he wrote, the food which we eat, the fire which warmed him, the great globe which we inherit, and the stupenduous orbs that roll in their tracks of light through boundless space, are nothing but phantasms, mere beings of the imagination!

By a legitimate train of reasoning, and as an inevitable conclusion from the same premises, the more daring sceptic, Hume,

rushed to a conclusion from which the good bishop would have shrunk appalled,—that there is neither body nor spirit; that the soul is only a chain of ideas and impressions, that the worlds of mind and of matter consist only of a number of fast-fleeting visions as unreal as the creatures of a dream!

Thus was intellectual philosophy the sport of common sense, disowned and cast off by religion as a deadly enemy, and adopted by infidelity as the priestess of her dark and foul orgies, until Dr. Reid demonstrated that the whole system which gave birth, as its legitimate offspring, to a brood so monstrous, was built upon an unproved hypothesis, from age to age unaccountably assumed without an attempt at examination. Then followed Dugald Stewart and others, by whose labours the study of this science has been rendered most interesting and profitable.

By a strange perversity of the human mind, men in the pursuit of knowledge are disposed to begin where they should have ended; to take up some darling hypothesis, which shall serve as a key to all mysteries. But the noble declaration of Newton is ever the language of true science, "*hypotheses non fingo*." It is by accurately noting what is within us, and about us, and following out every fact and discovery as far as it will lead us, and no farther, that we can make any real advances in knowledge. This only rational method was unhappily overlooked by the philosophers of the world for centuries, and hence it was that the greatest intellects were enslaved by systems whose absurdity shocks the common sense, even of the vulgar. The *inductive* system, to which we are indebted for the wonders of physical science, is now successfully adopted in the investigation of mind.

This science teaches man to know *himself*; and no knowledge can be more important. It teaches him, in the language of Locke, to turn the mind's view inward, to observe its own powers and operations. If the poet spoke truly when he said, "*the proper study of mankind is man*," it cannot be an unprofitable occupation to make ourselves acquainted with the powers, the passions, the affections, and the frailties of our fellow-beings. We shall thereby be enabled to think more correctly of ourselves and others; to reason less fallaciously on moral subjects; to guard against religious and other delusions of the imagination; and to obtain an ascendancy over the minds of those among whom we move, which the novice in the knowledge of human nature can never acquire. As these studies are pursued most successfully under a well-regulated and virtuous state of the moral feelings, so are they themselves in some degree at least conservative of virtue. If they do not assist effectually to control and subdue the more grovelling propensities of our nature, they tend, even where Grace is absent, to draw out the affections towards ennobling and purifying objects, and to foster in the mind a distaste for the mere pleasures of sense.

2. The MATHEMATICS are occupied about *number* and *quantity*.

They are a system of pure abstract, independent truths. Although constantly employed in the calculation and measurement of matter, they have no dependence upon it whatever. The propositions that two and two make four, that the three angles of a triangle are equal to two right angles, that the area of one circle is to that of another, as the squares of their diameters, would be necessarily and absolutely true though there were no matter in existence.

It is unnecessary for me to dwell on the importance of mathematical science. It seems indeed to be generally felt, and, in this country especially, mathematics are studied far more than any other departments of science. Volumes might be filled in detailing the benefits conferred by them on commerce, manufactures, husbandry, architecture, and all the arts of civilized life.

But it is not merely for their public utility that they ought to be studied. Their assiduous cultivation is productive of real advantage to every one that engages in it. It communicates a masculine tone and energy to the mind, and induces a habit of cogent and lucid reasoning, the value of which is every day felt in common life. They are besides the ever present and ever valuable, often indeed indispensable, handmaids of the other sciences and arts, so that eminence is not to be attained in the latter without a knowledge of the former.

3. But we come now to speak of NATURAL PHILOSOPHY or PHYSICS. This science relates to matter, under all its changes and modifications, in all the variety of its influences, its motions, its attractions, and its repulsions, as compounded or decomposed, as inanimate or invested with the attributes of life. It comprehends many subordinate branches, such as astronomy, chemistry, mechanics, geology, botany, zoology, pneumatics, hydrostatics, &c. &c. Lord Bacon taught the world how to study these sciences, and exhibited in theory that system of modest, patient, persevering and cautious induction of particulars from carefully ascertained facts, which the immortal Newton was the first to reduce to practice. By this means his genius was enabled to unfold the component principles of light, to scale the heights of heaven, and describe the true mechanism of the universe.

It is a pity these sciences should be so much neglected, when we consider the pleasures and advantages that flow from their cultivation. Indeed the "words of learned length," in which they have been usually clothed, deter many from the attempt to master their details. But we should not be affected by the forbidding aspect which they are thus made to assume; it is not their natural expression. Look closer, and you will find them exceedingly attractive. You will discover in them inexhaustible sources of enjoyment; an enjoyment which will not draw after it the pangs of remorse.

It is to natural philosophy that man, originally weak, is indebted for his extraordinary power over the brute creation, and the elements of nature, and for all the magnificent works with which he has ornamented the globe on which he treads. She

smiles in the elegance and splendour of the city, and frowns and roars with terrific power on the blood-stained battle-field. With unerring step she walks in triumph across the pathless and fathomless ocean, and soaring aloft among the planetary orbs, she traverses the amazing magnitude of their circuits, measures their motions, and traces them in their trackless flight through unbounded space, telling of solar systems innumerable rolling far, far away, under the immediate eye of an omnipresent God, revealing wonders, and uttering revelations that overwhelm the mind of man with inexpressible amazement!

Do you not wish to understand what is above you, and around you, and beneath your feet; the interesting phenomena that are occurring every day before your eyes? These studies will open up delightful prospects wherever you turn. At every step in his solitary walks the student of nature will start up an agreeable companion, with which he may hold sweet converse.

"The meanest flowret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening Paradise."

Have you never felt pained with a sense of your own ignorance, when such a person dwelt with delight on the wonders of nature and art? When he talked of the heavens, the air, the light, steam, the mechanical powers; when he pointed to mineral, a flower, a plant, a tree, an insect, or an animal, unfolding the laws, and discussing the properties of each? In your own garden have you not felt yourself in a "terra incognita?" The flowers that open their little petals, and smile and blush at your feet, and the insects that disport themselves among their silken folds, have each a story full of interest and delight to one whose ears are open to understand it. To him every object is eloquent, and every sound harmonious, in proclaiming the power, the wisdom, and the beneficence of the infinitely blessed BEING that formed and pervades the whole.

Let it not be stated as an objection to these studies that they are unfriendly to revealed religion. If this fact were admitted, it would be a severe charge against Christianity. But it is a mistake. The memorable language of Bacon is strictly just: "A little philosophy will make a man an atheist, but a great deal will make him a Christian." Let no man think of exalting the word of God at the expense of his works, nor set the one in hostile array against the other. The advocate of ignorance is an enemy to revelation. The religious teacher who would erect a barrier to check the current of human knowledge, is but digging a pit for his own destruction. That current will flow on, and expand and gather strength every day. Let the Church bestir herself, weigh anchor, spread forth her sails, and lift up her banner on its bosom; otherwise bereft of her beautiful gear, and deserted by her creed, she must inevitably founder.

ON AN IRISH DICTIONARY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There is by general consent a toleration given to a man, for a moderate enthusiasm upon some one subject. He is allowed to ride his hobby, and even if others will not mount it with him, yet, because it is his hobby, they will not quarrel with him; now the vernacular instruction of my native countrymen is a subject upon which I have fallen into an enthusiasm, which none I believe will consider to have been immoderate, because it was my hobby, but which I seriously think to have been made less warm than the importance of the subject demands.

I feel much regard for you Mr. Editor, and have a very great interest in the success of your work. I think in the present state of Ireland, it is of the utmost importance that there should be a well conducted Periodical, through the medium of which important information can be communicated to those interested on the subject of our common religion, and an interchange of sentiment be carried on amongst those who are informed upon this vital question. But perhaps I am particularly disposed to think favourably of you and your labours, on account of the uncompromising and bold stand you have always made on the subject of the vernacular instruction of the Irish natives.

I feel assured that your zeal in this cause, will at once secure to me the privilege of making known to your readers, and through them to such of the public as shall be interested in it, a fact of some importance connected with vernacular instruction, that is, that if the Lord permit, there will be shortly published a reprint of O'Brien's Irish Dictionary. My enthusiasm has led me to undertake the risk of the republication, and the labour of superintending the work in its progress through the press.

I feel some apology is due on my part for undertaking an office for which I must be so little qualified, as that of an editor of an Irish Dictionary. I feel likewise that I am bound to give some reasons why I have selected O'Brien's Dictionary as that which I venture to submit to the public. I should not have taken this office upon myself if I could have met any person zealous for education, through the medium of the Irish language, who was better qualified than myself. There are very few persons zealous for scriptural education, through the medium of the Irish language, who are well acquainted with the vernacular tongue, and I found none of those few sufficiently disengaged and zealous to undertake the labour. I have been assisted in the correction of the Irish words by a very intelligent and trust-worthy man, a Sergeant of Police, who is a very good Irish and English scholar, who was not unwilling to take directions to secure uniformity in the spelling and accents of the Irish words, and almost every line has been revised both by him and myself, and no change has been made either on the orthography or accentuation,

without our having an authority from the Irish Bible, or some other Irish printed book.

It may be a further apology for one, not originally acquainted with the language, undertaking such an office, to remark that the Irish language has been very little indebted for cultivation to natives, originally acquainted with the language. Those works which have contributed most to furnish a standard for the language, or to facilitate its study, have come from the labour of comparative strangers. I need but mention the name of Valancey, who, though an Englishman, has done more to promote Irish literature, than all the native Irish put together. But in connection with an Irish Dictionary, I am particularly called on to mention the name of Edward Shuyd, a learned Welshman, to whom we are indebted for the first Irish English Dictionary that ever issued from the press. How far we are indebted to him for the dictionary about to be re-printed, will appear in the sequel.

Mr. Shuyd was a very eminent linguist, and engaged deeply in researches into the ancient languages of Great Britain; for the furtherance of which, he set himself to learn the Irish language. I shall let him speak for himself, as may be seen in the preface to the Irish Dictionary, published in his *Archæologia Hibernica*, a translation of which is to be found at the end of Nicholson's Irish library.

"It is but reasonable that I here make an apology for undertaking to write and publish a dictionary of a different language from my native tongue, and which I did not learn by ear from any person whose native language it was.

"Some Welsh and English gentlemen laid their commands on me, to write something beyond what has hitherto been published, concerning the original antiquity of the British nation; and in regard, that the old and ancient languages are the keys that open the way to the knowledge of antiquity, I found it the more necessary to make myself as much master as possible of all the old obsolete words of my own native language; for it was generally owned, and taken for granted, (whether true or false,) that the British was the first and most ancient language in Great Britain.

"As soon as I had made, by the help of a certain parchment manuscript, a tolerable progress in the old British language, I found my knowledge therein not only imperfect and defective, as to the meaning and signification of the old names of personal places, but also, that there were many more words in the old statutes, histories, and poems, whose signification still seemed very dubious and obscure, notwithstanding the great benefit and advantage we have from the Welsh and Latin dictionary, completed by the very learned and ingenious Dr. J. Davies, and printed at London, A. D. 1632.

"This difficulty naturally led me to conjecture, that a little skill in the Irish words would be very useful to me in explaining those ancient British words; and therefore I applied myself to read the Irish Bible, and the chronological history of Ireland, written by

the learned antiquary, Dr. J. Keating, with a few modern books that occasionally fell into my hands; and being persuaded that making a collection of the words would very much assist my memory, I therefore at first made a dictionary for my own particular use, which afterwards swelled to the bulk you may see it in the following impression.

"As concerning those words which are not distinguished with a letter, or any other mark, I collected them for the most part out of divers Irish books; but more particularly from the old Testament, translated into Irish by the Friar, King, at the expense of Dr. William Bedell, Bishop of Kilmore, and from Dr. William O'Donel, Archbishop of Tuam, his translation of the New Testament."

From this account of Mr. Shuyd's Dictionary it appears that the Irish Bible of Daniel and Bedel formed a principal foundation of his work, and it would, therefore, be itself likely to be very useful to those engaged in the study of the Irish Scriptures. But O'Brien availed himself largely of Shuyd's labours, and by so doing made his book a repository of the words found in the Irish Bible.

I shall show this by a short quotation from O'Brien's preface, page 40. "Now remains that I should give a particular account of the sources and authorities from which the following Irish Dictionary hath been derived and composed which consist not only in different vocabularies, but also in a good number of the best and most ancient Irish manuscripts now extant, as is mentioned in the title-page. The chief vocabularies which are inserted in this Dictionary are those of Shuyd, Plunkett, and Clery, with others of anonymous authors, besides particular collections of words taken out of different old writings, by persons of the best skill in the Irish language, with whom I kept a correspondence of letters for that purpose for several years," &c., &c.

We see here that whilst the principal source from whence Shuyd derived his words was the Bible, the principal source whence O'Brien derived his was Shuyd. We have then, in fact, in O'Brien's Dictionary a work particularly suited for the study of the Irish Bible, in which reference is often made to chapter and verse. This circumstance had great weight with me in selecting this work for republication. In reading parts of the Irish Bible myself, I have made use of both O'Brien's and O'Reilly's Dictionaries, and have no hesitation in saying that I found O'Brien's, though the smallest, far the most satisfactory of the two, from his frequently inserting Scripture phrases and references. Whilst then O'Brien's Dictionary has this recommendation to the student of Scripture, it recommends itself from many causes to the native Irish reader. O'Brien was a thorough Irishman, a Roman Catholic Bishop of Cloyne; he has inserted in his book much of Irish families and geography, that will make it very interesting to those of Irish blood, and will.

no doubt, give the book much popularity, and increase its circulation.

It will be a great recommendation to this book that it will be sold at nearly one-third of the price of O'Reilly's, which was so expensive as to preclude the possibility of general circulation. O'Brien's Dictionary was printed throughout in the Roman character, and Irish, English, Hebrew, Greek, and Latin words were also written in the English letter. In this edition each language shall have its appropriate character. In order to render the work popular among the Irish, this change was necessary with regard to the Irish words; and every scholar will feel the propriety of the change in the Hebrew and Greek words. In the course of my reading some parts of the New Testament, I have discovered a few words omitted in O'Brien's book, and friends have communicated a few others detected in other parts of the Bible. These words I have inserted, taking care in every instance to state the authority on which the word has been introduced by a reference to the book, chapter, and verse of the Bible in which it is to be found.

Upon the whole, I trust that this republication will tend to facilitate an acquaintance with the Scripture in the Irish language, and promote intellectual and spiritual culture amongst the millions speaking the vernacular tongue. Of the importance of this branch of education in Ireland I get an increased conviction every day I live. Ireland must continue an ignorant and debased country, until education is as freely admitted to the Irish speaking part of the population, through the medium of their own language, as it is to the English speaking part, through the medium of theirs. I feel assured of this, that if ever a time shall come when all the inhabitants of Ireland shall speak and understand English, it will be the result of the extension, and not the restraint, of education through the medium of Irish. I request that you will give this notice of O'Brien's Dictionary, the benefit of the wide circulation of your Magazine, and remain your constant reader, and sincere friend,

ROBERT DALY.

Powercourt Glebe, July 6, 1832.

R. D. AND THE BIBLE SOCIETY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—In an able article in your Magazine for last month, I was concerned to read a note in which the writer, desirous to show that some of the Seceders from the Bible Society are actuated from motives different from what they have avowed, has introduced the name of Captain Gordon "as a man that loved war, that liked to be engaged in a contest when a contest was going on," and in consequence "was allowed to fire the first shot."

I am sorry your respected correspondent has thought proper to arraign the motives of one who has given no reason to suspect his sincerity, and whose bold and uncompromising defence of Protestant principles justly entitles him to the admiration and gratitude of every friend of truth.—But if R. D. thought he was justified in thus animadverting on the conduct of Captain Gordon, where (let me respectfully ask you) was the necessity for *your* giving publicity to this animadversion? might not this part of your correspondent's communication have been omitted—can it answer any good purpose, especially in times like the present, to hold up to public reprobation for what at the worst can only be stiled an error in judgment—the man who never fails to bear a fearless testimony to truth, and whose energy in its behalf has earned for him the hatred of all who hate the truth? Surely a difference of opinion on the subject of the Bible Society ought not to separate those who are agreed in every thing else. A person may dislike the constitution of that society, as associating in outward communion the children of God and the avowed children of Belial, and as totally omitting prayer for the divine blessing on its proceedings, and yet not forfeit the title of a real Christian believer. Believe me these remarks are made more in sorrow than in anger—"the Christian Observer" has long since hoisted the colours of a spurious liberality—but better things were and are expected of the Examiner—its friends and admirers I trust are on the increase, and shall it be said that it is giving way to party feeling, and blasting those anticipations in its favor so justly excited? This is not the time, I repeat it, to animadvert with severity upon the trifling errors of brethren. When we find the legions of darkness strengthened by the accession of *evangelical disasters*, the contest assumes a character of new and awful malignity, and oh may we enter into it with truly Christian feelings!

I remain, Sir, your humble servant,

MINIMUS.

ON THE APPROACHING ELECTIONS IN IRELAND.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Allow me to call the attention of your clerical readers to a subject which appears to many as well as to myself, worthy of serious consideration. The elections in Ireland have of late, in many cases, been productive of riot, profligacy, and personal insult, revolting to every man who values character, or peace, or good order. The Clergy who have presented themselves at the hustings on these occasions, have, in several instances, been treated with the utmost possible disrespect, while they have completely thrown away their influence by voting against each other for opposing candidates, some of whom entertained principles entirely

subversive of the Church of England, and of genuine liberty. The only object obtained by their votes has been to show their attachment to some friend or relative, irrespective of principle or consistency; which is by no means a sufficient reason for voting at a contested election. We have now arrived at a crisis when, if a minister of Christ appear in public to express political feelings, it ought to be to support measures likely to ensure the stability of our religious institutions, and the dignity of the throne. There ought to be a oneness of sentiment, and a unity of action. As a general principle, it would be far better for the clergy to abstain altogether from voting, and keep at a distance from an arena in which the worst passions of men are brought into frightful conflict: but as events may take place which would render the expression of political opinions not only expedient but necessary, I would then recommend them to throw all their weight into the same scale, and to remember that union is strength. In some counties their united influence, if directed to one object, might, upon various occasions, effectually turn the scale, and be the means of excluding from Parliament a radical or an infidel. It is high time for Protestants to be true to themselves, and to present in every possible way, a firm front to the determined enemies of religion and social order, and for the lovers of truth to let the potsherds of the earth strive together, unopposed and unheeded. They have a kingdom which cannot be moved; rights of which they can never be deprived. Their present possession and their future inheritance is peace.

BEDELL.

THE HARVEST TRULY IS PLENTEOUS, BUT THE
LABOURERS ARE FEW.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There has, perhaps, never been a time when so much was said about reforming the Church, and of the necessity of increased attention and exertion in the ministers of every denomination of Christians, and from whatever source their income may be derived.

How many remark that the harvest is plenteous, but the labourers few? and that of those who belong to the class of labourers in the harvest, there are so very few “who do the work of an evangelist, and make a full proof of their ministry?” How many express a desire that the case were otherwise, that God would send forth labourers into his harvest in greater numbers, and that every one of them should be devoted to his ministry? If those who make this remark and express this desire were indeed zealous for the glory of their God, and were indeed moved with compassion for the multitudes because they faint, and are scattered as sheep having no shepherd; then their

desire of an improvement in the state of the Church would not be "the desire of the slothful whose hands refuse to labour." If those who remark the necessity of more labourers in the harvest, had the same mind in them which was also in Christ Jesus, there would soon be abundance of pastors for the flock; but "if they have not the Spirit of Christ," they need not pretend to such zeal and anxiety about his glory and his Church, "for they are none of his." Rom. viii. 9.

Is it too much to say, of the many who profess a desire to see an increase of the number, and of the zeal and activity of the pastors, that if they sought in the right and Christian spirit their prayer would speedily be answered? Is it doubtful whence labourers could be provided, or how they could be provided for, in such numbers? Surely God hath not commanded that the Gospel should be preached to every creature, and yet neglected to provide preachers and a provision for their support. It is true that the pastors of the Christian flock ought to be men who have given themselves to study, to prayer, to searching the Scriptures, so as not only to satisfy their own minds, but to be very ready to point out the truth and the proof thereof to others also, and to be able to answer and to satisfy the various inquiries which any of their flock might make concerning the Way, the Truth, and the Life. The education necessary for such a ministry is necessarily expensive, and requires such time as generally to prevent the student from earning his own support while preparing himself for the discharge of his duties to his God and to his flock. And when the pastor has entered upon his work, he must give himself wholly to it; indeed he will find more to be done in the line of his pastoral duty than he ever can sufficiently perform. Such devotedness to learning, and to teaching, requires a considerable, and a continual command of a certain degree of wealth, which, it may be said, can never be procured in sufficient abundance to supply an adequate ministry for the wants of the people. Or, it may be said, that the people do not stand in need of so very numerous a body of pastors. Consider, however, that the great mass of people must labour for their livelihood, and, therefore, cannot devote so much time to study, as would be necessary for acquiring such a knowledge of God and of Christ our Lord as is desirable or rather essential for the increase of grace and peace in the Church. But when the truths of Scripture are preached by a faithful minister, skilled in the knowledge of the word and doctrine, it does not require more time than is consistent with the necessary occupations of the people, to "search the Scriptures whether these things are so," especially when aided by the frequent references to Scripture in the public preaching, and the occasional private assistance of the preacher. Therefore God hath appointed pastors and teachers who must not only be "faithful men," but "able to teach others also," in order that while his people are diligent and industrious in that station in which God hath placed them, they may learn to

know and serve their God and Saviour; and it is very evident that these pastors and teachers must be supported in general by other means than their own manual labour.

An objection may seem to exist that it would be too great a tax upon the people, already burdened with many charges, if they were required to support a sufficient body of ministers to attend to their spiritual wants. For, to make the supply sufficient, the number must be very considerable. Any zealous man who has had the pastoral care of a thousand souls, knows, and will bear witness, how far he was from having too little to do. The duty of seeking the stray sheep of such a flock, bringing them back to the fold; and constantly feeding, caring for, and comforting, the whole flock requires the most persevering and continual devotedness of person, talents, and time.

To supply one constantly-acting pastor to every thousand souls, would require more than one appointed to such number, for allowance must be made for necessary or reasonable absence from duty, therefore some more than the exact number would be requisite in order to ensure the constant duty of the full number, (not that one to a thousand is asserted to be the exact proportion to be desired.) The question which at once suggests itself is, "How is such an army of ministers to be supported?" Is not the very idea of such an increase likely to be met with the assertion, that if it were effected, the people must be utterly ruined? If there really are insurmountable obstacles to the existence of a body of pastors and teachers so numerous, and so taken up with their ministry, it would follow either that it was not requisite that they should be so numerous, or that they need not be wholly devoted to their office, for surely God has not made these things at once necessary and impossible. But where shall these objections find a place, if it shall appear that God has provided a body of men who may entirely devote themselves to education first, and to the ministry of the word afterwards, and this without laying any increase of burden upon the people? And who and where are these? Where are they to whom God hath given wealth and leisure, and every advantage for education, and for whom there is not any way pointed out, in which they may so much glorify their God as by giving up themselves to his service, to be made the means of winning souls to his flock, and of feeding his sheep? There are enough of such persons to supply an ample ministry, if they would devote their body and spirit (which are God's, by creation and by purchase) to their liberal master's work, and if they would devote to do his pleasure in bringing many to the knowledge of God, that time which their wealth exempts them from devoting to labour for their subsistence. Lord of the harvest, thou hast prepared an host of labourers with every advantage, that they should be ready and able to labour in thy work. O send them forth into thy harvest! Thou who hast given the word, O multiply the number of those who publish it!

TO RICH CHRISTIANS.*

You who profess to have found the Messiah—to have received his good tidings—to love God for his love to you; you, whom God hath placed in a situation above want, or necessity to labour for your daily bread; you, whom God hath made CHRISTIANS, and hath made RICH, look around you.

You are in that world which Christ came to save—see the destruction! You are in the midst of those whom God calleth to holiness—see their corruption! You dwell among those upon whom the light of the Gospel should shine—see their darkness! Consider the multitudes who know not God, and do not even hear the Gospel of Jesus Christ. Look to your own land, where God has appointed your lot; look to the people from whom your worldly wealth flows. Ask yourselves—Why am I placed in such a situation? why have I opportunities and advantages for education and for study? why is every necessity for devoting myself to worldly pursuits, removed? why am I placed where the harvest is plenteous, but the labourers few? Can you say you love GOD; can you call yourselves by the name of CHRIST, and yet answer that you can see in all these providences, no call to his peculiar service? Look to Zion, the Church of Christ; her bulwarks neglected—her towers not built up—her palaces in ruins. Is it a time for you, O ye “rich Christians,” to “dwell in your ceiled houses, and THIS HOUSE to lie waste? Now, therefore, thus saith the Lord of Hosts, consider your ways.” Consider these things; consider the greatness of the harvest, and the great want of labourers, consider the peculiarities of your situation as a *rich Christian*. Pray now to the Lord of the harvest, that he will send forth labourers into his harvest, and does God answer in your conscience, and in your heart, “here art thou, I send thee?” Does not your love to God, and your love to man, send you? Does not your abundance, (both temporal and spiritual,) and your neighbour’s want, send you? Does not all the circumstances of your case call you, beseeching you BY THE MERCIES OF GOD, to present your body a living sacrifice, holy, acceptable unto God, which is *your* reasonable service. “Ye are not your own, ye are bought with a price; therefore glorify GOD in your body and your spirit, which are GOD’s.”

Are you doubtful whether you are not called to some *other station* rather than that of a preacher of the Gospel, and pastor of the flock of Christ? Do you argue that if all who could afford it, were to devote themselves to these things, the government, or the defence and guidance of the nation, would be ne-

* By *rich*, is meant all those who have such a share of worldly goods as to be free from the necessity of earning a subsistence. From the least of such sufficiency, to the utmost height of wealth, is included. Let each judge for himself whether he is rich.

glected? Or do you begin to make any other such excuses? The world may call you *wise*, and praise your judgment in rescuing yourself, and entering into its service;—but say, if you be a CHRISTIAN, by what fruits do you propose to show what manner of spirit you are of? By what occupation do you intend to devote yourself to your Redeemer's pleasure? (which is glory to God in the highest, and on earth peace.) Will you be a soldier, warring for peace? Will you be a legislator, making laws to preserve the peace of your country? Will you be a magistrate, especially commissioned in the cause of peace? Will you in any other way devote yourself to glorify God, by establishing or maintaining peace among an *unregenerate, unconverted* people?

To convert a whole people, and by love to God, and through Christian knowledge to make them inclined to peace, and devoted to the will and glory of God, may be a stupendous undertaking. It may be marvellous, nay foolish, in the eyes of the world; yet it is neither marvellous, nor foolish, in the eyes of God, who seeth not as man seeth. (Zech. viii. 6; 1 Cor. i. 25.) But to cause peace to flourish, or any fruit to abound to the glory of God, among an *unregenerate* people, is *impossible*. He who attempts to do this, takes counsel not of God. His undertaking must come to nought; he must fail; "for there is no peace, saith my GOD, to the wicked;" neither can there be glory to God, except by those who, being converted, live in union with Christ, who saith, "Herein is my Father glorified, that ye bear much fruit." But "as the branch *can not bear fruit* except it abide in the vine, no more can ye, except ye abide in me."

Now, therefore, consider your ways, and if you would glorify God, let your ways be conformed to HIS ways, so shall they prosper.

If you be a Christian, you desire to praise and bless God, and to make known unto the sons of men his mighty acts, and the glorious majesty of his kingdom. If you be *rich*, you have an opportunity of devoting yourself to that in which, as a Christian, you delight.

In addressing *rich Christians*, let it not be supposed that the *being rich* is looked upon, or held up as a qualification for the pastoral office, or that it is insinuated that poverty unfits a man for it. But when a CHRISTIAN is *rich*, he will desire to serve his master according to the ability which God giveth him, and will rejoice in the opportunity of using the abundance committed to his care, to his Lord's glory. It is not the master's pay that makes the servant *fit* for his service; but it gives the master a special claim, and lays upon him who receives it a peculiar obligation, *to give up himself to the master's service*; and if the pay be sufficient for all his wants, and the service such as to require the most complete devotedness, how great is the obligation?

Therefore, *rich Christian*, these considerations are brought before you thus, to stir you up by way of remembrance, and to

provoke you to love and good works, to the glory of your Lord. The case is urgent. The nominal Christian Church is spared this year also—the digging about and dunging is proceeding—and the Lord of the vineyard cometh, seeking fruit. May the Lord guide thee with his counsel, and receive the result to his glory, through Jesus Christ.

It would be uncalled for to bring forward here the abundant proofs of the want of labourers in the harvest—or of the promises of blessing, support, and ultimate success to those who faithfully labour—or of denunciations of wrath against those who come not to the help of the Lord. It would be also vain to attempt here to answer all the objections which might be urged against a general devoting of rich Christians to the ministry of the Gospel. Rich Christians will have both opportunity and inclination to supply these deficiencies; and this is sent to them with a prayer that even so weak a breath may awaken some.

When a nation is attacked by enemies, her armies are increased; and when the assault is violent, every man who is capable of bearing arms, is called on to assist; and in such cases, the rich account it an honourable thing to help in the war at their own expense. Though the weapons of our warfare are not carnal, yet we may take a lesson from the children of this world, who are wise in their generation. Even from the Turks we may take a lesson. When their religion is in danger, the banner of their prophet is displayed, and all believers in that false faith are called to rally round it, and volunteers are ready in abundance.

In the name of our God we will set up our banner. Shall it be less honoured than that of the impostors? Our enemies are many and are mighty, they assault Zion, crying out “down with her, down with her, even to the ground.”

Truly they shall never prevail against her. “God is in the midst of her, she shall not be moved.” But our duty is not the less plain. The battle may be fought and won without us. But it is our privilege—let it be our joy, and our glory, to rally round our Prince, and to fight under *his* banner, using his weapons, guided by his commands: so shall we triumph with him.

O look to the banner; look not to the hand that would now unfurl it. It is the banner of your King, though held by the meanest of his soldiers; He may choose *thus* to display it, that all the glory may be to himself. Your King who is ALMIGHTY condescends to call you as if he needed your aid! His harvest time cometh, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest; and *O thou rich Christian*, wilt thou not add, “Here am I; and as thou Lord dost pour out thy blessings by unworthy vessels, such as I am, *Here am I—Send ME.*”

Is it then unreasonable to expect such a blessing through the

means of the *rich*, that they should become a company of publishers of the word—of devoted labourers in the harvest? It is like expecting rivers to rise in the dry tops of mountains. It is like making a well in the dry sand to procure water for a thirsty people. But such a source of a gospel stream is not hopeless, (*see Isaiah*, xli. 17. 18. 19. 20.) Such a well for supplying thirsty souls, may be attempted with a blessing, (*see Psalm lxxxiv.* 5. 6.) Looking for such a blessing, this weak attempt is committed to the hands of Him, "*who turned the rock into a standing water, and the flint into a fountain of waters.*" He is the same yesterday, to-day, and for ever. His is the power, his be the glory, for ever. Amen.

DEATH-BED SCENES—No. V.

BY A PHYSICIAN.

THE GRAVES OF AN HOUSEHOLD.

How dark and intricate is the Christian's character—except to the Christian! How many scenes they pass through; how many privations they undergo; how many spiritual martyrdoms they endure, are known to none but to themselves, or by analogy to their brethren. There are seasons of deep trial; hours of mental mourning—days of sorrow arising perhaps out of constitutional infirmity: or from external causes; or it may be from the conduct of those on whom they depend, or to whom they look up with confidence, which nothing but the Christian's hope could enable them to tolerate. But it is not to *tolerate* them, they live. Receiving them from the hand of a Father whose ways they *know* to be ways of love, however concealed the causes may be behind clouds of darkness, still they have learned—they are daily learning to take them as additional proofs of his loving kindness, and to *rejoice* in their tribulations. "Whom the Lord loveth, he chasteneth;" but he does not chasten all in the same way. Different forms of disposition, of character, or of habit, from whatsoever causes they may arise, require modifications of treatment just as much as the varieties of constitution in the body require different remedies. One *must* lose a friend whom he loves more than Christ, ere he will learn to give his *whole* heart to God; a warning sickness will suffice to make another tremble and lay his soul prostrate before the Lord. Admonitions from the Lord, sent by the hand of casual friends, will be received with neglect, until the friend of the heart strikes the blow—then the soul yields at once. Impatience must be checked by the long delay of the desired object to calm the spirit of some. Another will receive the wish of his heart and suffer in the very use of it. The heart of doubt and fear that would perish under the use of severer measures, will flourish through the forbearance and unceasing love of

God; and the unbending obstinate will find in the wisdom and power of God an adversary, whom to resist is folly. But each should experience from his brother in Christ that charity which his own heart tells him he requires; and while no earthly feeling of affection or of kindness should ever blind him to the faults of his friend, or close his mouth in the hour of need, yet he should remember that were he placed in similar circumstances he might act in a similar way. This will have a two-fold tendency. It will lead the heart to a throne of grace for our fellows—it will humble our own hearts before God. But caution is needful in all our ways; a caution which however many conceive they possess, yet the very belief of the possession proves they have it not. It is *not* the caution which experience of the world gives. Such is too earthly for spiritual intercourse and practice. It is *not* the caution of superior wisdom or learning. "Let not the wise man glory in his wisdom." It is *not* the caution of fear. Love is the Christian's motto, and perfect love casteth out fear. It is the caution of humility! and

"That's so frail, so delicate a thing,
'Tis gone if 'it but look upon itself;
And he who ventures to esteem it his,
Proves by that single thought he has it not."

Such will make the Christian tremble for himself, and be strong in the Lord. It will make him bold in the cause of God when he knows he has God beside him. It will give him wisdom when others are fools; it will give him the experience of age when others are but as children, Ps. cxix. 99; it will give him courage when others are cowards; submissive to the dust when his God tells him to be so; unflinching as steel when the God of his love is concerned; he is a faithful warrior of Jesus Christ. One word more. Ere we deal with our brother in Christ as circumstances seem to direct us, we should well consider our own hearts. The want of personal knowledge of ourselves frequently compels us to misjudge our brother. The heart and its feelings, either of sorrow or of joy, are known only to God; and we can but judge of its operations correctly, just in proportion as we are acquainted with our own hearts, and can justly estimate the extent of our own experience. We should therefore be *cautious* in our dealings. The very moment which would seem to justify a reproof of our brother may, for aught we can tell, be the very moment of deepest anguish and sorrow to him. His heart may be breaking for neglect or transgression of God's law, while our short-sightedness may lead us to conceive that his cheerfulfulness of manner betrayed a hardness of heart: and although he may have wept, and fasted, and prayed in private with his God, we should remember also that he may have "washed his face and anointed his head," that he should not appear unto men to fast. How aggravating is the reproof, even of a friend, at such a time!

“ Too often smitten to resist the shock,
 One stroke too much will cleave the solid rock ;
 And hearts surcharged with bitterness before,
 Need but a drop to make the cup run o'er.”

And how unsuitable is too much hilarity at times to the Christian's feelings. What is the real servant of Christ? A warrior! The bravest warrior is ever foremost in the fight; and can it be supposed that in his *daily* contest he will not get many a wound; receive many a fall; and however his *gradual* advance to the attainment of his conquest through Christ Jesus may animate and cheer his heart, yet is too much hilarity consistent with his state? Surely not. Perhaps in the very moment of gaiety he may receive a wound (and who has not) which nothing but hours of prayer and earnest supplication will heal; and *even then* it may be long ere the Great Physician will apply his heavenly balm, lest forgetting too soon again, we should fall into the same snare. Three things are to be considered; and every Christian well acquainted with his own heart will fully consider them. He will have too often suffered himself, to expose others willingly to the same dangers—he will have felt too often the *miser*y of endurance—to which his Christian character calls him in silence to submit, when the strengthless friend or perhaps unconscious brother in Christ is fruitlessly endeavouring to tune his heart with strings which are long since broken by inward sorrow and distress—to run the same risk again. Oh, no! He has felt when others knew it not, and when the deepest sorrow was concealed behind the brightest countenance.

“ The human heart is little known
 To him who has not searched his own ;
 Who seeks not in his breast to find
 The picture of another's mind.
 And he whose soul cannot conceive
 How often smiles mask hearts that grieve,
 Can never learn by outward show,
 How little peace compared with woe,
 Is felt upon this earth below.”

Let us in the following history try if we can trace the evidences of Christian experience in its simplest as well as in its more advanced stages. It may be that in doing so we should ourselves receive a lesson which, under the blessing of our heavenly Father, may leave an impression behind never to be effaced until “time shall be no longer.”

Lord —— lived—when and where it matters not. The following occurrences in his family took place some years ago, and the manuscripts now before me (some of which were kindly furnished me by a remaining relative, and some of which have been long in my own possession) are a sufficient guarantee for the truth and accuracy of the statements. He inherited a noble for-

tune from a line of ancestry whose name had not been left unnoticed in the page of history, but whose fair fame continued untarnished amidst the successive revolutions which preceded and followed the fall of the unhappy Charles I. He succeeded to the possessions of his father's property at an early period of his life, and shortly after married a lady of respectable connexions and considerable personal attractions. Years of happiness and of enjoyment rolled over their heads, leaving behind them the sweetest tokens of their existence—a large and lovely family. Her ladyship died shortly after the birth of her tenth child.

Lord ——'s eldest and second son entered the army soon after. His eldest daughter was removed under circumstances of deep and sudden affliction. The veil of oblivion must be cast over the scene of her last hours. They were those of remorse and the depth of bitterness; howbeit she *died* in the faith of Christ. How mysteriously does God deal with his people—when he would work who can let him? The last sad services had scarcely been performed for her whom he had just lost, ere an account arrived that the battle of —— was fought in America. They whose experience has taught them a similarity of feeling can alone understand the earnest anxiety with which Lord ——'s eyes devoured the killed and wounded, and the *unburdening* of his heart, when having again and again perused it he *felt* happy in the satisfaction that he whom he loved was not among them. This proceeding took place daily until the reports ceased; and now the post was as ardently assailed for the well-known handwriting which was to make the family happy with their brother's account of all the dangers he escaped and the toils he had undergone. But no letter came! Three weeks—a month—two months passed over, and no letter came. The anxiety which had been lulled by the first report of the battle of ——, was again aroused by the long silence of the honorable C——, and by the increasing accounts of battles fought and won. "Hope deferred maketh the heart sick." Lord ——'s health was manifestly suffering under the excitement of uncertainty and apprehension, while the feeble efforts of his family, who were alone supported themselves by the desire to appear happy before their beloved parent, were insufficient to turn his mind from the picture which his imagination formed of his bereavement. One evening the family were assembled round the glass-door which formed a passage from the side of the house into the lawn. The avenue approached the house through the centre of a magnificent demesne, and was elegantly shaded from the view by some of the finest elms in the kingdom, about one hundred yards from the door where the family were sitting. The sun had just concluded his daily course—he seemed as if about to lay himself in his "burning bed," and only lingered to tell mortals that he would rise again. Lord —— was conversing with his daughter upon the all-absorbing topic of his heart, when a soldier on horseback suddenly and rapidly wheeled round

the trees which had before concealed him from their view, and rode speedily towards the house. As soon as he perceived the family, he reined in his horse and dismounted, and approached Lord ——— on foot, leading his horse. He took from his breast a large packet and gave it into his hand, waited not for a reply—mounted again and rode away. The letter evidently bore a foreign mark. The handwriting was unknown. The trembling lord broke open the seal and handed to his daughter an inclosed parcel, which contained a well known gold chain, and on the inside of the paper were written in *broken letters*—

“For my beloved sister.

“C———.”

Enclosed was likewise contained a letter written by a brother officer, which gave a short explanation of the packet. It stated that on the night of the ———, Captain C——— was appointed to lead a division of a forlorn hope destined to attack the town of ———. The attack was made on one of the finest nights that ever cast its calm and refreshing shade over such scenes of blood. The breach was strongly contested, and in the confusion of darkness and war, and with all the ardour of a young warrior, Captain ——— (conceiving himself supported) leaped into the town amidst hundreds of his enemies. He was not long in discovering his mistake; he fought with all the courage which ever characterised him, and with all the power of despair. But what could he do alone amidst so many? He fell with a deep halbert wound in his side just as his men arrived in time to rescue him from immediate destruction. He was brought to a place of safety; a missionary on the spot attended his dying hours. He left no memorial—sent no parting token, save the solitary packet for his sister. He died after twenty-four hours from the time he was removed to the camp, universally regretted.

Here the account ceased. No recital of his feelings, nor detail of his sentiments on the bed of death ever reached the ears of those who almost adored him. His eternal destiny is unknown to all but those who have followed him beyond the grave—the rest must abide in hope, that he who sent his servant to wait upon him in his last moments, did not permit his word to return to him void, but prepared a place for him also, that where his Lord was, there he might be.

Almost immediately after, his brother was ordered out to India to take the command of a company there. His health soon required his return, for which he obtained leave for twelve months, after which he again joined his regiment, and never saw his native land again. In the interim, two of the daughters married, leaving two more into whose histories we shall now enter more fully.*

* The following verses have often struck me as beautifully descriptive in many points of the state of this family—the resemblance being in some

Amidst such times of trouble, it need not be wondered at if Lord ——'s heart turned with an almost overwhelming fondness to his remaining children, while the experience of uncertainty connected with the concerns and ties of life made him tremble as he felt himself each day more and more dependent on them for his happiness. The dread of losing them harassed his mind and nearly blighted the enjoyment which he felt in their society—while the recollections of the past would oftentimes pass in review before him, and leave a blank behind which *their* presence could alone dispel. It was at such times as these that he would find in the sweet attentions of his younger daughter that comfort and solace which elevated him for a time above his troubles, and dispelled from his heart the gloom which oppressed him. A heart blessed by the Giver of every good and perfect gift, with all that could by nature render her a fit companion in the hour of need—sensitive to the feelings of others—while possessing a full command over her own, Nannette watched with tender anxiety her parent's wants and anticipated all his wishes. This tender solicitude for her aged parent, connected with her youth and great personal beauty, won for her the esteem and affection of all who knew her. While a well instructed mind and considerable talent, rendered her still more dear to him who felt

respects stronger than I feel myself warranted in dwelling on too closely :

" They grew in beauty, side by side,
They filled one house with glee :
Their graves are severed far and wide
By mountain, stream, and sea.

The same fond mother bent at night
O'er each fair sleeping brow ;
She had each folded flower in sight—
Where are those dreamers now ?

One midst the forests of the West,
By a dark stream is laid ;
The Indian knows his place of rest,
Far in the cedar shade.

One—the blue lone sea hath one,
He lies where pearls lie deep ;
He was the loved of all, yet none
On his low bed may weep.

One sleeps where southern vines are drest
Above the noble slain ;
He wrapt his colours round his breast,
On a blood-red field of (Spain.)

And one—o'er her the myrtle showers
Its leaves, by soft winds fann'd ;
She faded mid'st —— bowers—
The last of that bright band."

MRS. HEMANS.

how necessary she was to his comfort. There was but one deficiency in the character of Nannette. Accomplished in the various means which the world supplies for forwarding the happiness of its votaries, and well instructed in many which the world disregards as useless, she was ignorant of that One Great Source of true felicity, without which all else are vain. How often has she smiled while her pastor pressed with earnest affection the great truths of eternal life on her mind; and how often has she turned away from the (ever to her) unpleasant theme to subjects of less needful, though *never frivolous* import. But God had marked her for his own, and who can stand in the day of his power? Her sister had received with deeper though silent interest the glorious news of salvation by grace; and while as yet she held back through humble diffidence from loudly declaring her convictions—her altered character and pursuits told *openly*, and her little closet told *privately*, how she “followed hard after God.” Her minister was her friend, and by his counsel guided her in the path of life, while her anxious heart would often weep over her hardness and blindness of soul, as she would utter in all the fulness of overflowing love, “Oh, that I knew where I could find him, I would come even to his seat!”

It was just about this period that I became acquainted with them, and circumstances soon rendered our acquaintance a spiritual and Christian intimacy. Similarity of feeling and of experience brought us often together as we conversed over the glories of another and a better world. How well do I remember, when sheltered beneath the spreading elm, with the wide expanse of lake below and mountain scenery above, we dwelt in sweet anticipation on the waters of the river of life; and while we traversed in thought the weary mountains of this world's trouble and sorrow, we were *sure* to arrive at the city of Refuge. It might be that we should travel together through years of similar trials and crosses, and it might be (oh, how little then I felt or even thought of the probability) that one would lead the way, but only for a *little while*, to that world of joy. How often since have I dwelt in melancholy fondness on the thought of my own loneliness as I traverse that path which she trod with so much lighter and swifter a step. But, *He* has ordered it so—whose will be done.

A lovely Sabbath evening saw me conclude its sweet services at the manse of our dear minister, whose ministrations had cheered me on my way and encouraged and stimulated me to renewed spiritual exertions. As I parted from him, with all the tenderness of one who felt it to be his privilege to tell all men of his Master—he kindly shook me by the hand, and said, “The Lord Jesus be your light and your stay, and guide you in the path of life! God bless you—farewell!”

We parted—oh, how we met. He was on his bed of death—another day saw him in eternity!

God works in ways that are not always scrutable; nor does he

always will that they should be. What the earnest entreaty—the affectionate kindness—the frequent sincere and honest warning could not do—death did; and she, whom the kindest solicitude of a minister to whom she was truly attached, could not turn from the error of her ways, was led to fly for refuge to the only hope that was set before her, by the arm of God when it smote where she least expected it. Aroused by a stroke which brought death so rapidly, so solemnly and so home to her, Nannette felt for the first time the impulse of those impressions which, when once engraven by the finger of God, no power can erase. There is not any time in which the value of a friend rises in our estimation, as when we are either about to lose or have lost him. It is then that those virtues which before were perhaps concealed in some degree beneath the earthly frailties to which all are more or less subject—it is then that remarks, counsels, admonitions, and kindly directions, all crowd upon the mind, and every well-remembered trait in his character or disposition which bespoke the *real friend*, rises before the view in clearer and fuller relief against the dark blank which his loss has occasioned. It was so with Nannette. The more she reflected, the more she dwelt upon the circumstances of her past life, the more clearly did she perceive the bereavement of a real friend, while his Christian counsels, before unheeded, now rose up before her mind as so many accusers of her unkindness. But they left her not *there*, They led her from an earthly to an heavenly Friend, whom she had slighted still more—whose love she cast from her, and whose mercy she had passed unheeded by—yet whose loving kindness was better than life. She sunk in deep humiliation of spirit before him; she sought pardon from his hands against whom she had sinned, (and who ever sought it and was refused?)—she believed his word and loved him with her whole heart. I said before that God had marked her for his own. If advancement and growth in grace beyond her fellows—if an heart of undivided and devoted service; and if an example of the purest piety could prove the assertion true, it is so. Hers was no service of excited feelings unsupported by firmly established principle; nor was it the devotion of the lips whose language spoke what the heart felt not or the hands did not perform. She loved her God because she felt that he loved her first; and she loved him much because much had been forgiven her. She proved that she loved *him* by loving those who were his, and she acknowledged it by an open confession before men. His word was her meditation *day and night*. This might indeed be said of her, for she esteemed it more than her necessary rest. Often have I been told how she rose out of her bed, when all around her were asleep, to gain satisfaction on a text which occupied her mind during her waking “hours of restless thought,” and continue reading by the faint light of the moon, as it shone across the waters below into her little chamber, until the cold compelled

her to return, or until her awakened and alarmed sister forced her back; or (as was sometimes the case, when her mind, overpowered by the weakness of bodily fatigue, would refuse for a time to support her under many harassing temptations) she would retire to her closet and there hold communion with her God in earnest supplication and entreaty until she could arise and say, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God."

But let me not seem to draw a perfect picture. Who is without his faults? Whose virtues can save him? While we admire the beauties of Christian character, let us be careful not to forget from whence they flow; and when we discover faults, let us "restore our brother in the spirit of meekness," and pray for him that he be forgiven.

"What do *you* say? Should I go or should I not," said she one day to a friend who had just entered the room, after a long discussion respecting an invitation which she received from town and which she was anxious to accept. Its nature and circumstances, it is needless to mention—the invitation was one upon which her friends were divided, and she had not *now* the aged friend who could have counselled her wisely. Her friend to whom she referred, at first positively refused to give an opinion, as it was quite a family concern, and one beyond his privilege to interfere in. When however pressed, he took a card and wrote on the back the following passage from Milton—

"If thou indeed art he! but oh how fallen."

and gave it into her hand. She had no sooner perceived his meaning than she left the room. He saw her no more that day, nor the next; and when at length she appeared, the constrained acknowledgment, and the marked silence with which she received every observation that he made, proved too clearly the depth to which the sword of his reproof had pierced. Let not, however, those whose principles of Christianity would lead them to pronounce sentence upon her, be too hasty in their condemnation: the hearts of all men are fashioned alike—who knows how they would act if similarly tried. There are in every heart secret springs whose temper may be considerably modified by the atmosphere in which they are placed; and many whose elasticity would support them in their proper position under some circumstances—under others would snap asunder at the lightest touch. The invitation I need not say was rejected, and it may be that the disappointment added not a little to the bitterness of her feelings. Grieved at perceiving how much more deeply than was his intention he had wounded her, Nannette's friend used many trifling means to win her back. Finding it in vain, and being one day particularly disheartened by it, he took another card and wrote upon it the following lines from the Edmenstone Lyrics, so very beautiful and so appropriate:—

“ When on the fragrant sandal tree
The woodman’s axe descends ;
And she who bloomed so beautifully,
Beneath the keen stroke bends,
Even on the edge that caused her death—
Dying, she breathed her sweetest breath,
As if to token in her fall—
Peace to her foes, and love to all !
How hardly man this lesson learns,
To smile, and bless the hand that spurns—
To see the blow—to feel the pain,
And render only love again.
This spirit not to man is given :
One had it—but he came from heaven ;
Reviled—rejected, and betrayed—
No curse he breathed—no plaint he made ;
And when in death’s deep pang he sighed—
Prayed for his murderers and died.”

These lines he put into her hand and left the house. On, how have I heard her describe her feelings when she read them ; they were novel to her, and of course came to her mind in all their original simplicity and force. She felt humbled, and bowed down before him of whom they spake. The feelings of ardent love which she acknowledged had lost some of their depth and fire, now revived with increased energy. She felt that *He* had smitten her ; she felt that she had rebelled against *Him* in acting against his servant as she did, and she cast herself before the throne of his mercy to seek forgiveness for herself, and increased blessings for him. And how did she receive him ? I need not say. Let such as know what those feelings are, answer to themselves—let others go and learn.

It is well known as a general principle, that the children of God are more severely chastised in this world for their transgressions than they who know him not. It is needful for them, lest they should grow stubborn and hard in their hearts. But all are not punished after the same manner ; some require according to their disposition and habits, outward afflictions to make them sensible of their errors—some need but the withdrawing of God’s countenance and the removal of the peace which “ a conscience void of offence towards God,” affords, to make them lament their inconsistencies ; and let none who have not felt the misery of such deprivations deem it enthusiasm in those who suffer from them. There is a *depth* of suffering in that misery which is known only to one’s self, that nothing but experience will teach ; and there are trials of the soul so penetrating and so *withering*, (although perhaps concealed beneath the close fulfilment of daily occupation) that requires as full an inpouring of Divine grace to uphold the soul as the severest agonies of martyrdom : and it may be, I conceive, that many will be found in the great day

ranked among the highest martyrs of history, whose names—whose sufferings and whose victories were before unknown.

I told before how Nannette acknowledged that her love towards God had lost a measure of its fire and devotion through the disturbed state of her feelings: but she naturally hoped that when she acknowledged her sins and sought forgiveness, that peace would be restored to her soul. But God did not will that she should go utterly unpunished. The love she possessed—the peace she had enjoyed—the devotion of heart which animated her, were all graces proceeding from his hand who could alone bestow them; and he could not permit that she, on whom they had been poured out so largely, should lightly trifle with his gifts and grieve his Spirit. Pardoned she truly was—fully pardoned. But the comforts of his Spirit were withheld, and what was she without them? Her heart mourned within her, and her body was consumed away because of her grief. The waves went over her soul. Day and night she cried unto the Lord, and her heart failed within her. Her family were all, except her sister, ignorant of the cause. Advice was required, and it was then that I fully learned the depth of that misery which oppressed her heart. What could medicine do? The Great Physician alone could relieve her. To him application was made. His word was searched for a balm for the wounded heart. The waters of life were drank again with renewed pleasure; and with life-giving power they revived her soul—a blessing was upon them.

But her health was materially injured. She was advised to go to the sea to recruit her strength. Much against her will she obeyed the desires of her family, and prepared for her departure to the coast of ——shire. The evening before she left the house of her father, I had an opportunity of conversing fully with her on the state of her mind. We dwelt deeply and long on the glories of that world of which this was but a feeble reflection. It was just such another evening as that which brought tidings from a far country of the fate of her brother, and a short review of those trials which tend to produce a longing for the “rest that remaineth for the people of God,” naturally occupied our thoughts and our conversation. The sun had finished “his course,” and the sweet refreshing breeze reached us as we stood above the waters, and listened with rapturous delight to the notes of a bugle as they swept across the surface. It was the evening hymn which we heard.

“Oh, how I long to hear the hymns of the glorious ones,” said she, as the dying tones of the music passed us, “surely there must be music in heaven: are not our feelings, tastes, and enjoyments given us from above, and if not vitiated by the corruption of our nature, would they not savour of heaven? What glories will burst upon the soul on its first entrance into that world where God himself dwells! I do love that hymn of Swaine,

where he introduces his beautiful hymn on Redemption by that on the word "For Ever."

"For ever to behold him thine ;
For ever more to call him mine ;
And see him still before me.
For ever on his face to gaze—
And meet his full assembled rays,
While all the Father he displays
To all the saints in glory."

"My heart can scarcely conceive the fulness of such glory—and yet who can tell how soon?"

"The mysteries of God are very deep," my dear friend, "even when dealing with us in our earthly concerns, but they are all surpassed by that glorious one of Redemption. We cannot—how could we conceive it fully? But the privileges which the Christian feels that he possesses in having God for a reconciled Father in Christ—and consequently one who will not withhold aught that is good for him, leads him to place a simple dependence on him at all times. If death come soon why should they who remain lament the absent? They are only gone before for a *little while*; and I must confess that *at times* I experience more real delight at the knowledge that they are landed *safe* on the other side, than I *ever* do grief at their removal—besides, the *glory*——"

"Oh, yes, and the *security*—the perils of our way are so many that it is a real mercy when delivered from them; not that I would contend for faithlessness—I at least ought not—I have found him a *true God*."

"Yes," said I, as we separated, "goodness and mercy have followed and shall follow you all the days of your life——"

"And I will dwell in the house of the Lord *for ever*!"

Nannette left her father's house the following morning, and remained at —— for some time until her health was recovered. The time for her happy return was fixed. She looked forward to it with feelings of the deepest pleasure, when again united to her sister and her friend in social intercourse, she could dwell upon the theme of her heart. Another week was to see her hopes fulfilled.

"—— A week. O! it was too much time
To trust the promise of this changful world :
'Twas time enough to blast the fairest hope—
'Twas time enough to sicken and to die ;
She sickened, and—she died ——!"

In comparatively light affliction the heart takes strange delight in aggravating its own sufferings by bitter fancies and remembrances and dark anticipations; but a *mighty grief sufficeth unto itself in its terrible individuality*. This we may fully conceive to

be the case with her who was bereaved. There are some who have felt similar trials—they can understand the mighty grief with which her breast was filled when the fearful announcement broke upon her heart—“(she) whom thou lovest is dead!” It seemed as if the Lord had quite deserted her. For years, a mourner in Zion, she travelled on her weary way, with scarcely a passing comfort to cheer her soul. Fearful of herself, she was led unconsciously to extend the same apprehensions to the faithfulness and truth of God. She trembled for his promises when she trembled for herself, and consequently seldom had power to rejoice in him, for she seldom yielded to his *gracious* deliverance. The Scriptures were her *food*—but she received not the sap from them, for she was ever turning within; and prayer was her resource in every emergency—but she left the throne of grace uncomfited, for she as yet knew not how to cast herself *unreservedly* into his hands. One encouragement formed the anchor of hope to her soul—“*Be thou faithful unto death, and I will give thee a crown of life.*” Upon this she hung—on this she depended when the fiercest storms blew over her soul—this was the stay of her heart until the day when the Lord revealed himself to her in the fulness of joy. It was just as her heart was well nigh broken by inward grief that the Lord sent this additional trial. There is a period of suffering when the lips cannot utter or the tongue express, when the “mighty grief sufficeth unto itself,” and the heart lies down at it were *altogether oppressed*. Such was Jane’s situation. To enter more minutely into the state of her mental suffering, I could not, were I disposed; but I would rather, act (as I did in the day of her trouble) like the friends of the aged patriarch—“Sit down upon the ground, nor speak a word unto her, for I *saw* that (her) grief was very great.” But when the Lord’s ways are darkest, they become a guide to the soul, like the Egyptian cloudy pillar. *Compelled* to trust him when completely hedged in, she learned to think less of herself and more of his mercy. The necessity there was now laid upon her to exercise her Christian patience for the encouragement of others, however painful to herself, still proved mercifully useful to her, and she was graciously brought amidst many troubles and tears, at length to *repose* herself on the bosom of her Saviour’s love.

It did not require many years to prove how deeply she had suffered, and how undermined her health was by mental anxiety. The harassing, wearying, unconquerable enemy had fixed himself on her constitution, and the unceasing cough told to those around her, that ere long, Jane “should stand in her lot at the end of her days.”

* * * *

“How are you, my dear friend? How did you sleep?”

“I am well—very well. Is it not well to be going home to God? My sleep is very sweet. Sometimes when I sleep, I may say that my heart waketh, I have such happy thoughts; I

have been thinking of that verse, "Since thou wast precious in sight, thou hast been honourable, and I have loved thee"—"I gave Egypt for thy ransom, Ethiopia and Seba for thee." The Lord was doing a great deal in giving all these for a handful of people; then I thought—suppose he gave this world for me—suppose each star was a world, and that he gave them all for me, yet all could not ransom my lost soul; but, oh that love did not withhold the only price that could save me; he gave his Son for me—for me—such a poor, wretched, vile, sinful, undone creature. Oh, when I think of the Father's love in giving his Son *for me*—and the love of the Son in giving himself *to me*—and the love of the Holy Spirit in setting up that Saviour in my heart, I am lost in wonder!"

"And do you now no longer dread those dark clouds of fear, and apprehension, and doubt, which used to harass and distress you—are they *all* removed—not a doubt remaining?"

"I am glad that you who have so often witnessed my complaints and tears of sorrow, can now witness my joy—oh, those *are* tears of joy—now I will soon pass over Jordan—but the Lord is filling my cup—even to running over. Often, but for the appearance of extravagance it would have, I could cry aloud for joy—I *now* know the meaning of the passage, "Cry aloud and shout," &c. The Lord has fulfilled all his promises in time—*not one* is wanting."

"His promises are all yea and amen in Christ Jesus."

"Oh, when I feel his love resting on my soul, it is so *satisfying*—so dear—so precious, that I fear a sound, lest it interrupt me; the words of the Church come often to my mind, "I charge you, O ye daughters of Jerusalem, that ye stir not up nor wake my love till he please." Oh, not one promise has failed me—*all—all* are fulfilled—he has given all he promised, beside what he has given of his own royal bounty." I used to think that some of the great promises were too much. No, not even to sit down with my Saviour on his throne, for all are his reward."

"All things are yours, whether life or death—things present or things to come—*all* are yours—"

"Oh, yes—for a long time I have followed the Lord, because his word commanded it, and because others did so—but now I follow him for himself. Now I can go to my God with my whole heart—I can bring to him any little word I have to say, without delay or purpose—I feel as if I was more than under his wings—as if *I was under his feathers*."

"How comforting now to your heart must be that word which you read and studied so long in comparative darkness and sorrow."

"Yes, *now* I feel the Bible is *truth*—nothing but realities could do now; how good is God to me—he has taken away my sackcloth and girded me with gladness. I often think with pleasure on that verse, "Thou art about my path and spiest out all my ways;" as if the Lord went before me to spy, lest any enemy should be in ambush, or set a trap for my feet in my way."

A few days afterwards, while listening to the 32d chapter of Deuteronomy, one to which she had been for years exceedingly partial, she suddenly interrupted the reading, and said—

"Oh, yes—it drops on my soul like the dew—it sinks down like oil on my heart. I wish all your dying beds were blessed like mine—yes, and ten-fold more so; but I could not bear more. Well, God shall soon say to me—"Be strong—yes, be strong," and then I shall bear an exceeding weight of glory."

"Deliverance from hell," she replied to an observation, "is but a small part of salvation: think of partaking of the Redeemer's glory. But to be holy—that is best of all—oh, I do desire to be holy."

The following night she suffered much from bodily distress, mingled with fear, lest she should be unable to bear it much longer, when the following text brought her heart peace and comfort, 1 Pet. v. 7-10. "I then lay," said she, "the remainder of the night as the child would with the nurse."

"I am supremely happy—it is only love the Lord has given me to drink of—a cup of love flowing over—and this to me—the very weakest and most unprofitable of his creatures. But it is in Christ he loves me—in him there is full salvation, redemption and adoption—in him his people are complete. I only fear sometimes, lest, being solely left here, I might lose sight of my dissolution. O! the sweetest sounds I ever heard, will be the words—'Come up hither.' A little while ago I was thinking of the welcome I would meet in heaven, and these words came into my mind:

"When Jesus thus invites me in,
How shall the heav'nly host begin
To own their new relation.
Come in—come in—the blessed sound
From every tongue will echo round,
Till all the crystal walls resound
With joy for my salvation."

"My Saviour has given me largely of his *last dying bequest*—for my peace flows as a river."

"Well—he will not leave *us* comfortless, when you are gone—for he that is your God, is *our* God also."

These words were scarcely uttered when she burst into a flood of tears, and said—"Oh, yes, *our* God!—were he not *your* God as well as mine, all your kind acts would cut me to the heart, for then I should think that I was leaving you for ever; but *now* I know our separation will be short—oh, how will my beloved Nannette smile on me when we meet."

She now approached the threshold of that gate of everlasting glory.

"Have you any doubt, my dear friend."

"No—I remember the words of my Lord—'If it were not so I would have told you.' I am persuaded that nothing can separate me from the love of God in Christ Jesus—neither life nor death."

"Your Beloved is yours, and you are his; he loves you and you love him——"

"He owns it—come quickly, Lord."

Such were the graves of an household on whom the Lord had laid his mark and singled them for himself. They afford what may prove a source of encouragement and strength to many a weary traveller. As for me, my tale is told—my work is done. To him be the praise to whom it is due, and who will claim it when we all meet at his throne of judgment. May he pardon all that savours of inconsistency, error, selfishness, or pride, and save one from the sorrows of death, whom he has permitted to speak of joys of life.

"Where death, midst the blooms of the morn may dwell,
I tarry no longer. Farewell!—farewell!"

Θ.

THE COLONY OF DONAU-MOOS.

[We have translated this interesting article from the *Archives du Christianisme*, which confesses its obligation for the details to the *Feuille Religieuse du canton de Vaud*. A work published at Munich, in 1830, containing a statement of the colony has acquired great interest by its present circumstances; from it the account is taken. The Editors of the former Journal promise their readers further information on the subject.]

Donau-Moos, in the kingdom of Bavaria, formed, forty-two years since, an immense morass of about thirty-two square leagues. It is situated between the towns of Neuburgh and Ingolstadt. The danger that it threatened equally to those who ventured to cross it, and to those who were subject to its pestilential exhalations, added to the prospect of reclaiming so large and noble a domain, inspired the design of draining it. Under the Elector Charles Theodora, this country rose from the mud and stagnant waters in which for ages it had been buried. The work of reclaiming it commenced in 1790, and being finished in five years, produced the most beneficial results both with respect to the health and to the rural economy of the neighbourhood. The next step was to colonize this recent country, and inhabitants flocked thither in abundance; but sufficient attention was not paid to the population that could be supported, as a large proportion of the country was still not arable; speculators profited by the negligence or the ignorance of the Government, and sought only to procure immense profit for themselves, by establishing, on the land they had purchased, persons who paid as fines far beyond what

they could make by their labour; a measure far more likely to contribute to fill with permanent occupiers goals and workhouses, than to benefit Donau-Moos.

Nearly in the midst of this district, is situated the colony of Carlshuld. The first plan for its formation, was to establish there twenty families, active, intelligent, and well acquainted with agriculture and rural economy; but this plan was departed from, and one hundred and twenty-six families were placed there, of whom many had neither acquaintance with, nor love for a country life: this was the cause of the failure of the colony, and the degradation of the colonists, both in a political and a moral point of view. Carlshuld has been plunged into the very depths of poverty. In a miserable hut, not superior to that of the Esquimaux, the traveller might find a numerous family dying of hunger, or having as their only nourishment, a miserable portion of coarse bread or bad potatoes. Their habitations were of wood, usually of two wretched little rooms, unfloored, and allowing a free passage to the rain. Many, we might almost say all, were forced to lie on straw, covered with the rags they wore during the day. The people seldom saw bread. "I would be contented with my potatoes," said one, "if I had but salt with them;" "and I," said another, "would do very well without salt, if I had potatoes for my children." In the year 1830, their crops failed, and many families have been known to want food for two or three days successively, and the whole population had the air of living skeletons. But it was more especially the condition of the sick and feeble that called for compassion, reduced as they were to the last extremity of want. "If ye doubt of these details," writes the author of the work whence they are taken, "we can only say, *come and see.*"

After many fruitless attempts to remedy this melancholy state of things, it was determined to try and operate on the people by moral means. Carlshuld was annexed to Weechering, a Roman Catholic parish, distant from it above a league and a half, itself very extensive, and the road joining the two districts almost impassable, so that the inhabitants of the former were really a flock without a shepherd, and given up to the greatest spiritual wretchedness. At last a man was sent there, who was to be at once pastor, schoolmaster, clerk, and sexton. A wretched hovel was assigned him as his dwelling, and the poor were compelled to give annually, for every family, above two florins, nearly five shillings, a year, an obligation equally painful to themselves and to him. We cannot wonder that it was not easy to find a pastor on such terms; and notwithstanding the zeal which marked the successive residences of two, and notwithstanding the population amounted to 929 individuals, they were for a considerable time without any spiritual guide, and immorality, in consequence, attained to a lamentable height.

In this distressing state, the dawn of a better day at length

appeared. During the summer of 1826, M. Ignatius Albert de Riegg, Bishop of Augsburg, visited the north-east portion of his diocese, of which Donau-Moos forms a part. He saw the ruins of the pastor's dwelling—the church deserted—the wretchedness of the parish. He saw himself surrounded by nine hundred souls, wandering like sheep without a shepherd. He spoke to them with energy and love. They cast themselves on their knees before him, and eagerly asked for a pastor. "We will never rise," they exclaimed, "until you grant our request." "Yes," replied the good bishop, "you shall have one speedily; but will you receive him with affection and respect? will you believe in the Gospel he will preach; will you follow him in the way that leads to eternal life?" "Yes," replied they, rather by tears than words, "yes, we promise." The bishop went away, having assisted their pecuniary wants, and that very evening he wrote to the king, and J. E. G. Lutz,* from whose narrative we have these details, received an order to quit the parish in which he then laboured, and to go to Carlsbuhl.

Obedient to the order of his Bishop, and following the leadings of providence, Lutz arrived in his new field of duty on the 27th of August, 1826. He was compelled to hire a wretched cottage from one of the peasants, which after having been trenched round, to drain it, continued so damp, that his very clothes during the night became steeped in moisture, and so insecure, that the wind and rain penetrated to the destruction of his books and furniture. He procured a little dwelling in the second year, and during the third, a more convenient house of wood, though still far from comfortable, was erected for him at the public expence. The church was in ruins, so that from August until the middle of December, all the offices of religion were celebrated in the open air; and the good pastor was deeply affected, while placed on a scaffolding of mouldering planks, he saw around him his poor parishioners listening with tears in their eyes, in rain, in heat, in cold, in storm, to the word of God, their only consolation. In autumn a sum of money was given by government for the repairing and enlarging of the Church, and by Christmas in that year, M. Lutz was enabled to instruct his flock, protected from the severity of the weather. A more convenient church was promised, but hitherto in vain. In January, 1830, the population amounted to 1303 souls, for whose accommodation the old Church was quite inadequate, so that not only were delicate persons prevented from attending, but as neither chairs nor benches could be introduced, all the congregation were compelled to stand during service.

* There is every reason to believe that Lutz is a disciple of Gossner or Lindl, two Bavarian clergymen, who about fourteen years since, were instruments in producing a religious sensation among the Roman Catholics of that country, and who, persecuted by the hostility of the clergy, were forced to seek refuge in Russia or Germany.

We have described the state of the parish when M. Lutz first came to it. Some account of it inserted by his friends, unknown to him, in a journal called "the Friend of Religion," procured him soon some assistance in money, and in religious books of elementary instruction. This enabled him to re-establish the school. The pastor himself, persuaded firmly that it is altogether vain to seek to inculcate either religion or morals in children or in adults, but by bringing them to the knowledge of Christ Jesus, and remembering that he has said, "suffer little children to come unto me," became, three times every week, the instructor of the children. "Scripture, history, and experience" says he, "agree in testifying, that salvation can be found for time and for eternity only in Jesus Christ, who is God and man, who wept for us in the manger, and died for us on the cross; and when conversion to him takes place, when his word and his holy sacraments are used with faith, then the spiritually blind see, the lame walk, the lepers are cleansed, the dead are raised, and the gospel becomes to the poor, really glad tidings, a rich treasure, a pearl of great price." Guided by this conviction, and remembering that "the Gospel is the power of God unto salvation, to every one that believeth," M. Lutz commenced his pastoral labours. He preached and catechized every Sunday and holyday; he laboured to avoid every thing in his ministry that did not lead to "the one thing needful;" he made it his business to address to his people a short exhortation, at first two or three times a week, and afterwards every day, at mass, and after the reading of the Scriptures, and God who has promised that his word shall not return to him void, intended to bless it.

It is true that the Lord was pleased to try his faith and patience, by delaying the manifestation of his blessing. Often did Lutz say to himself, almost losing courage, "It is in vain that you plant, and that you water; the soil you cultivate is a barren morass"; but by degrees the seed began to germinate; order began to be established in the parish and in families; the exhibitions of sin decreased and disappeared; public worship began to be generally attended; some souls awakened from their sleep, and began to think seriously about sin and salvation. The first year there was no fruits; the second proved almost as barren; the third produced something more, and the fourth afforded cause for deep and heartfelt acknowledgements. By this experience Lutz received a very salutary confirmation of the truth of Scripture, "it is not of him that willeth, nor of him that runneth, but of God who showeth mercy," and it recalled to his recollection the warning he had received from a pastor grown grey in the ministry, "do not expect to see a real religious life display itself in your parish before three years—mushrooms may spring up in a night, but the divine life has its periods like the natural. We must await them with patience, and not seek to accelerate them." But let us hear Lutz himself describe the progress of religion in his parish. "The first year, Carlshuld had, during the winter, three preachers; famine in their families, the pastor in the church, and

conscience in their hearts, and yet nothing seemed to be accomplished, for the lessons of famine terminated in spring, conscience went to sleep, and the pastor mounted the pulpit in vain. But no, even in this apparent disappointment, the seed had fallen in many hearts, and germinated in silence. It was in the second year, in the spring of 1828, that it pleased God to open the eyes and hearts of many persons that they might believe what had been preached to them. During Lent, there was, in the morning, a lecture and sermon on the Gospel of the day, and in the evening, a series of the discourses on the passion and death of the Redeemer. Then, for the first time, did a powerful and affecting sensation manifest itself among young and old. In many among them the mighty influence of grace was exhibited. The emotion was often so great as to break forth in tears and sobs of repentance and contrition. All the inhabitants of the district came to what is termed *general confession*, in which the entire course of their lives is opened up, and the pastor can assert that with perhaps the greater number it was not a vain appearance only, but that it came from a sincere distress of heart, from a profound desire for pardon of sin, peace with God, repose of conscience, a life of holiness, and the pleasure of religion. Very many convictions took place, most interesting to the Christian observer, but not calculated for publication. The Lord, having worked in a manner so mighty, having broken down in many the bonds and chains of sin, and delivered them from the fetters of darkness, to establish in their hearts his kingdom, which "is righteous, peace, and joy in the Holy Ghost," the pastor believed that his duty was to act with all decision, to confirm so far as was in his power the principle of good in their hearts, and to make it openly predominate in the parish. The festival of Easter that approached gave him the opportunity he desired. On the 28th of March, the communion of those took place, who celebrated the Lord's Supper for the first time. On Palm Sunday, that of adults, and on Good Friday, of the married of both sexes. Solemn exhortations and promises were mutually exchanged, and Lutz had the happiness of reading in many countenances the expression of faith, repentance, love, and joy. These festivals were days of grace and blessing for the entire parish. "Was all this real and sincere? time has demonstrated it, and still does so; the following summer the proofs of it were shown, and are still (January, 1830,) seen, that it was not a passing enthusiasm, but that a real conversion was effected, and by Divine grace, true faith implanted. A desire of the Word of God, and of a solid edification was awakened in their hearts, and an anxiety to become more conformable to the Saviour in thought and in conduct. Thence it happens, that very many families in the parish deserve the name of Christian, and that a great number of persons, young and old, walk seriously in the strait and narrow path that leads to life and happiness. The church has in them pious Christians—the state, faithful subjects—Donau-Moos, industrious, active, and sober citizens—families, pious parents,

solely occupied with the good of their children—and, of course, society possesses worthy members.”

“The cause of Truth has been much advanced both in the heart and in the family, by the circulation of pious, useful, and appropriate tracts and books. Partly at his own expense, and partly through the benevolent assistance of some Christian friends at Augsburg, Munich, and elsewhere, the pastor had formed a little parish library. He admitted no books into it but such as were imbued with the spirit of religion; and he lent them to his parishioners for their reading and meditation, according as he deemed each suitable to their spiritual necessities; hence he maintained a more intimate communication with his parishioners, and was enabled to attend with greater facility to their claims; his parishioners had thus in their possession during the week, the same word they had heard on the Sabbath; and so interested were many families in the reading of those books, that they rose in the morning half-an-hour sooner than ordinary, in order to read them together before they went to their ordinary labours, and employed, in a similar manner, the same time before retiring to rest. But it was the study of the New Testament, more particularly, that awakened and strengthened piety. The pastor had loved it from his infancy; he had experienced, in various ways, its powerful influence in enlightening, strengthening, and elevating the mind, and therefore he would not, he could not deprive his parishioners of that treasure. He then put it with confidence into the hands of those whose spirit of penitence and piety he was well assured of, and prayed God to bless it, and he can mention many facts that prove that this confidence has been richly rewarded.* Many aged and married persons were anxious to learn to read, in order to peruse for themselves the Word of God: a great many among them, especially of the young, committed to memory whole chapters of the Scriptures, and not only chapters, but entire Epistles and Gospels. In order to avoid all danger of error connected with this privilege, it was accompanied by instruction; the Scriptures were lectured on in the church, and the people were exhorted to read with the prayer of faith, with deep veneration and humility—applying its blessed precepts to their own heart and life—and consulting, in all cases of difficulty, the experience and learning of their pastor. Not only did Lutz and his flock experience none of the evils feared by too many from the reading of the Scriptures, but they had deep occasion to bless God for their use; and he has frequently felt, to his own confusion, the truth of our Lord’s words, ‘I praise thee Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight.’”

* Our readers will easily perceive, not only by this passage, but by others, that it is a Roman Catholic who speaks. When this statement was published, Lutz had not seen the errors of the Church of Rome, the palmary one being the withholding the Scriptures from the people.

All this was not effected without much difficulty. Many obstacles impeded the progress of the work, and of these the principle was the poverty which prevailed to an extreme degree, and especially injured the schools. It is a hard thing for a man to preserve such a frame of mind as to be able always to reply to Satan, "man does not live by bread alone, but by every thing that proceeds from the mouth of God;" and yet there are some, who by divine grace have issued triumphantly from that furnace of affliction, who have been tried and have experienced the power of that God, who fed his people with bread from Heaven, and gave them water from the flinty rock, Beside this the parish was filled with people from all parts of Germany, who imparted prevailing vices of each, and who arriving almost continually, though employment for them was very scanty, seemed to resemble the tares in the parable, which were mingled with, and threatened to destroy the good grain.

These details are taken from a work compiled and published by M. Lutz, with the view of interesting the public, and procuring assistance for his poor and destitute flock. The Lord blessed his design, and many liberally contributed. But the progress of circumstances calls at present more loudly for the prayers and exertions of the friends of religion. This will appear by the following statement, extracted from a letter. "Lutz and his parish, offer at present, a most interesting object. You have learned that this summer, (1831) he has received from the king, the gold medal of civil merit. When he received it, he exclaimed, 'behold the forerunner of my fall.' From that moment he began to experience the most lively opposition from his neighbours. Complaint upon complaint was sent in against him, and although the bishop and his ecclesiastical superiors were fully aware of his innocence, they would not support him; but in order to get rid of him with decency, they used all their interest that the king should bestow on him a good situation in the diocese of Munich. The communication arrived in October, accompanied by an order that Lutz should immediately quit Carlsbuhl. It is difficult to describe the sensation this intelligence produced. A deputation from the parish hurried off to Munich to present two petitions, one signed by 186 families, the other by Lutz himself. The deputation had their petitions received, but were refused an audience. Lutz was called upon by the new vicar to give up the house and his charge; and on declining to do so until the royal decision was known, an order was procured from the district magistrate, commanding Lutz to leave Carlsbuhl, under pain of being removed by force. Lutz of course retired from his beloved parish, and returned to Munich, where he continued for above fifteen days, waiting for the king's determination and consulting with his friends. The reply to both petitions was a negative, as they had expected, because the cabal against Lutz was headed by the Bishop; and Lutz resigning his new parish, remained at Untermaxfeld within a league of Carlsbuhl, where he had pre-

viciously retired, and where he had two sisters and a small property. From this place too, he addressed to his dear flock of Carlsbuhl, a last adieu, to confirm them in the way of the Lord. This affecting and edifying address, to which he gave the title of "a word of exhortation, prayer, and consolation to my former parishioners in Donau-Moos" is, we regret, too long to present even an abstract of it to our readers. We may perhaps in a future number be able to give it.

Lutz retired to Untermaxfeld, and had to maintain in his own mind, severe and continual struggles, until the Lord enabled him to arrive at clearness and certainty as to his course. On coming out from that struggle, he wrote the following letter to one of his friends. "Every thing is now settled; about 750 souls of my single parish, have of their own accord resolved to unite themselves in a separate church. The signatares have been collected, the confession of faith and all other acts are completed, and have been finally sent to the minister of the interior. Every thing is clear and decided for them, through the marvellous loving kindness of the Lord. I have not allowed any from other parishes to sign the petition, although above an hundred wait with impatience, the power of joining themselves to us. Communicate this news to all the brethren in Christ Jesus. Pray for us, for Satan will stir himself, the world will oppose, flesh and blood may be shaken, but it is said, 'cast all your care on the Lord.' The decision, joy, and assurance of these poor people, it is impossible to describe, joined to a complete distrust of the strength of man, both of themselves and others. How powerful is the Lord." To this letter, dated 15th December, 1831, we will add part of one written to Mr. Pinkerton, the agent of the British and Foreign Bible Society, dated 1st Jan. of the present year. "I ought to have long since written to you to thank you for the kindness you have shown to my parish in giving us the precious word of God, but such was the situation equally of the parish and myself, that I could not communicate with you as I wished. By the goodness of God, a change has taken place; and I bless his holy name. On the 15th of last month more than 700 persons of the parish of Carlsbuhl have declared their separation from the Roman Catholic Church; more than 200 others are about to follow that example, and many others are so penetrated with evangelical truth, that I doubt not but that they will also come to the full possession and enjoyment of it. On the 18th of the same month, I finally declared my separation from the same church, and we now have but one single desire that the Lord himself may unite us, and form us into an evangelical church. Those 900 persons have requested us to communicate this fact to you, to thank you cordially for the Scriptures you have given them, and to recommend them to your further kindness. With a heart full of gratitude, I offer you, in their names and my own, our thanks to you, and through you to the noble Bible Society of London.

What that venerable society has done for Carlshuld has not been unfruitful; 900 souls have through their instrumentality been brought to the full knowledge and enjoyment of evangelical grace and truth; may that result be to you and the society a new proof that your zeal in circulating the word of God has not been useless, but, on the contrary, is accompanied by the blessing of the Lord!"

Who, in this surprising event, does not perceive the finger of the Lord? who does not feel, on looking at the present times, and seeing that at such a period so many souls in different parts of the world are awakened, who does not feel, as it were, the presence of the Lord, leading his church towards its glorious consummation? "The Lord was in this place, and I knew it not." May this conviction actuate us! may we perceive the opening "gate of heaven." Think, Christians, on your brethren of Carlshuld, on their difficult lot, both in things temporal, and things spiritual—think on them when you say, "thy kingdom come," and also when you petition, "give us this day our daily bread!"*

REVIEW.

Pestilence arrested by Prayer; an Address to the Rulers and People of Great Britain, at this alarming crisis. Dublin, William Curry, Jun. and Co.: Simpkin and Marshall; J. Nisbet, London.

Narratives of two families exposed to the Great Plague of London, A. D. 1665; with conversations on Religious Preparation for Pestilence. Republished, with Notes and Observations. London, R. B. Seeley and W. Burnside, Fleet-street.

The History of the Great Plague in London, in the year 1665; containing Observations and Memorials of the most Remarkable Occurrences, both Public and Private, during that dreadful period. By a Citizen, who lived the whole time in London. London, Renshaw and Rush, Strand, and James Gilbert, Paternoster-Row.

God's Terrible Voice in the City. London, James Nisbet.

The Righteous Man's Habitation, in the time of Plague and Pestilence; being a brief Exposition of the 91st Psalm. London, James Nisbet, Berners-street.

Our leading article being a translation from the "*Archives du Christianisme*," on that fearful pestilence which, with greater or

* Our readers will see that in this interesting article the details are given of the circumstance copied in our last number from the "*Protestant*." We anticipate with expectation fresh details, and we would urge upon our readers, above all, our clerical readers, that the word of God which effected so much in the morasses of Bavaria, cannot be without power in the glens and valleys of Ireland. "Be not weary in well-doing."

less violence, has visited all Europe, and done its work of death on island and on continent, we think the subject may be very well followed up by a review of the works placed at the head of this article.

"Pestilence arrested by Prayer." Who that remembers that sublime scene in David's history, when the destroying angel, at the command of the Eternal, "put up his sword again into the sheath thereof," will doubt the propriety, the extreme, we might say not merely the urgent, but the *awful* propriety of PRAYER at this critical time. The author of this little tract remarks:—

"In surveying the history of God's ancient people, the Jews, wherein the course of Providence is displayed by unerring wisdom, we may perceive two great facts especially unfolded. First, that 'righteousness exalteth a nation;' and secondly, 'that sin is a reproach to any people.'

"In this respect, the case of nations and individuals seem widely different. In the case of nations, prosperity and preservation from external evils may be generally expected, as the consequences of obedience is often followed by trials of various and very afflicting kinds. The reason of which appears obvious, for whilst the glory of God, and the honor of his moral government is secured by favours conferred on a people recognizing his authority, and jealous of his honor, the individual improvement and discipline of his Church, is equally secured, and carried on, by the chastisement of its members; and thus in times of national calamity, that which descends as the avenging storm of his wrath upon a guilty land, will be only the 'still small voice' of love, calling them to the rest, and the inheritance that awaits the heirs of salvation; they may indeed be called on to pass through the furnace, but the Son of God himself shall be with them, and though 'heated seven times more than it was wont to be heated, not a hair of their head shall perish:' let therefore every faithful soul be encouraged, and should the messenger of death be 'even at the door,' let them 'lift up their heads,' knowing that their 'redemption draweth nigh,' and that the hour that breaks the chain which bound them to the earth, will be the hour of deliverance, and of mercy—yes, of joy unspeakable and full of glory to their souls.

"The case of David, and the circumstances connected with the portion of Scripture selected for our serious contemplation at this time, speak both of mercy and judgment; and whilst they warn us against 'presumptuous sin,' invite us with all the winning grace of Almighty goodness, to turn to Him against whom we have revolted, pointing out most significantly the means, and the method of our cure. Turn ye therefore this day, 'to the strong hold ye prisoners of hope, and circumcise yourselves unto the Lord, lest his fury come forth like fire, and burn that none can quench it.'

"O! that his Holy Spirit might so apply the contemplation of these things, that the thoughts of many hearts might be revealed, and that nationally and individually we might be led to seek the Lord and humble ourselves before him, 'that we perish not in the day of his fierce anger.'"

And again, he goes on to say—

“But ‘whether they will hear, or whether will forbear,’ let the Church, (that is the true members of ‘Christ’s mystical body,’) of all denominations, laying aside all guile, and all hypocrisies, and all envy, and evil speaking, at least be found faithful. Let the remnant in this nation, notwithstanding its abounding iniquity, that are still (blessed be God) amongst us, unite ‘as the heart of one man,’ in private, public, social and family prayer, in reference to this threatened calamity; for is it not to the prayers of this remnant (through the mercy of God, in Christ Jesus) that we must look in this hour of threatened danger for the safety of the ark?”

“In the case under consideration, from Dan even to Beersheba, the work of destruction went on—but its progress was arrested at Jerusalem. Oh, then let prayer, persevering prayer, go up to the great Head of the Church at our Jerusalem, to have mercy upon this land, and ‘to destroy it not, for yet a blessing is in it.’ We cannot, it is true, command the expression of national humiliation publicly, but we can, each in our circle, contribute to the safety of the whole. Ten righteous would have saved Sodom, and we have many—many righteous. Oh, then let us as it were besiege the throne of grace—let us imitate the patriotism of Daniel, the fervency of his prayers for his people, and be encouraged by his success, and in this great work let not only the fervency of Daniel, but the earnestness of Jacob be our model, and, let us say ‘we will not let thee go except thou bless us,’ and not these alone, but let us follow the faith of Abraham, the boldness of Elijah, the pathetic entreaties of Jeremiah, and the disinterestedness of all, both prophets and apostles; above all, ‘let us consider the great High Priest of our profession,’ whom no disappointment could weary, no ingratitude discourage, and let us go forth without the camp bearing his reproach, testifying to all, the danger of delay, the necessity of faith, and of repentance, the certainty of death and judgment, and though pestilence may come, and death follow in its train, let us not be discouraged, for whilst thus occupied we shall not only save our own souls, but the souls also, we humbly trust, of those that hear us.

“Let us consider now very briefly, the great encouragement to the duty of public and private humiliation and prayer before God, in times of national calamity, and threatened visitation.

“And first, we select the history of Israel, under the judges before alluded to, and as the eye glances over its pages, what affecting proofs continually present themselves, in support of what has been now advanced. When led captive by their enemies, how uniformly do we hear, that ‘when they cried unto the Lord, the Lord raised up a deliverer for them.’ Yea, ‘the time would fail to tell of Gideon, and of Barak, of Sampson, and of Jephtha,’ those stars that shone with an occasional, yet unequal, lustre throughout the darkest period of Jewish history, and whose very names should inspire confidence, and awaken hope—declaring that the power, and the means of deliverance are all at his disposal, who is ‘excellent in counsel, and wonderful in working:’ wise and understanding statesmen, courageous and efficient generals are his gifts; and he who raised up these already men-

tioned, can either raise up in our day 'men like-minded,' who 'shall fulfil all his will,' or so control the counsels of such as are in power, that in the discharge of public duties, they shall be led to the adoption of those measures, as in the end shall frustrate the designs of such as are given to change; and who, in unfurling the standard of revolt, have been exciting a spirit, the consequences of which they could not foresee, and the actings of which, we feel persuaded, they shall be unable to control. He that reads the history of past ages must perceive, that such has often been the result of measures similar to those pursued in our day, by men emboldened by success, and puffed up with a 'fond conceit' of their own powers. They may indeed gaze for a while on the 'baseless fabric' they have erected, with self-complacent expectation, but it shall fall beneath its own weight; and at the very moment perhaps when they vainly hoped 'its top should reach unto heaven,' crushing under its ruins the puny architects, who, in their mad career, had been setting all law, and all order at defiance. These are important considerations to the Christian; and, instead of giving way to railing accusation, let them quicken him to prayer for all in authority, 'that under them we may be godly and quietly governed;' and though the vessel of the state seemed tossed to and fro, by 'the violence of the waves,' if Christ be in it, his disciples need not fear—though he seem to sleep, they shall hear his voice, saying as of old, 'peace be still:' and when they reach the haven of everlasting rest, they shall abundantly experience, that he 'who sits upon the whirlwind, and directs the storm,' has been educating good from all this seeming evil—fulfilling his own bright promise, 'that all things shall work together for good, to them that love God—to them who are the called according to his purpose.'

And what true-hearted Briton will not respond, Amen, to the following observations:—

"But, if on the contrary, Great Britain should still refuse to hear the voice of God, and blindly, and madly continue to blot his very name (as it were) from her councils; refuse to humble herself before him, and ascribe to all causes, but the true one, the overflowing scourge that has already visited her habitations—shall we—must we not fear that in the opening of that mysterious roll of providence about to be unfolded, there shall be found written against her; her rulers, and her people—words of 'Mourning, Lamentation, and Woe.'

"We ground this fear, primarily, on neglected and abused privileges, on the disregard manifested by those in power, to the authority, and word of God, and above all, on the present circumstances of the professing Church of Christ.

"When we survey the extraordinary gifts and blessings bestowed on England; when we look at her, rich in arts, in science, commerce, and in arms; above all, when we look at her, as the great depository of divine truth; the spiritual granary of the world, for 'the seed of the kingdom,' and when we contrast her return as a nation, for these 'good things,' to the great Author, and Giver of them all, we indeed tremble for her, and for ourselves. It

seems now pretty nearly forgotten (at least by those who should particularly remember it,) that the British constitution, at once the boast of this, and the envy of other nations, has grown out of her religious principles; all that is great, and good in it, has been chiefly the result of our pious forefathers' labours, who, in planting the tree of civil liberty, twined around its fibres, a devout regard to the honor, and glory of God; and never dreamed of disuniting political privileges from religious rites, and scriptural observances; and though, as in all human things, much that was evil, no doubt, mixed up with our national code, still one thing appeared evident, that it contained the laws of a people, who recognized the Bible as the great charter of all their hopes, and the glory of its author, as the great end, and object of all their institutions.

"Let us for a moment contemplate the result of all this, and we shall surely discover, that amidst ten thousand dangers, Protestant Britain was still preserved, and in a manner that marked at once, the finger of God; unless we shut our eyes against the plainest proofs of his watchful care, and overruling providence. The very elements fought for her—scattering hostile navies, and delivering her 'from all the power of the enemy.' But not to dwell on the facts, in her remoter history, familiar to almost every recollection; let us contemplate her circumstances under the reign of George the Third, as still more likely to speak to our present sympathies; look at her then, with a world actually combined against her, whilst infidelity and rebellion at home, seemed in still more fearful combination, to threaten all that was dear and sacred amongst us.

"Many, no doubt, will ascribe our deliverance, under circumstances so critical and dangerous, to the skill of our seamen, the valour of our commanders, and the mental energies of our statesmen and politicians. But who perched a Nelson, or a Wellington's arm? or who gave vigour to the intellect of a Chatham, a Pitt, or an Edmund Burke? the former, 'great in counsel,' and the latter with power peculiar to himself, restoring the population of this country, to their 'right mind,' when led to the verge of ruin, by the politics of a neighbouring country, and as with the spear of Ithuriel, discovering to their astonished gaze, the demon of anarchy and misrule, concealed under the specious and changeful garb, of civil liberty, and equal rights. Whilst 'man praises man,' the Christian patriot will at once reply, 'not unto them, not unto us, O Lord! but unto thy name and thy great power be all the praise.'"

These observations may be very appropriately followed by an extract from the "Conversations," between two brothers:—

"The same day in the evening, being in the counting-house with his brother, he began to talk with him a little about it. 'Brother,' said he, 'I cannot help having some dull thoughts in my head sometimes, about this talk that is so public, that we are likely to have the plague among us this summer.

"2d. B. Some dull thoughts, do you say? I assure you I am almost distracted about it.

"1st. B. It would put our business all into confusion, if it should come.

"2d. B. Into confusion! nay, it would ruin us all.

"1st. B. No, I hope it would not ruin us, either.

"2d. B. It would ruin me, I am sure: my very heart sinks within me when I speak of it.

"1st. B. What do you mean? Why, you are worse than our governess.

"2d. B. She, poor child! she is in the best case of us all: she is safe, come or not come. I wish I were in her condition, then I could have courage enough.

"1st. B. You mean as to the religious part, I suppose. Indeed she is a serious dear child: I have had a long discourse with her about it, and she talks like an angel.

"2d. B. She has been preparing for this calamity a great while: she is happy. But who can say he has done as she has done?

"1st. B. But, hark ye: you talk as she does in one part, as if you were sure we should have it among us: I hope the danger is over.

"2d. B. Over! how can you talk so? I wonder you can be so secure.

"1st. B. Why, what have you heard about it to-day?

"2d. B. Nay, I have heard nothing to-day; but you know how it is as well as I.

"1st. B. I know there were none in the last week's bill, of the plague; and I am told there will be none in this.

"2d. B. As to the bills, I wonder you should lay any stress upon what they say. You know well enough they are managed, not to put them in fear openly of the plague. Private people get their dead put in of other distempers, that their houses may not be marked, or ordered to be shut up. They bribe the searchers and parish officers: and on the other hand the public themselves are not willing to have the town disquieted. It would make a terrible alarm all over the world, you know: the ships would every where be denied product; and it would ruin trade at home and abroad. But, alas! that is a trifle to what I talk of.

"1st. B. Why you talk as if it was not over indeed! Is it really your opinion then that it is not over?

"2d. B. My opinion—aye, and every body's opinion too, besides mine.

"1st. B. Why, by your discourse, it is really begun.

"2d. B. Depend upon it, it is more than begun, it has spread every way into several streets in St. Giles's; and they will not be able to conceal it long.

"1st. B. You are enough to put the whole town in a fright, brother! Why, you are as bad as my sister, the governess.

"2d. B. Would I were as good as my sister. But what do you mean by being as bad as she is? She is frightened at it then, I suppose, as I am.

"1st. B. Why truly I do not know whether she is or not; for, when I came, about a fortnight ago, and told her the plague was begun, as you know we all heard it was, she received the news with so much composure of mind, as I confess I wondered at; and, after a considerable time of si-

lence, answered only that it was the hand of God, and he ought to do with us as it pleases him.

"2d. B. That was like her, indeed : but do not say I am like her : I do not pretend to it, I assure you ; I am all horror and confusion at the prospect before us.

"1st. B. I do not say you are like her in that respect : indeed I do not know it : but you are like her in this, she is for alarming every body, as if the plague were actually among us, when she knows nothing of it ; and so are you.

"2d. B. Well, but hark ye, brother ; have a care of being in a worse extreme ; for you seem to be lulling yourself asleep, when you know the flame is kindled.

"1st. B. Do I know it is kindled ? Do not say so : I hope it is not.

"2d. B. You cannot seriously say you hope it is not : you may say as I do, that you wish it were not ; but you cannot but know it is actually begun ; ay, and more than begun, it has spread a great way already, and in a very few weeks will be all over the city.

"1st. B. You make my blood run chill in my veins : what do you mean ? I cannot say I know it ; I was really of the opinion that it was stopped again, and that the danger was over, at least for the present.

"2d. B. And so your first apprehensions cooled again, I perceive.

"1st. B. That was too much my case, I confess.

"2d. And it was mine too, after the first appearance of it at Christmas last. I have been just like a sick-bed penitent ; as soon as the fear was over, the penitence cooled and abated. But I feel the return with a double reproach upon me ; I think it will sink me before the distemper comes.

"1st. B. Well, but do not be so positive ; I hope you are not so sure of the bad news as you make yourself.

"2d. B. Dear brother, why you and I know how these things are abroad. Do not you remember how the plague at Messina came creeping on just when we left the city, and went away again two or three times ; but, as soon as the sun advanced, and they got into May, it broke out like a fire that had been smothered with hot ashes ; and what havoc it made ? And the like at Gallipoli, and on the Calabrian coast ? Depend upon it, the distemper is only smothered with these northerly winds ; but, as soon as the winds become westerly, and the weather is a little close and warm, you will see dreadful work here. I do not speak to alarm you, but we should not be blind to our own danger."

"This discourse ended here for the present : but the very next day, which was the third or fourth of May, the youngest brother having been out in the morning, and coming into the counting-house, where his brother was, wished very much to give vent to his thoughts. He accordingly desired one of their servants, who was there, to withdraw ; and shutting the door after him, his brother was just going to open the door again to go out too, and, and seeing him look a little disordered, said, ' What is the matter, brother ? have you heard any bad news ?'

"2d. B. Ay, ay, bad news enough : we are all undone at last.

"1st. B. What is it? What, do you hear any more of the plague?"

"2d. B. Any more of it! why it is come into the city. There is one dead in the next street to us almost—in Bearbinder-lane.

"1st. B. What, of the plague itself?"

"2d. B. Ay, indeed: my Lord Mayor sent two surgeons to examine the body, and they have both given it in that he died of the plague: he was a Frenchman. I told you how it would be.

"1st. B. Well, but this may be some straggling loose fellow, that has come down from St. Giles's for fear of it, because it was there about a fortnight ago.

"2d. B. Do not let us flatter ourselves any longer, brother, or trifle with heaven: it has spread at the other end of the town into the Strand, and from thence into Holborn. You will see, in two or three weeks more, what dreadful havoc it will make.

"1st. B. What shall we do, brother? What will become of us all? and what will become of the business?"

"2d. B. Nay, what will become of our souls? I am undone, if I stay here; I will go over to France.

"1st. B. Alas! it is too late for that, brother: before you can get thither all their ports will be locked up; they will not let a vessel from England come near them, you may be sure.

"2d. B. I am sure it is too late for something else; I have mocked God with that part once already.

"1st. B. You are enough to terrify one to death: let us see a little about us, before we talk thus.

"2d. B. O brother, you do by the danger as I have done by my preparations; put it off as long as you can. You talk of seeing about us; why you will see in a very few days the plague will be about us, and no room to escape from it. I warrant you, if you go but as far as the Exchange, you will see people preparing to get out of this dreadful city as fast as they can, and all trade in a kind of stagnation: and it is time indeed it should be so.

1st. B. I do not see that we can go out of it, at least not I; unless I give up all our business, and leave every thing to be ruined, and to be a booty to the next comer.

"2d. B. I am sure if I stay here I shall look on myself as a dead man.

"1st. B. I hope not, brother; all do not perish in the worst plague. Though the plague were to come, sure it would leave some of us behind.

"2d. B. But I have no reason to expect that I should be kept.

"1st. B. Why not? I hope you will: do not be frightened.

"2d. B. Oh, I have mocked God, I say, with my former preparations. When I was justly alarmed, I pretended to repentance and reformation; but when the fright was over, and we flattered ourselves that the destroying angel had passed, I cooled, and abated in my warmth, and became the same loose wicked fellow I was before. I have broken all my vows and resolutions, and dropped my preparations; and how can I go about the same work again now?

"1st. B. I hope it will not be too late: you talk like a distracted man; why it is never too late to call upon God for mercy.

"2d. No, but it may be too late to obtain it. Besides, when the distemper comes amongst us, what time, what temper, what power to look up? What capacity to look inward? What calling upon God in the agonies of a plague swelling, or in the distraction of the fever? It is too late, brother; it should have been done before. I am almost distracted already with the thoughts of it.

"1st. B. You will distract yourself and me too at this rate: why, what must be done?

"2d. B. I may well say, Lord be merciful to me! for I am at my wit's ends, and know not what to do. I wish you would let us shut up the counting-house, and be gone.

"1st. B. Be gone! whither shall we go?

"2d. B. Nay, any where; I am sure I shall never be able to stand it; my very heart dies within me at the apprehensions and fright of it.

"1st. B. But you must endeavour to rouse up your spirits, and not be cast down.

"2d. B. Oh, brother whose heart can endure, or whose hands can be strong, in the day that God shall deal with him? God is now taking us all into his own hands; we shall no more be able to trifle with him; repenting, and going back, and repenting again, and going back again. Oh, it is dreadful work to make a jest of our repentance as I have done.

"1st. B. I beseech you, brother, compose yourself. you will die with the fright indeed, at this rate. Come, I will go out and see what I can learn of it, and what measures are to be taken."

This conversation may not be without its effect—let a description of the appearance of the city, taken from Defoe's "*History of the Plague*," teach our readers that the remedy is alone to be found in firm courageous trust in Him who "died for us and rose again:—

"It is true, people used all possible precaution; when any one bought a joint of meat in the market, they would not take it out of the butcher's hand, but take it off the hooks themselves. On the other hand the butcher would not touch the money, but have it put into a pot full of vinegar, which he kept for that purpose. The buyer carried always small money to make up any odd sum, that they might take no change. They carried bottles for scents and perfumes in their hands, and all the means that could be used were used; but then the poor could not do even these things, and they went at all hazards.

"Innumerable dismal stories were heard every day on this very account: sometimes a man or woman dropt down dead in the very markets; for many people that had the plague upon them knew nothing of it till the inward gangrene had affected their vitals, and they died in a few moments; this caused, that many died frequently in the streets suddenly, without any warning; others, perhaps, had time to go to the next bulk or stall, or to any door, porch, and just sit down and die, as I have said before.

"These objects were so frequent in the streets, that when the plague came to be very raging on one side, there was scarce any passing by the streets, but that several dead bodies would be lying here and there upon the ground; on the other hand it is observable, that though at first the people would stop as they went along, and call to the neighbours to come out on such an occasion, yet afterward, no notice was taken of them; but that, if at any time we found a corpse lying, go cross the way, and not come near it; or if a narrow lane or passage, go back again and seek some other way to go on the business we were upon: and in those cases the corpse was always left till the officers had notice to come and take them away; or, till night, when the bearers attending the dead-cart would take them up and carry them away. Nor did those undaunted creatures, who performed these offices, fail to search their pockets, and sometimes strip off the clothes, if they were well drest, as sometimes they were, and carry off what they could get.

"But to return to the markets; the butchers took that care, that if any person died in the market, they had the officers always at hand to take them upon hand-barrows, and carry them to the next church-yard; and this was so frequent, that such were not entered in the weekly bill, found dead in the streets or fields, as is the case now; but they went into the general articles of the great distemper.

"But now the fury of the distemper increased to such a degree, that even the markets were but very thinly furnished with provisions, or frequented with buyers, compared to what they were before; and the Lord Mayor caused the country people who brought provisions, to be stopped in the streets leading into the town, and sit down there with their goods, where they sold what they brought, and went immediately away, and this encouraged the country people greatly to do so, for they sold their provisions at the very entrances into the town, and beyond Whitechapel, in Spittle-fields. Note, even in the fields; as particularly in the fields. Those streets now called Spittle-fields, were then indeed open fields: also in St. George's-fields in Southwark, in Bunhill-fields, and in a great field called Wood's-close, near Islington; thither the Lord Mayor, aldermen and magistrates sent their officers and servants to buy for their families, themselves keeping within doors as much as possible, and the like did many other people; and after this method was taken, the country people came with great cheerfulness, and brought provisions of all sorts, and very seldom got any harm; which, I suppose, added also to that report of their being miraculously preserved.

"As for my little family, having thus, as I have said, laid in a store of bread, butter, cheese, and beer, I took my friend and physician's advice, and locked myself up, and my family, and resolved to suffer the hardship of living a few months without flesh-meat, rather than to purchase it at the hazard of our lives.

"But though I confined my family, I could not prevail upon my unsatisfied curiosity to stay within entirely myself: and though I generally came frightened and terrified home, yet I could not restrain; only that indeed I did not do it so frequently as at first.

"I had some little obligations indeed upon me, to go to my brother's house, which was in Coleman-street parish, and which he had left to my care, and I went at first every day, but afterwards only once or twice a week.

"In these walks I had many dismal scenes before my eyes, as particularly of persons falling dead in the streets, terrible shrieks and screechings of women, who in their agonies would throw open their chamber windows, and cry out in a dismal surprising manner; it is impossible to describe the variety of postures in which the passions of the poor people would express themselves.

"Passing through Token-house-yard in Lothbury, of a sudden a casement violently opened just over my head, and a woman gave three frightful wreeches, and then cried, *Oh! death, death, death!* in a most inimitable tone, and which struck me with horror and a chillness in my very blood. There was no body to be seen in the whole street, neither did any other window open; for the people had no curiosity new in any case; nor could any body help one another; so I went on to pass into Bell-Alley.

"Just in Bell-Alley, on the right hand of the passage, there was a more terrible cry than that, though it was not so directed out at the window, but the whole family was in a terrible fright, and I could hear women and children run screaming about the rooms like distracted, when a garret window opened, and somebody from a window on the other side of the alley, called and asked, 'What is the matter?' upon which, from the first window it was answered, 'O Lord, my old master has hanged himself!' The other asked again, 'Is he quite dead?' and the first answered, 'Ay, ay, quite dead; quite dead and cold!' This person was a merchant, and a deputy alderman, and very rich. I care not to mention the name, though I knew his name too, but that would be an hardship to the family, which is now flourishing again.

"It was observable then, that this calamity of the people made them very humble, for now, for about nine weeks together, there died near a thousand in a day, one day with another, even by the account of the weekly bills, which, yet I have reason to be assured, never gave a full account, by many thousands, the confusion being such, and the carts working in the dark, when they carried the dead, that in some places no account at all was kept, but they worked on; the clerks and sextons not attending for weeks together, and not knowing what number they carried. This account is verified by the following bills of mortality:

From Aug. 8. to Aug. 15.	5319	3880
to 12.	5568	4287
to 23.	7406	6102
Aug. 24. to Sept. 5.	8252	6968
to 12.	7690	6544
to 19.	8297	7165
to 26.	6400	5533
Sept. 28. to Oct. 3.	5720	4929
to 10.	5098	4227
	<hr/> 58910	<hr/> 49605

So that the grove of the people were carried off in these months; far as the
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whole number which was brought in to die of the plague, was but 68,590 here is 50,000 of them, with a trifle, in two months: I say 50,000, because, as there wants 295 in the number above, so there wants two days of two months in the account of time."

"God's terrible voice in the city," confirms the statement here given:

"Now the cloud is very black, and the storm comes down upon us very sharp. Now Death rides triumphantly on his pale horse through our streets; and breaks into every house almost, where any inhabitants are to be found. Now there is a dismal solitude in London's streets, every day looks with the face of a Sabbath day, observed with greater solemnity than it used to be in the city. Now shops are shut in, people rare and very few that walk about, inasmuch that the grass begins to spring up in some places, and a deep silence almost in every place, especially within the walls; no rattling coaches, no prancing horses, no calling in customers, nor offering wares; no London cries sounding in the ears: if any voice be heard, it is the groans of dying persons, breathing forth their last: and the funeral knells of them that are ready to be carried to their graves. Now shutting up of visited-houses (there being so many) is at an end, and most of the well are mingled among the sick, which otherwise would have got no help. Now in some places where the people did generally stay, not one house in a hundred but is infected; and in many houses half the family is swept away; in some the whole, from the eldest to the youngest: few escape with the death of but one or two; never did so many husbands and wives die together; never did so many parents carry their children with them to the grave, and go together into the same house upon it. Now the nights are too short to bury the dead; the long summer days are spent from morning unto the twilight in conveying the vast number of dead bodies unto the bed of their graves.

"Now we could hardly go forth, but we should meet many coffins, and see diseased persons with sores and limping in the streets: amongst other sad spectacles, methought two were very affecting; one of a woman coming alone, and weeping, by the door where I lived (which was in the midst of infection) with a little coffin under her arm, carrying it to the church-yard: I did judge that it was the mother of the child, and that all the family besides was dead, and she was forced to coffin up, and bury with her own hands, this her last dead child. Another, was of a man at the corner of the Artillery wall, that, as I judge, through the dizziness of his head with the disease which seized upon him there, he dashed his face against the wall, and when I came by, he lay hanging with his bloody face over the rails, and bleeding upon the ground; and as I came back, he was removed under a tree in Moor-fields, and lay upon his back; I went and spake to him; he could make me no answer, but rattled in the throat, and, as I was informed, within half an hour died in the place.

"It would be endless to speak what we have seen and heard of some in their phrenzy, rising out of their beds, and leaping about their rooms; others crying and roaring at their windows; some coming forth almost naked, and running into the streets; strange things have others spoken and

done when the disease was upon them ; but it was very sad to hear of one who being sick alone, and it is like frantic, burnt himself in his bed. Now the plague had broken in much amongst my acquaintance ; and of about sixteen or more whose faces I used to see every day in our house, within a little while I could find but four or six of them alive ; scarcely a day passed over my head, for I think a month or more together, but I should hear of the death of some one or more that I knew. The first day, that they were smitten, the next some hopes of recovery, and the third day, that they were dead.

" In September, when we hoped for a decrease, because of the season, because of the number gone, and the number already dead ; yet it was not come to its height, but from 6102, which died by the plague the last week of August, the number is augmented to 6988 in the first week in September ; and when we conceived some little hopes in the next week's abatement to 6544, our hopes were quite dashed again, when the next week it did rise 7165, which was the highest bill, and a dreadful bill it was ! and of the 190 parishes which were not infected ; and in those, few people remaining that were not gone into the country.

" Now the grave doth open its mouth without measure ; multitudes ! multitudes ! in the valley of the shadow of death thronging daily into eternity ; the church-yards now are so stuffed with dead corpses, that they are in many places swelled two or three feet higher than they were before ; and new ground is broken up to bury the dead."

The suitable preparation for all this is finely illustrated in the following remarks :

" As for the persons whom this promise of protection is entailed upon, they are such as 'do trust in the Lord. He that dwelleth in the secret place of the Most High ; that say of the Lord, he is my refuge and my fortress : my God, in him I will trust,' v. 2. At the ninth verse, ' Because thou hast made the Lord which is my refuge, even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Thou shalt not be afraid for terror by night, nor for the arrow that flieth by day,' at the fifth verse. And as for the means, and way, and mode how God will deliver in the time of the plague, he will do it by his angels ; ' There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands,' &c.

" From all which, then, I take up this doctrine or observation : though the danger, evil, and misery of the great pestilence be exceeding great, yet God will in an especial manner protect and deliver those that do trust in him in the time of a plague.

" But tenthly and lastly, to conclude : if these things be so, why should we not always be found in that way, whereby we may come within the compass of this protection : in the xxxiv. Psalm, it is put upon fearing God, ' They shall pitch their tents round about them that fear him ;' in this Psalm it is put most upon trusting in God. In this ninety-first Psalm, in this

verse, it is put upon (this protection of angels is put upon) being in our way; 'They shall bear you up in their hands. He shall give his angels charge over thee, to keep you in all your ways,' in all your ways; your ways: your ways are God's ways, your way is the way commanded by God; if you be out of God's way, you are out of your own way; if you be in your way, the angels shall keep you even in the time of a plague, and bear you up in their hands, that you dash not your foot against a stone; but if you be out of your way, I won't insure you of safety. When Balaam went upon the devil's errand, an angel met him and scared his ass, and the ass ran his foot against the wall, dashed his foot against the wall; the promise is, thou shalt not dash thy foot against a stone; but he was out of his way, and the angel met him and scared his ass, and his ass made him rush his leg against the wall. Joash went out of his way, when he ran away from God; God bade him go one way, and he went another; well, what then? were the angels with him for his protection? the very sea would not be quiet till he was thrown overboard; instead of angels to protect him, he had a whale to devour him. I confess indeed, through the free grace and mercy of God, the belly of destruction was made a chamber of preservation to him, but he was out of his way; and instead of an angel to keep him that he dash not his foot, his whole body was thrown overboard. Says Solomon, 'As a bird from her nest, so is a man out of his place;' so long as the bird is in her nest, it is free from the hawk, it is free from the birding-piece, it is free from the nets, and gins, and snares, as long as it is in her nest; but when the bird is off her nest, then she is exposed to many dangers. So, so long as a man is in his way, in his place and in his way, he is well, and under protection; but when a man is off his nest, out of his place, and out of his way, then he is exposed to dangers: but, be but in your way, be but in your way, and then you may assure yourselves of divine protection, and of the management thereof by the hands of angels. Oh, who would not labour always to be in that way which God hath appointed him to be in? why should we not always consider with ourselves, and say, 'But am I in my way?' Old Mr. Dodd being upon the water, and going out of one boat into another, slipped between them, and the first word he spake was, 'Am I in my way?' so we should always be saying, but am I in my way? am I in my way? I am now idling away my time, but am I in my way? Oh, my soul, am I in my way? Am I in my calling this day, without prayer in the morning, and reading the Scriptures; but am I in my way? Oh, my soul, am I in my way? I am now in such frothy company, where I get no good, but hurt; but am I in my way? ever consider this, am I in my way? you may expect the Lord's protection, and the angel's attendance, if you be in your way, but not else. Now then as ever you desire the protection of the Almighty, and the attendance of angels, especially in this time of danger, sickness, plague, and pestilence, let us labour daily to look to it, that we may be found in our way, the way the Lord hath set us in; and what I say to you I say to myself, and to all, 'wait on the Lord, and keep in his way.'"

SATURDAY MAGAZINE. Published under the direction of the Committee of General Literature and Education, appointed by the Society for promoting Christian Knowledge. John Parker, London; William Curry, Jun. and Co., Dublin.

Penny publications are now incorporated with the periodical literature of the day. As far as successful competition is concerned, they have been taken out of the hands of vice and debility, of disloyalty and stupidity, and rendered the channels through which a purifying stream is conveyed to the door of the poorest peasant of the land. It is a glorious omen of the times. But we have repeatedly declared our conviction, that literature, unassociated with religion, may prove one of the greatest curses that can befall a nation; and our conviction is strengthened every day. What a pleasure, then, must it be to all who have a similar sentiment, that a cheap publication, issued by the Society for promoting Christian Knowledge, is now regularly publishing. Having seen it at our publishers, who are the agents for Dublin, and we presume for Ireland, we deem it but fair play to take notice of it—nay, we are bound to do it, for it has peculiar claims on the regard of every lover of the Church establishment. It proves that the friends of religion are not asleep at their posts—that they are not ignorant of the prodigious movements in mind which are taking place—and that they are willing to give to the public what they are thirsting for—*useful* information. And looking at the auspices under which this Saturday Magazine is ushered into the world—looking at the *character* involved in it—looking at the way in which the three first numbers, *new* before us, are got up—we do not know a single cheap publication of the present day, which we can so *safely* and so conscientiously recommend to the attention of those who love religion undefiled, and who would almost shrink from giving information at all, rather than that it should be unaccompanied by the purifying elements of godliness.

The Remains of William Phelan, D.D. with a Biographical Memoir. By John Bishop of Limerick. In 2 vols. London: Duncan and Cochran. Dublin: Milliken and Son, 1832.

The difficulty of contemporary history has been long felt and acknowledged; but the "*opus alicuius periculosum plerumque*" belongs not only to the historian, but to the reviewer. We can freely venture to give bold and uncompromising opinions, or to indulge the convictions that have been generated by research, while it is of those whose ashes have been long covered in the "*Appia or the Flaminia way*;" but when we come to speak of those whom we ourselves have known—with whom we have lived—whose frailties may have jarred, or whose virtues may have interested our feelings, or whose friends still live to be wounded by our obser-

vations if unfavourable, or to be injured by our disclosures,—we feel in such a case the danger of being candid, and could wish that our journal was converted into a “retrospective review.” It is with something of this sort of feeling that we take up these two volumes upon our table. We, in common with many others, knew the lamented author; we respected his talents; we regretted what we deemed their misdirection; and differing much from him in his mode of viewing the great truths of religion, we yet have rejoiced at finding that very many of the most essential had him as their able and their zealous advocate. We most sincerely regretted that ill-health which withdrew from the field of active exertion one who had proved his ability and his desire to serve the church in its time of need; and we mourned with sincerity on the final removal of one whose virtues had shed a lustre even beyond the shade of his domestic retirement, and whose infirmities could be easily traced either to the aspirations of a not dishonest ambition, or the sinister influence of diseased temperament. Yet, with all these sentiments of respect, sincere respect directing our pen and influencing our sentiments, we cannot avoid shrinking from our voluntarily imposed task; for we fear that our tone will not be flattering enough to satisfy the admiring friends of our author, and yet too friendly to please those who see in Doctor Phelan only the enemy of the Bible Society.

The Bishop of Limerick has performed, in his office of editor, the part of an affectionate friend. The memoir is gracefully and beautifully written, and must give pleasure even to those who would hesitate at admitting the high panegyric passed upon its subject; while the passages, (too few,) extracted from his private correspondence, exhibit him in a most amiable and interesting character. Dr. Phelan’s life was unmarked by any of the circumstances that are calculated to interest the public. Born of humble parentage—admitted a sizer into the university, his course then marked only by diligence and success; a successful candidate for fellowships, after some trials, and finally going out upon the option of a living. Such are the events in the life of Dr. Phelan, and they are not dissimilar to those of the greater part of the members of the body of which he was one. His literary exertions, though considerable for a person whose time must have been much occupied, was not very extensive. His Donellan Lectures, which are not prepared for the press; two essays, which obtained prizes in the Royal Irish Academy; a volume of the Digest of the Parliamentary Evidence; and an imperfect work upon the Policy of the Church of Rome* in Ireland, complete the list of his literary labours, if some occasional pamphlets

* By what interpretation of the word “Remains” does the Bishop of Limerick think himself justified in publishing this as a second volume, though it had been given to the press in Dr. P.’s life-time?

he excepted. Dr. Phelan was an ardent and a successful student; we have reason to know that there were few paths of moral and intellectual science that he had not explored successfully; and we therefore regret that he had not directed his mind to other objects than those of temporary or polemical interest—we regret, but are not surprised. The immediate harvest of popularity and interest which a successful pamphlet reaps, is very apt to influence the young mind; and when engaged in the pursuit of polemics or politics, it is with difficulty the understanding becomes emancipated from their habits. The work to which all the powers of Phelan's mind seems to us to have been most signally and most successfully applied, are his pamphlets in reply to J. K. L. Never has sophistry been more satisfactorily developed, nor arrogance more effectually chastised. Our only regret is, that the occasion which called for the refutation was too low and too temporary to promise it the literary life its merits deserved. In this, one of the first of Dr. Phelan's exertions, it is impossible not to perceive the consciousness of strength with which he writes, and the mastery of the subject which he manifests; at the same time that the contest in which he is engaged produces, while it partially justifies, a style that on other occasions of more solemnity might not be deemed sufficiently in accordance with his professional character.

Of Dr. Phelan's other political and polemical works, it is unnecessary to speak; we have already given our opinion upon his *Digest*, which we regard as a most valuable compound of all that is important in the examination it analyses, and containing an invaluable collection for the popular history of Popery in Ireland. His *History of the Policy of the Church of Rome*, was intended but as a commencement of a work calculated to unfold the wily artifices of that secular church in this country. We regret that it was not completed. Dr. Phelan, from the attention he paid to the subject, was well fitted to execute the task, which would have become more interesting as it came nearer to our own times. The portion of the work contained in the present publication has never been popular; a circumstance partly to be accounted for from the nature of the subject, which was too remote to be attractive except to the Protestant antiquary, and partly from the style, which seems to us to be more antithetic, epigrammatic, and obscure, than in any other of Dr. Phelan's writings. From whatever cause the want of success proceeded, it seems to have prevented his continuing the work, though we have reason to believe he had collected materials for it in abundance, and we must lament that so important an undertaking was not completed. Of another controversy in which our author was engaged, we can only speak with unmitigated regret, we mean the Bible Society controversy. At the time he published, and against the advice of his friend the present editor, his "*Bible, not the Bible Society*," he was very young in experience, and we do not believe that he would have

done so at a more advanced period. We regret it on many accounts; it was a diverting of his mind from other and more important pursuits; it was adding the weight of talent and character to the attack upon a most important and useful society, and casting additional discord into a country where sufficient materials for strife had formerly existed. We are convinced that Dr. Phelan really believed that the Bible Society had a tendency to injure the Church, and to create dissent, but we regret that the period at which he published his convictions was one in which the temporal interests of the assailants were likely to be served by the manifestation of such opinions; and satisfied as we are that he and many others were conscientious in their opposition, we regard the time at which they showed it as peculiarly unfortunate for that proof of their integrity. Mr. Phelan, in many respects, had the advantage of other opponents of the society; he had never been its friend—he had never advocated its claims, nor spoken of its merits from the pulpit, and when the heads of the Church, for reasons that never have appeared, and by a line of conduct which has deeply injured the establishment, seceded from the society, joined in the cry raised against it—he was an enemy, but not an apostate. It is little to say that his pamphlet was the best on that side; it was the only one that had any semblance of reasoning, although of that semblance it was speedily stripped by its opponent,* and we feel confident that these were many, very many, of the sentiments put forward in the pamphlet, which the more matured experience of the author would have disowned.

We shall proceed to give some extracts from the life prefixed to these volumes, reserving our notice of Dr. Phelan's Sermons to another publication.

The family of Dr. Phelan had preserved many hereditary recollections of their former importance; the following anecdote is highly interesting and instructive.

“ ‘When I was a very little boy, I was invited to attend a funeral. The house in which the people were assembled, was within a short distance of Clonmel, on the banks of the river Suir; and commanding an extensive prospect, in the county of Waterford. A friar, who happened to be present, drew me apart from the company, (I was then a Roman Catholic;) he led me to a bay-window, took me by the hand, and said, ‘Look there, look around you, my boy; these mountains, these valleys, as far as you can see, were once the territory of your ancestors. but they were unjustly despoiled of it.’ I never can forget the impression. My young blood boiled in my veins. For the time, I was, in spirit, a rebel. And, I verily believe, if it

* It is not generally known that the opponent of whom we speak and Dr. Phelan had an interview, at the request of the former; that it took place under the apparent approach of death to both—that it ended by a cordial and a Christian interchange of forgiveness, and an united address to the throne of Grace.

had not been the good pleasure of Providence, to led me into other circumstances, and furnish me with better instructors, I might have terminated my life on the scaffold.' "

Our readers are perhaps aware that he had been reared a Roman Catholic ; of his change of profession the Bishop says :—

" Before his removal, to this wider sphere of action, an important change had taken place, in his theological opinions. The commencement of this change, I have the advantage of stating in the words of Dr. Phelan himself, as related by him to an early friend. ' I was walking home with —, (member of a lay fraternity of Roman Catholics,) to translate for him some portion of the Breviary, when Mr. Carey rode by on his mule, at his usual quiet pace. ' What a pity,' said —, ' that that good man cannot be saved ! ' I started—the doctrine of exclusive salvation never appeared so prodigious ; and I warmly denied its truth, and authority. — was stubborn in its defence ; and we each cited testimonies, in behalf of our respective opinions. I withdrew to bed ; occupied by thoughts which this incident awakened ; went over, again, all the arguments, pro and con, which my memory could supply ; weighed all the evidence, which, in my judgment, might throw light on the subject ; questioned, whether any evidence could induce me to acquiesce, in a dogma so revolting ; and fell asleep, in no good disposition to the creed, which could pronounce Mr. Carey's reprobation. In the morning when I awoke, it appeared, that I had insensibly reasoned myself into the belief of the right of private judgment ; and, thus, I virtually reasoned myself out of the Church of Rome.' "

The following account of his first English prose attempts is very curious, as he afterwards wrote with ease and freedom :—

" Here it occurred to him, that, if he could obtain a prize of £50 then offered by the Royal Irish Academy, for the best Essay on a given literary subject, he might, for a time, relieve himself from the irksome task of private tuition. But, as success was uncertain, he was still obliged to retain some pupils ; and thus, till the period of decision, his labours were not diminished, but increased. In the brief interval, then, the hasty moments, which he could snatch from his daily toil, he penned his Essay, on the back of letters, and on such scraps of paper as might be at hand ; he walked every evening, (the only exercise he allowed himself,) to his College-chambers, that he might give those papers to his brother for transcription ; and relied on his memory alone, for taking up the train of thought, each day, where it had been laid down, the day before. He did not revise, or even read, the manuscript ; and, as this was his first effort in English prose, he felt so much difficulty, in arranging his thoughts in our language, that he actually resorted to the expedient, of first mentally composing in Latin ; so that, the entire Essay, may, in a great measure, be accounted a translation."

We willingly pass over much that is interesting with regard to the development of intellect, to exhibit what is far more im-

portant, the amiable traits of personal and filial and domestic feelings :

“ In the almost certain prospect of success, he had set apart the whole of that little which he possessed, for the comfort and accommodation of his parents; nor in the moment of defeat, did he alter his pious purpose. His words to his brother, when he recovered from the first shock, are never to be forgotten. ‘ Well, James, send the money, nevertheless, to its proper destination ; and, my dear fellow, have a good heart, and a hope fixed on high ; we shall overcome even this blow.

“ ‘ Cherish, then, those feelings about your father ; which become you, equally, as a child, and as a Christian. In the present trying moments, they will console you ; and, through life, they will serve as those auxiliary lights, which the gracious order of Providence kindles, from time to time, for the guidance of the pure in spirit ; so that, they count it all joy, when they fall into tribulation.....The most grateful moments I can enjoy, are those, in which I feel myself of value, to the few whom I really love. The feelings I have towards that dear old man my father, are experienced, I believe, by very few sons ; at least, by none that I ever knew, to the same degree. And, I cannot describe to you the delight I felt, when I saw his face tinged, again, with the freshness which I used to observe on it in my childhood.’

“ ‘ The character of the people, in this country, appears to most advantage, in times of calamity. When above immediate want, their vivacity is apt to become insolent ; and their proud spirit breaks into turbulence. But, in distress, the common Irishman is meek as Moses. The loss of health, wealth, friends, all, in a word, that our nature deems most valuable, is met by him, with the ejaculation, ‘ Welcome be the grace of God.’ They see the correcting hand of providence, in every visitation ; and receive it as an act of mercy.’

“ Enclosed, I send you share of another prize, which I obtained, at the time I took my degree. It was for English verse ; the first time I made any attempt that way : and, luckily, I have been very successful. I also, on the same day, got the gold medal : so that, for a while, I am pretty well supplied with college honours. I know you, and my dear mother, will be glad to hear of this : so, I have told you every thing that has happened to me.

“ I hope, my dear father, that, whenever you find yourself weakened by work, you will stop, and indulge yourself. I am young, Sir : my work is not so hard as yours ; and I should be ashamed to hear, that he, to whom I owe my life and my education, should labour too hard, while I have the means of furnishing assistance.

“ Tell my mother, that I am not, nor ever shall be, forgetful of her tender care of me : and believe me, dear Sir,

Your very grateful Son,

W. P.”

NOTICES OF BOOKS.

Biblical Cabinet Atlas.—No. 6.

We have never seen any thing more beautifully executed than this Atlas, whose only fault is its size. This is however in some degree remedied by the clearness and distinctness of its engravings. The biblical student will find it a most valuable companion, while the Index, which is the most complete work of the kind we have ever seen, forms a perfect Scripture Geographical Concordance, with information no concordance can pretend to. We give our unfeigned approba-

tion of the design and execution of the work.

A History of England, for Children from 4 to 10 Years.

We scarcely think such a work was wanting; stores from the History of England by pious Writers had been previously published, and this work scarcely pretends to more. We cannot however have too many of them, and the present is well planned and piously executed.

DOMESTIC RELIGIOUS INTELLIGENCE.

SUBSTANCE OF THE SPEECH OF J. E. GORDON, ESQ., M.P., DELIVERED IN THE HOUSE OF COMMONS, ON THE 5TH OF JULY, 1832, ON THE NEW IRISH EDUCATION SCHEME.

Mr. J. E. Gordon presented a petition against the Government plan of education, agreed to at a meeting held in Exeter Hall, and signed by nearly 4,000 individuals, among whom were fourteen noblemen, twenty-two members of Parliament, and one hundred and thirty-seven clergymen and Dissenting ministers. On the character of the meeting at which the petition had been adopted, he did not think it necessary to offer many observations, as there were not fewer than forty members of that House present on the occasion. He would simply remark, that in the experience of no person with whom he had conversed had a more respectable, a more influential, or a more intensely interesting meeting, been remembered in the British metropolis. Mr. Gordon then read and commented upon the contents of the petition, which was received and ordered to be printed.

In introducing the motion of which he had given notice, he took the opportunity of disclaiming every motive of a personal or political character. The Right Hon. the Secretary for Ireland had told them upon a former evening, that the dissentients

from the plan of his Majesty's Government were actuated either by feelings of religious bigotry or political partizanship. For himself, he (Mr. Gordon) conscientiously disclaimed both charges. It was within the recollection of the House that a royal Commission, sanctioned by the predecessors of the present Government, had recommended a plan of education in 1825, from which several features of the present system were borrowed, and if any thing was necessary to exculpate himself from the inconsiderate, and, he would add, the unwarranted charges of the Irish Secretary, it would be the fact, that he had written a large pamphlet, condemnatory of that Report, in terms the severest which he had ever employed in the public press. (Hear, hear.)

The object of the motion with which he intended to close the statement that he was about to make to the House was twofold. The indistinctness and inaccuracy of the list of applications for schools presented by the Board in Dublin, had rendered it necessary that an amended Return should be made to the House. That was his first object. His second was to bring up the Report of the experiment of His Majesty's Government to the latest date, in order that the House, when called upon to

sanction a Parliamentary grant in its favour might clearly understand the character of the system which the public were required to support.

It would be in the recollection of the House, that the main objection urged by the Right Hon. the Secretary for Ireland against the existing system of education in that country, rested upon the exclusiveness of its principle. It had been alleged against the Kildare-street Society, as a vital defect in its system, that the daily use of the Scriptures was insisted upon; and as the same charge would apply to every other Society in Ireland, they were all, in the view of the Right Hon. Gentleman opposite, vitally deficient, in as far as regarded the Roman Catholic part of the population. It was in vain to urge the fact, that nearly half a million of children were to be found in these schools. It was in vain to urge the fact that a large proportion of that aggregate were children of the Roman Catholic persuasion. The ready answer to such arguments was, that the use of the Scriptures without note or comment, was contrary to the discipline of the Church of Rome; and that being the case, the societies which insisted upon the practice were exclusive societies exclusive societies, and therefore incapable of extending the benefits of popular instruction to Roman Catholics. On that alleged exclusiveness was founded the necessity for a new and more liberal system, and he should read from the official letter of the Right Hon. the Secretary for Ireland a few paragraphs descriptive of the character of the scheme which His Majesty's Government had thought proper to establish.

It was proposed to be "one from which even the suspicion of proselytism should be banished, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any." Again, it was described as a system which "should be capable of being so far adapted to the views of the religious persuasions which prevailed in Ireland as to render it in truth a system of national education for the poorer

classes of the community." And, lastly, it was said that "one of the main objects must be to unite in one system children of different creeds." Such was the character, and such were the objects of the new system, as they were defined and officially promulgated by the organ of the Government of Ireland in that House. The question, then, to which he proposed to restrict himself was simply, whether or not the scheme which was ushered into public notice with such high sounding pretensions to liberality had or had not justified the professions of its patrons. In this inquiry he would be guided exclusively by facts. They were not then entering upon the argument which professed to determine the fitness or unfitness of the new system on the abstract grounds of religious orthodoxy or moral utility. An experiment had been made. The plan of Government had obtained a fair trial, and by the result of that experiment he meant to test the character of the system.

In the official return of the Board in Dublin it was stated that 452 applications had been received for aid in behalf of schools; but that he begged to say, was a very deceptive method of stating the fact. There were he believed, 452 schools included in the applications, but the gross number of applicants did not exceed 318. One individual, it appeared, had applied for 24 schools, but it was a most delusive mode of stating the circumstance to report it as 24 applications to the Board. Such, however, was the case throughout the return. On that list he found 29 Protestant clergymen, about 209 Roman Catholic priests, and between 70 and 80 lay applications, but owing to the indistinctness of the return he could not speak of the last class with the accuracy which he wished.

Mr. STANLEY—(across the table.) The Honourable Gentleman is mistaken with respect to exclusively Roman Catholic applications from laymen. No such applications could be entertained. (Hear, hear.)

Mr. J. E. GORDON was aware that, according to the professions of

the Board, they could not be entertained, but that was not the question. The Right Hon. Gentleman would bear in mind that he (Mr. Gordon) was then referring to the number and quality of the applications made to the Board, and not to the applications which had been complied with by the Board. (Hear, hear.) It would appear, by what he had stated, that a single glance at the return of the Board would be sufficient to prove that the very charge which His Majesty's Government had alleged against the Kildare-street and other societies applied with a tenfold force to their own system. (Hear, hear.) That it was an exclusive system in its principles he had all along asserted. That it would prove an exclusive system in its operation, he had as confidently predicted. That this prediction had been fulfilled to the utmost imaginable extent was what he then undertook to prove both to the House and to the country. He might not indeed succeed in changing the opinions of Honourable Members who had made their mind up upon the question, but sure he was that the intelligent part of the British public who were accessible to the force of evidence, would form their judgment of the measure by those practical criteria, which the result of the experiment had so abundantly supplied. (Hear, hear.)

In proceeding from the general list of applications to the part of the list which had been complied with, he found twenty-nine Protestant clergymen conjoined with Roman Catholic priests, and about 120 priests conjoined with Protestant laymen, making the number of the priests when compared with the clergy to be as 149 to twenty-nine, and there he felt himself called upon to undeceive the House and the public with respect to another fallacy in the return of the Board, which intimately affected the character of the Established Church in Ireland. Of the twenty-nine Reverend applicants reported as Protestant "Clergymen," it would appear that there were some whose claim to that title was, to say the

least of it, rather equivocal. He found upon inquiry into the proper quarters, that the list contained 2 Presbyterians, 4 Seceders, 4 Arians, and 1 Dissenter, to say nothing of the names of two or three respectable clergymen who had never directly or indirectly given their sanction to the system. The number of clergymen in connexion with the Established Church was thus reduced to seventeen. From this they were to make a further subtraction of two clergymen in the county of Cork who had signed applications without appearing to know the character of the system, as was proved by the fact that they had since expressed their regret at what they had unguardedly done, and, as the only reparation, had signed very strong Petitions to Parliament against it. So far he had been able to ascertain particulars; and for aught that he knew, one half of the remaining fifteen might belong to other denominations. Nor should it be omitted that three of that number had been persuaded to sign applications for parishes with which they had at the time no spiritual connexion. Such were specimens of the artifices resorted to in the practice of the system, and in the obtaining of what it was wished to impose upon the public as a clerical sanction to its principles. A letter which he held in his hand would serve as an example of the liberty which had been taken with the name of at least one respectable clergyman, and it was only of two or three of the same class which had come into his possession. It was addressed, by the individual himself, to the Editor of the *Belfast Guardian*.

"Sir,—Having seen in your paper, of the 22d inst. my name inserted in a list of Protestant clergymen who have made application to the new Board of Education for aid for schools under their anti-Christian system, may I request that you will state, in your esteemed journal, that I never made any such application, nor have I authorised any person to make it in my name; and that you will give publicity to my conscientious deter-

mination never to support a mutilated form of the Scriptures.

"I have the honour to be, Sir,
"Your obedient, &c.

"ALEXANDER COLHAUN,
"Rector of Dunsford, County Down.
"Ardglass, June, 1892."

He had done with the return as it respected the clergy, and should proceed to the examination of the schools that had been affiliated to the Board, and the manner in which the applications in their favour had been got up.

It appeared by the return of the Board, that 164 out of 318 applications had been complied with, and he held in his hand a particular description of 53 schools out of that number. As he considered the evidence to which he should have occasion to appeal in the description of these schools of particular importance, it was right he should state to the House the manner it came into his possession. Being anxious to authenticate the results of the experiment made by the Board on the evidence of local testimony, he had made choice of two or three dioceses where the system appeared to have taken root. To heads of these dioceses he had forwarded a few queries, to which they had been kind enough to procure answers for the different schools in their respective parishes. The originals of these answers lay upon the table before him, and if any part of the information he was about to communicate should be questioned, he was ready to show the document upon which it was founded to the Right Hon. the Secretary for Ireland. (Hear, hear, hear.) Nothing could be more respectable than the authorities to which he should have occasion to refer, and the offer which he made to produce them to the Right Hon. the Irish Secretary would, he trusted, be considered a satisfactory voucher to the House for the accuracy of his quotations. [Mr. Gordon then quoted at great length a large mass of documentary evidence of the most extraordinary and interesting description, illustrative of the character of the schools and the fraudulent and improper me-

thod in which the signatures of ignorant and in many instances persecuted Protestants had been obtained by the priests and their agents. By the classification observed in the evidence and the comments which Mr. Gordon made on the different cases, it appeared that many of the schools which had been liberally assisted by the Board, were purely religious establishments in connexion with monastic and other institutions, and that the doctrines of the Church of Rome were regularly and statedly taught. In one of them, for example, there was an altar in the centre of the school; they had mass at nine, spiritual reading at twelve, catechismal instruction at three, and prayers at four. These schools were necessarily exclusive from their religious character, and consequently no Protestants attended them. The next class were held in Roman Catholic chapels, and from their situation as well as from the nature of the instruction communicated, were also exclusive, and the attendance upon inquiry and examination was found to be wholly Roman Catholic. The third class consisted of what had been common pay schools which were taken up by the priests and placed in connexion with the Board, under which they were likely to become formidable rivals to the Scriptural schools in their neighbourhood. The attendance on these schools, with two or three exceptions, was also found to be exclusively Roman Catholic. A fourth class consisted of schools which had been alienated from the Kildare-street and other Societies. In these the reading of the Holy Scriptures had been given up in obedience to the regulations of the board, and with one or two exceptions, the protestant children had been withdrawn. It was in reference to one of these schools that Mr. Gordon read the following extract from the report of one of the Inspectors of the Kildare-street Society:—"This school (Trummery) has been placed under the new Board by Mr. Malone, parish priest, and Mr. Morrin, his assistant. The priest informed the teacher and those who signed the application to the

New Board, that he had the sanction of Sir Charles Coote for so doing. I saw a letter from Sir Charles to the Rev. Mr. Small, the former visitor of the school, stating that he knew nothing of the matter. The Scriptures have been totally excluded, even from the thirty Protestants who attend since the school was placed under the New Board, and on entering the school I found a man employed in teaching the Roman Catholic Catechism. It was affected to treat the time as out of school-hours, but such was the occupation of the scholars." In all these schools, containing according to the return nearly 10,000 scholars, it appeared that there were not any thing like one hundred Protestants.

With reference to the mode in which the Protestant signatures had been procured, it appeared that application had seldom been made to the clergyman of the parish, but that every method of misrepresentation, artifice, fraud, and intimidation had been practised upon the Protestants. In many cases, where they had discovered the fraud, they had remonstrated, and withdrawn their names. In some, they had signed protests, and made affidavits of the facts of their case, and it would appear from the following extract of a letter from a dignitary of the Church, read by Mr. Gordon, that Protestant names, in at least one instance, had actually been forged to applications.—"By a letter from the Rev. Mr. —, I learn that the names of two Protestants annexed to the application to the New Board for the school of —, were forged in the presence of —, the priest. On their learning it, they wrote to the Board to state the fact, but their letter has not been answered, and the school has been established." [Mr. Stanley having inquired the names of the parties across the table, Mr. Gordon repeated them, and offered to show him the communication.]

It was his intention to have gone into other subjects connected with the theological and literary department of the new Board, but having trespassed so long on the patient at-

tention of the House, he should reserve these subjects for a fitter opportunity. He had placed before them a description of upwards of 50 out of 188 schools in operation under the new Board, without withholding one single case which had come into his possession. Assuming, then, as he had a right to do, the truth of the information communicated to the House, he stood upon the ground of a most triumphant case. With two or three objections, the schools which he had described were exclusively Roman Catholic schools, and if such has proved to be the fact with respect to more than one-third of the schools in existence under the Board, at the time the return was made, had he not a right to infer that the description would apply to the whole? (Hear, hear.) Thus it was established by the results of an actual experiment, that the system of education undertaken by His Majesty's Government was the most exclusive ever introduced into Ireland. With a profession of liberality and a flexibility of application to the morally discordant elements of society in Ireland, it had introduced disunion, hatred, fraud, and confusion, wherever it went. (Hear, hear.) It had broken in upon a system of harmony, union, and peace; and it had expelled the Roman Catholic from the presence of the Protestant, and the Protestant from the presence of the Roman Catholic. It had snapped asunder the only link of Christian unity which existed, and by the exclusion of the Bible from the school, it had not left one inch of common ground on which the Protestant and the Roman Catholic could take their stand together. Religion was no longer the bond of union, but the signal for separation. The instant it was introduced, the conflicting parties were compelled to quit each other's presence. (Hear, hear.) Nor did the mischief stop there. His Majesty's Government in projecting Roman Catholics and Protestants to a hopeless and irreconcilable distance from each other, were also engaged in working the influence of the public purse

against the efforts of private benevolence. (Hear, hear.) Of 164 applications assented to, only 26 were for new schools. Many of the others were schools alienated from the Kildare-street and other Societies, and nine in every ten of the new establishments would be opposition seminaries employed to drain off the Roman Catholic scholars from scriptural

schools. (Hear, hear.) Whether the facts and reasons which he had stated would be sufficient to convince that House of the character and tendency of the new system, he pretended not to judge; but his appeal lay to the country, and there he was satisfied the evidence of truth iterated and reiterated, as it would be, must eventually prevail.

VIEW OF PUBLIC AFFAIRS.

WE know not whether we should regret that affairs seem in Ireland to be drawing to a crisis. Whether owing to the development of circumstances, the neglect of Government, or the violence of the people, we are not called upon to say; but the whole of the island south of Dublin seems to be at this moment in a state of rebellion, and the landlord and the Government to be as much the object of popular indignation as the parson and the tithe proctor. In some instances there have been arrests. One notice placarded on a clergyman's house, declared the willingness of the people to pay rent *to the rightful owners of land* (no unequivocal declaration from those who have the recollections of the forfeited estates before them); and a meeting is, we know, on the point of being held, in which the claim of the labourer to the fee-simple of one acre out of every twenty is to be maintained under the penalty of *passive resistance*! If any thing can rouse our Government, it must be language and conduct like this. But an anxiety to have the people on their side in the reform question, a fear of displeasing the many-headed monster, a "truckling" to the R. C. members in Parliament, and a consequent fear of resisting their influence out of Parliament, have characterised the present Irish Government, which added to a weak affectation of popularity in its head, and a sad infirmity of purpose in its executive officers, have reduced the country to its present crisis. And for this the

Marquis of Anglesey and Mr. Stanley are more vituperated and more laughed at by the demagogues, and more deeply censured by the conservatives, than any former administration; and we may safely say that they have not any party of any colour in their favour in the country. Of the new system of education, Mr. Gordon, member for Dundalk, has given a satisfactory exposure, and we cannot see how, in common honesty, Mr. Stanley can uphold it; for any defect charged against the Kildare-street plan, except that of reading the Scriptures, is proved to hold against the present one in a tenfold sense, with the awful aggravation of forgery, and falsehood, and persecution, evincing that, whether or not the origin of the system is popish, its march and termination is so. The cholera is continuing its ravages awful and tremendous. The prayers of thanksgiving which had been issued lie upon the clergyman's table unopened, while he and his congregation quail before the divine infliction. Can we wonder that the arm of the Lord is displayed to smite, when not all his mercies and all his judgments have called us to praise or to tremble before him; when we have neither been persuaded by his terrors, nor allured by his love to turn to him; and when, nationally, we scarcely recognise his sway more than the most careless and most iniquitous of our neighbours? May the voice of the pestilence be heard, lest others of God's sore judgment's may shortly afflict us!

ADDRESS

OF THE

DUBLIN VILLAGE ITINERATING SOCIETY.

"Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because their is no truth, nor mercy, nor *knowledge of God in the land.*"—Hosea iv. 1. and following verses.

By those who have attentively observed the signs of the times, and studied the page of prophecy, it is thought that we are on the eve of some very extraordinary and important events—that the Lord is about to enter into a controversy with the inhabitants of this highly favoured nation. When we look around us, on the length and breadth of our land, and consider how iniquity abounds, how infidelity and irreligion triumph, and how the language of the prophet Hosea is literally verified among its inhabitants, that "blood toucheth blood," surely it ought not to be matter of surprise, if Jehovah, the God of heaven and of earth, should, by some fearful manifestation of his power, convince the most sceptical that he reigneth supreme, and will not continue to permit his laws to be thus so frequently and so grossly violated with impunity. Already his hand has been stretched out; already have the arrows of his wrath struck down numbers in our cities and villages; and who shall next be scathed by the lightnings of his anger, he himself only knows. Surely, then, Christian brethren, it is high time that we who are his followers, should be up and doing. If when his judgments are abroad in the earth, the people thereof learn righteousness—surely it is time we should awake out of sleep when the loud and awful rolling of his chariot wheels are heard at our very doors—that we should enquire why the Lord has thus visited our land in wrath?—and what is his will concerning us?—and what, my friends, let us ask ourselves have we been doing to spread abroad among our brethren, and our kinsmen according to the flesh, a knowledge of that name, which is the only name under heaven, whereby men can be saved?—what have we been doing to carry into effect our master's last injunction to his disciples—to "make known the Gospel to every creature."

While a system of superstition has been permitted, for a lamentably long period, to make ample experiments upon our countrymen, which, by the specious and imposing appearance of its forms and ceremonies, has gained over the great mass of our population an extensive and deep rooted empire, the abettors of which having too successfully deprived them of the pure unadulterated word of God, where, oh where, are we to look for those zealous, faithful, and indefatigable followers of the Lord Jesus Christ, who are willing to combine together with heart and hand, by every means in their power, to make known to their poor ignorant countrymen, the truth as it is in Jesus; to rescue them from the thralldom of that anti-scriptural system in which so many of our fellow countrymen are at present enslaved? Christian friends, we would ask you to consider may not the want of exertion on our part—may not the apathy of God's people—be the very reason why he has, at the present visited our land “with that pestilence which walketh in darkness, and the destruction which wasteth at noon day.”

Impressed with the importance of these considerations, and feeling our responsibility, (a responsibility which devolves upon every follower of the Lord Jesus,) to build opposite his own door, to ameliorate the spiritual destitution of the inhabitants of the surrounding villages of this great metropolis, a few humble individuals have determined, in dependence on the divine assistance, to make some efforts towards effecting this desirable object, by making known to them, the words of eternal life, by persons really interested in their master's cause, and who are anxious to make known the blessings of that salvation, the power of which, they trust, they themselves have experienced. They earnestly solicit the aid of those Christian friends, residing in the outlets of the city, to unite with them in their endeavours to procure suitable places for preaching; they look to those who may be blessed with this world's wealth, for assistance to enable them to fit up such places for public worship, and to provide for the rent and other incidental expenses which must necessarily be incurred; they look to all for their prayers at a throne of grace, that the great husbandman may raise up many faithful and devoted servants, to labour in this important portion of his vineyard.

And, finally, in submitting the resolutions entered into at their first meeting, as the fundamental rules by which their proceedings shall be regulated, they would commit the cause into his hands who will never “despise the day of small things,” but whose gracious promises warrant the expectation that he will raise “the moking flax into a flame.”

FUNDAMENTAL RULES.

RESOLVED, I.—That we being deeply impressed with the destitute state of the villages in the vicinity of Dublin, and feeling our responsibility as Christians, and our obligations to spread the Gospel among their inhabitants, do form a Society for that purpose.

RESOLVED, II.—That while we desire to feel deeply grateful to God for the success that has attended the efforts already made, yet we feel convinced that by a union of persons engaged and interested in the work, affording encouragement to, and co-operating with each other, much more good might be effected, and that the present crisis calls loudly upon us to work while it is day.

RESOLVED, III.—That the following be the rules of the Society:—

1st. That the Society shall be designated the “**DUBLIN VILLAGE ITINERANT SOCIETY.**”

2d. That the objects of the Society shall be to promote the more extensive preaching of the Gospel in the villages in the vicinity of Dublin, and to adopt such other measures for furthering the spiritual advantages of their inhabitants as may seem advisable to the Committee.

3d. That the Members of the Society shall consist of such persons as are engaged in preaching or in otherwise carrying into effect the objects the Society has in view; it shall be understood that they are persons of decided piety and evangelical principles, and they shall be recognized as Members only so long as they faithfully discharge the duties of the office assigned them.

4th. Contributions will be received from all persons friendly to the objects of the Society.

5th. That the business of the Society shall be conducted by a Treasurer, Secretary, and Committee consisting of twelve persons, with power to add to their number, who shall either be preachers or such other Christians as may be willing to co-operate heartily in the work, five of whom shall be a quorum.

6th. That the Committee do look out for suitable persons to address such meetings as are held for worship, and shall afford counsel and encouragement to such individuals as may be qualified and disposed to help in this undertaking.

7th. That the Committee shall meet once a fortnight or oftener if necessary, for the purpose of arranging supplies and transacting other business; after which an address shall be delivered by a Member of the Committee or by some person appointed by them; these meetings to be opened and closed with prayer: persons friendly to the objects of the Society shall be permitted to attend.

8th. That the Members of the Society shall not, at any of their meetings, bring forward the peculiar tenets of their respective denominations.

9th. Any proposal respecting a change in the constitution of the Society, shall not be decided upon within one month after notice of such measure or measures shall have been submitted in writing to the Committee.

10th. That all persons engaged in preaching in connexion with the Society, shall furnish a written statement of their proceedings once a month.

11th. That the following be the office bearers of the Society:—

COMMITTEE,

Mr. J. GODKIN,
Mr. P. D. HARDY,
Mr. HANLY,
Mr. A. HUNTER,
Mr. HARTFORD,

Mr. J. M'CORD,
Mr. G. NICHOLSON,
Mr. W. ROBERTSON,
Mr. W. GALBRAITH,
Mr. W. THOMPSON.

TREASURER—Mr. ROBERT M'KEAN, 10, Dawson-street.

SECRETARY—Mr. JAMES HARRIS, 10, Dawson-street.

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VOL. I.

THE CHURCH.

Affairs are hastening to a crisis, and all, and more than all, that the friends of order had feared, the enemies had hoped, seems impending over our devoted land. It is difficult to say what other evils we have to anticipate; civil discord and dissension, the ravages of pestilence, the fury of faction, joined with a public indifference to the sanctions of religion, and a public neglect of the means presented by it for propitiating an offended God, which, as they have called down his awful indignation, have rendered, by the unheeding carelessness of public demeanour, its awful progress more tremendous. But while this is going on, and the sword and the pestilence are doing their work, and men more savage than the beasts in the prophet's denunciation are aiding its ravages, the public seems intoxicated with the love of novelty, and, in obedience to the impulse of political adventurers and a mercenary press, sacrificing former sources of happiness for a reform, which, were it as perfect as the maddest dream of the maddest politician has ever bodied forth, could not be otherwise than lost upon a people so little, so very little qualified to enjoy it. Such is the prospect presented on a casual glance at the situation of affairs for some months past, and this prospect, black as it is in general, possesses a peculiar gloom when we examine its aspect in our own country, when we see the mischiefs that exist, the mischiefs that are preparing for doomed and devoted Ireland, when we perceive it a prey to the machinations of the demagogue, a subject for the vague experiments of politicians, and that, casting off in contempt its only anchor of safety, it is suffered to drift along in obedience to the ruthless, and humanly resistless tide of the passions of inflamed and ignorant and corrupted man!

It is made by a vile and revolutionary press, a matter of accusation against some of the friends of Ireland, that they see nothing in her but the church, and estimate every measure by its tendency to promote or injure the interests of the establishment. We rejoice to believe that there are those who feel in this manner, and who are not afraid or ashamed to confess it; who, iden-

tifying the peace and prosperity of Ireland with Protestantism, and Protestantism with the establishment, make it the test for all the alchemy of politics, and view in its stability or its declension, the hopes and danger of the state. These are, we confess, our sentiments, and seeing, as we do, that the infidel, the papist, and the revolutionist, are all active in attacking the church; that those who have no common principle but error, have one common object in seeking to slander, calumniate, and overthrow her structure, we must regard her safety as the palladium of our security. We confess that security to be uncertain; we see property and person attacked, the unbridled violence of demagogues suffered to roam abroad, until the misled people become habituated to insubordination, and plead a prescriptive right to crime; and now that government rouses itself, and purposes to vindicate by force the majesty of the laws, we feel that we are on the brink of a precipice, on the eve of an awful collision, which may terminate in civil war, and render the church's existence and establishment less stable. We said some years since that we did not fear for the property or the elevation of the church, but we said so at a time very different from the present; we said so, when the laws were enforced, and the government was firm; when no political object made the ministry crouch before the mob, no unnatural excitement convulsed the public mind, when the rights of property were not made a matter of dispute, and the sanctioned authority of ages was treated with some respect. "A change has," indeed, "come over the spirit" of the times;—the demagogue has taught the mob, and the mob has repeated the lesson, and the cry has been echoed by those whose oaths should have silenced their rancour, that "tithes are extinguished." Intimidation has fettered the hand of legal justice, and the murderer, having escaped political martyrdom, has been let loose again upon society with the recollection of his dangers rankling in his bosom; a large proportion of the Protestant clergy of the establishment, who were found by the present government in possession of moderate but competent incomes, sanctioned by the prescriptive and legislative authority of centuries, are now reduced to beggary, and obliged to subsist on a trifling modicum of one year's income, doled out to them by the treasury, while the Roman Catholic clergy and hierarchy who have produced all this, are panegyrised as the pacificators of Ireland by one member of the government—all distinction between Protestant and Roman Catholic declared to be odious by another, and the church establishment denounced as a moral monster, by one who has sworn that he would not use his seat in parliament as a means of injuring the property, or the tithes of that very church! Are we, or our friends wrong, in regarding such a situation of affairs as ominous of further evil? Or, can we be censured with any justice, if, when we already feel that the attack on tithe is but a step in the attack on rent—that the insubordination which murders the tithe proctor, is but an emanation of the spirit which execrates the Saxon, and calls for the

bloody scenes of 1641—can we be censured with justice, if we take our stand on this position, and contend that political and social security is connected with the stability of the church?

But, if any one of the signs of the times is more awful than another to the eye of the Protestant, it is assuredly to be found in the determination of government to cling to the new system of education in Ireland, joined with the increased grant to Maynooth. Not all the proofs brought forward in the House of Commons of the partial operation of the system, not all the evidences that every objection to the former plan, practically applied with ten-fold truth to their own system—not the convicted forgeries of the names of Protestants, in order to accomplish the ends of the party—not the already acknowledged deception practised in the assembly of the church of Scotland—not the protest of the heads of the Irish church—not the numberless petitions from the Irish clergy and laity, Dissenters and Episcopalians, none of those things could stop the course of our ministers, or induce them to reflect; and now, for the first time since England has been a nation, has she declared by her representatives, that the priest has the moral power of withholding the Scriptures from the people—that the national education need not be based upon the word of God!—before this, all other declarations are as trifles. The audacious language that denied the providential power of God, was but the accent of a party; the compromising policy that taxed Britain to educate the Popish priesthood, still but paid tribute to the peculiar circumstances of the nation and the claims of the church of Rome; but here we have a principle laid, here we have that principle practically carried out, and the Bible, in the country of Cranmer and Latimer and Chillingworth—the Bible expelled from the schools of the country! It is not that education is to be afforded, it is not that liberty of conscience is to be allowed both to individuals and societies, but the public has pronounced, for Protestant and Roman Catholic, that the Bible is unnecessary—that there shall not be admitted a Bible class into the schools—that so far as the nation is concerned, the Roman Catholic *shall*, and the Protestant population *may*, remain ignorant of the word of God! This is an awful connexion of error and authority, and it admits of but one fearful addition, that there could be found within the bounds of Ireland, men dignified in station, respectable in attainment, amiable in life and conversation, professors of a reformed creed, to superintend and administer the system!

While such objects are presented, and such prospects are before us, with a government that unintentionally, or otherwise, neglects the wishes, and tramples upon the privileges of Protestants, we certainly deem the tenure of the Irish establishment to be very insecure; and we cannot but think that the advice given some time since by an elevated statesman to the assembled prelates of the church not unsuitable, though, in another sense, to be repeated at present. It is their and our bounden duty,

“to set our houses in order,” So far as regards the temporalities of the world—so far as depends upon the support we may expect from the state, we may make up our accounts that “we shall die and not live.” Perhaps, in times past, we have depended a little too much on the same support; we have found that we have derived our strength from an alliance with the state, and, untaught by experience, and forgetful of the lessons of history, have fancied the union indissoluble, because we wished it to be so. To penetrate into futurity does not belong to us; whether we may be preserved or not is unknown; we may be separated from the state by the same power that has yielded so much, or we may be suffered to continue with diminished influence and spoliated property. Under every circumstance we feel convinced that it is not only expedient, but that it has become imperatively the duty of all who love the church, but more especially of the hierarchy, who, by post and by choice, are the leaders of her friends, to examine into her situation—to see to her buttresses—to consider if she possesses strength enough to brave attacks, or life enough to survive their success. We are quite aware that, according to the just and witty allusion of a writer in the *Quarterly Review*, the church is at this moment the *camel* that is to bear all the burden and all the blows of contending parties; but that very circumstance should induce a more accurate inquiry, and a more sedulous and vigorous determination to remedy what is evil, and to improve and strengthen what is good. We know, that owing to circumstances over which the church had no control, its reformation from Popery was imperfect; but this, though it may account to us for its weaknesses, will not excuse them to others, nor will it be to them any palliation for tottering buttresses and yawning chasms, that the failure was in the original pile, which has stood for three centuries without alteration or improvement. But it is not to what is called reform in the church that we would invite the attention of our readers; we know its importance, and we would fain once more, as we have frequently already, impress the difference between a reform within, and by the choice of the ministry, and a reform forced upon us by the ignorant—it may be the bigotted and sectarian public; we know that many even of the best friends of the establishment, dignitaries, and laymen, call for reform; that the unequal distribution of income, the sinecures and pluralities, excite the wrath of some, while others would suggest alterations and, as they would term them, improvements in our liturgy, and creeds, and articles; we know all this, and the consideration is most important; but there is a preliminary step—there is a something to be done before we thus can be condemned—something which calls loudly for a change, and which with that change would give comparative stability and power: we mean a measure that would give efficacy to the talents and influence of all classes of the clergy—the revival of diocesan synods, and general convocations.

It would not be our wish, on the present occasion, to point out

the singular anomaly that for above a century has been presented by the Church of England, nor to expatiate on the inconsistency of a church, so pure, so learned, so wealthy, the fairest daughter of the Reformation—the source of spiritual blessings even to those who separate from her communion—of such a church—being the only body of professing Christians whose members or whose ministry have no means of expressing their sentiments, or defending their collective character, or coming before the tribunal of the public; nor shall we remark upon, though the subject is seductive, the gradual progress by which protection from the State became the price of ecclesiastical independence, and the convocation, which once truly represented the church, first became useless when the right of self-taxation ceased, and then pernicious; but we would urge the new modelling and renewing of those assemblies, as a means of self-defence—as a proper instrument for drawing forth and employing the talents of the clergy, and for operating on the reason and good sense of the public; nor do we think that any measure would be so effectual or so easy of employment.

It cannot be doubted that a large, perhaps the larger share of information, character, and talent, collected in this country is in the possession of the clergy. It may suit the purpose of a self-styled liberal party to vilify them as a body, and to reflect upon their learning or their piety; but they who best know Ireland and England can best say how impossible it would be to fill the vacancy left by the public ministry—how much their influence, their example, their intellectual acquisitions have contributed to model and preserve English society. It may be added, as particularly important at the present time, that the conservative party is to be found among the clergy; and that, with some few, and those inconsiderable and powerless exceptions, the great body of the ministry of the Established Church, from habit, from interest, from conviction, are willing to assist in stemming the torrent of revolution, which, under the name of reform, is threatening every thing valuable and sacred. Whether, then, we consider the general interests of the country, or the peculiar interests of the church, it is manifest that every means which can give efficiency to the wishes and moral energy and exertions of the clergy must tend to the advantage of both. Nor can it be doubted, we think, that such efficiency and such energy would be ensured by the plan of which we speak. What is the present condition of the church? Is it not that of a divided and scattered force without unity or unanimity, and therefore without concentrated strength and energy? Each clergyman now fights singly, and knows not but that in his brother he may find his foe, while the intercourse that would soften down difference, or prevent the publication of their existence, is cut off and internal disputes introduce weakness into the camp, and expose the church to the derision of its foes. How different the policy of the Church of Rome, although it is effected by other

expedients; and therefore, every step taken by that sagacious church has the same tendency, every publication has if successful, the character of a manifesto, and if otherwise can be disavowed, and hence the same spirit animating the entire body, a simultaneous movement is made and a corresponding effect produced.—Who can hesitate to say that the impression upon the public mind would be infinitely stronger, and that a more favourable opinion of the church would be produced? Whatever emanates from that body is but from the individual, whether prelate or inferior minister, and is therefore regarded but as his private opinion, from which, whoever wishes to dissent, he will soon find some other individual, prelate, or presbyter, whose published sentiments are contradictory; and who therefore neutralises his opponent's exertion. Let it not be thought that we would offer as an advantage, the stifling of individual opinion, or private judgment—far from it—it is the privilege of protestantism, and it ought to be jealously guarded by our church. No, but as honest men, with but one object in view, may by collision be enabled to see that object similarly, and so pursue its attainment together, we would wish to facilitate such intercourse, to give a real unity to the church, and to enable the laity to understand us when we talk of its opinions.

The advantage of which has been spoken regards the public; but there are others connected with the ministerial members of the establishment. We know not a more fertile source of error and misgovernment than an ignorance of the opinions, sentiments and character of the great mass of the public; for whom the church ordinances are intended, and by whom its efficacy is to be judged. It is now vain and useless to speak of the prescriptive authority of time. Whether right or otherwise, value for money is now the test of utility; and if the church does not answer its purpose, and gather "golden opinions" from those for whose use it was constructed, it will speedily totter to its fall. Now we would ask, how is this to be accomplished? Is it by selecting individuals who are unacquainted with the character, the circumstances, and the wishes of the middle and lower classes of the population, and committing to them the government of the church, *exclusive* of those whose situation qualifies them to know *intus et in cute*, the phases of that class of society which must influence the rest? Is it by carefully excluding the persons whose daily habits call them to know the situation and feelings of the people from any power of bringing their knowledge to operate upon the church? Or would it not be better to give them more means of developing their practical experience, thus presenting an official opportunity for the governing part of the church to come immediately and publicly in contact with that knowledge, so as to be enabled to measure and to apply it? Is it not by condensing all the scattered rays of information, from which collected light may be thrown upon the very uncertain and unsettled affairs of the church? The prelates are the governing part

of the establishment; it is their privilege and their duty to represent the establishment to the public and to the legislature; but they should be competent to represent its interests, its sentiments, its wishes; and assuredly, seeing every thing by the eyes and hearing every thing by the ears of an archdeacon, however pious and respectable, or meeting the working clergy once in three or five years, and then only to carry on a short and official catechism, is not the way by which the bench can become acquainted with, can represent, can govern the church.

In a body so large and so miscellaneous in its composition as the clergy of England and Ireland, in which so many motives must operate, and which presents so many varied temperaments, it is impossible but that on many occasions individuals may from mistake, misapprehension, or other causes, act in such a manner as to merit public censure. It would be absurd to deny the possibility of such occurrences, and the great object should be to prevent such stigmas attaching to the body. At present, it is not the individual, but the church that is affected; it is not the error or the offence of one, but the spirit of the body; and the story, unfounded perhaps, or exaggerated, spread and pointed by malice, becomes a ground of accusation and censure against the aggregate. This is best and most effectually met by the plan to which we allude. The diocesan synod would be enabled to take cognizance of every such statement; to contradict it, if false—to disavow it, if well founded; and both contradiction and disavowal will come before the public with far more authority from the body than from any individual, however respectable or elevated. Nor is this all that we venture to anticipate by such an expedient; not only would it prove useful in rebutting calumny, and stating facts, and setting the public right, but it would give a unity and a power to aggression, which it now wants, and instead of having the youthful or the inexperienced controversialist to contend against the enemies of the church in a guerilla warfare, it would confer upon each exertion the energy and the weight of a combined and uniform phalanx. Let us take example from the church of Rome; and if all the plausibilities that their struggles possess are owing to the circumstance that every thing has stood the test of the aggregate prudence and learning of the body, let us only calculate the power that truth may derive from the same application.

We will add but another argument, but it appears to us to be effective—let any friend of the church look abroad upon society, and say if all its elements, now in the highest state of fermentation, do not seem to be directed by some mighty power of mischief, against its foundation and its structure. Let him look to the church itself, and say, whether there be not in its character and operations, something that may apparently justify this simultaneous attack. Whether it was originally or perfectly finished, as it was prudently designed, whether time which usually touches with marks of antiquity every other building has left no traces on the church, whether it has obtained its full power of

effective usefulness, or confers upon society all that it can confer, all that society has a right to demand. If this be not so, and very few can now be found hardy enough to say that it is not so, then the question that remains is, not whether a change is to take place in the church, but to what extent, by what means, and how it can be effected most securely and most permanently.—Can there be a doubt that a convocation assisted by diocesan synods is the only mode of effecting such an object, one in which the interests of the poorest curate in the establishment is concerned as well as the wealthiest prelate, on which not only the temporal concerns of the clergy depend, but their spiritual too, on which hinges the conscientious adherence equally of the minister and his people. Ought such a reform to be left in the hands of those who have shown themselves so sweeping and so inexperienced in temporal and spiritual concerns, or shall the awful responsibility be entirely handed over to our bishops, who without the assistance of the clergy must be unwilling, nay, must feel themselves unable to effect this object—assuredly no, and the only objectionable mode is, as it seems to us, the one to which we have called the attention of our readers, one which will give the weight of the *body* to the propositions of improving wisdom, one which will demonstrate to the public that the clergy are not in themselves unfriendly to a change that will serve their labours more efficiently, which can complete the work began by Latimer and Ridley and Cranmer, but which political circumstances, darkly, but no doubt wisely directed by Providence, did not permit those eminent servants of God to bring to a happy finish. We could enter into details on those subjects, but our space prevents us. We hope to draw the attention of our readers to it again, and to lay before them the views that in our ignorance we have been induced to form. Impressed with the full assurance that something must be done to invigorate the church, and place her in an attitude of self defence, we would urge upon all, the imperious necessity of a timely and a temperate reform, by the Establishment itself. May God grant that a spirit of wisdom and good counsel, a spirit of unanimity and resolution, may alight upon all on whom the responsibility rests; and that whatever may be done, will tend to his glory and the good of men!

Religious and Miscellaneous Communications.

THE CHRISTIAN MINISTRY.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The minister of Christ should even more than other men “begin, continue, and end” all his labours in the name and in the strength of the Lord. His work is spiritual—his instruments are spiritual, and as he naturally possesses neither spiritual wisdom nor power, he is bound to look upward and seek at the hand of Him with whom is the residue of the Spirit. “The blessing of the Lord maketh rich”—and without it a pastor and his flock are lean and poor indeed. That blessing in order to be enjoyed must be prayed for, and if preaching were more accompanied by prayer than it is, we might expect to hear of more good effected by means of it. With too many, preaching seems to be regarded as every thing, and that nothing more is required than the statement of the Gospel. Would that it were always stated scripturally, and not cast into some human mould; but were the statement of it ever so clear, and were the deliverer of that statement a Paul, or an Apollos, it would not necessarily either convert a sinner or comfort a saint. The Holy Ghost alone can make it effectual for the accomplishment of these objects, and therefore should the people pray for the minister, and the minister for them, and for himself, that the seed sown may be watered—may share in the light and heat of the Sun of Righteousness—and may thus bring forth fruit unto perfection—even to eternal life.

Impressed with the conviction that every man who is conscious of his own weakness will acknowledge his need of help, I send for insertion two prayers, extracted from “Lectures on the Nature and End of the Sacred Office,” &c. by the Rev. John Smith, Campbelton—now out of print—one to be used before entering upon the work of preaching, the other after. They will at least suggest thoughts for prayer; and that man must have a very high opinion of himself who would not be happy to use them just as they are. May all who minister in holy things partake more of the spirit of their divine Lord, and be made more willing in every respect to imitate his blessed example.

BEDELL.

PRAYER BEFORE ENTERING ON PREACHING.

O God, in whose hands are the hearts of all men, and who turnest them, as rivers of water, whithersoever thou pleasest, I go forth on this day in thy name; send, O send, prosperity! I go forth on the errand of thy Son, my Master, to persuade the souls for whom he died to be reconciled to thee, through his blood, and to be saved: O send, I beseech thee, for his sake, send good speed this day! O let not my wandering sheep be lost, let not my pro-

digal children perish ! Let not the blood of the Son of God, so far as concerns them, be shed to no purpose ! O send the Spirit of thy light and truth to guide thy servant, who goes forth on this day in search of them ; send the Spirit of thy presence to enable him to bring them home ! Thou hast made the mouth and the tongue, and from thee alone is the power of persuasion ; give, therefore, a word in season, that sinners may hear thy servant's voice, and obey it ! Then shall this be a day of gladness in heaven ; and, "the dead is alive, the lost is found," shall be the song of ten thousand angels. Transporting thought ! it makes thy servant go on his way rejoicing. O may it please the Most High, to send the Spirit he hath promised, within me, and own the weakest and most unworthy of his servants on this day, so as to make him the instrument in his hand to save souls. Then will the excellency of the power appear indeed to have been of God. Yes—the power and the glory for ever shall be thine, O Father of mercies ! who hast no pleasure in the death of sinners. Take pity, therefore, on my poor perishing flock, and save them. O make bare thine arm, and let them feel this as a day of thy power on their souls ! Art not thou he that did wonders of mercy and of love of old ? Where is thy zeal and thy strength, the sounding of thy bowels, and thy mercies ? Are they restrained ? O may the people to whom I speak on this day, feel from their own experience, that thy mercy endureth for ever ! May the Redeemer ride triumphantly in the chariot of the gospel on this day ; may the gates of brass be broken before him, and the bars of iron be cut asunder ; and may the people to whom I speak, own that he hath prevailed ! May this be the day of ransom to their souls, and may they with glad hosannas welcome the Son of David ! O thou Holy Spirit ! come ; come, with thy enlightening, convincing, converting, and sanctifying power. Impress the souls of sinners with a sense of their guilt, and give them a clear sight of their danger. Bind the stubborn will to the obedience of the gospel, and make this people willing in the day of thy power. O thou who didst brood on the face of the deep, and bring light and order out of darkness and confusion, a beautiful creation out of an indigested chaos, work with the same almighty energy on the hearts of the people to whom I am about to speak, that they may be created anew, after the image of Him who made them ! Breathe, breathe on these dry bones, that they may live ; quicken these dead souls, that all heaven may rejoice, and the first-born sons of creation unite with these new-born babes in singing praises to Him who sitteth on the throne, and to the Lamb, for ever, and ever !

PRAYER AFTER PREACHING.

O God and Father of my Lord and Saviour Jesus Christ, in whose name I have been speaking, and whose message I have been declaring, pardon the sins of my holy things, and prosper, for the sake of thy Son, the work, the important work, in which

I have been engaged ! Thy servant has been planting and watering, and now waits at the foot of thy throne, for that blessing of thine, which only can give the increase. O let the dew of heaven alight on my garden, and the sun of righteousness shine on it ! Or if this be too bold a request for a worm utterly unworthy of thy least notice, do it for thy own great name's sake ; honor thy own word ; bless thy own ordinances ; and glorify thy Son, and suffer not his blood to be shed, for this people, without effect ! O may he see of the travail of his soul among them, and be satisfied ! May the Spirit which he hath purchased work powerfully among them ! May he teach, convince, convert, sanctify, and seal them to the day of redemption ! O why should these poor sheep perish, when an all-sufficient Saviour is provided ! Is there no balm for them in Gilead, is there no physician there ? O may it appear that there is ! Hear, heal, save ! Let this be a day of thy power, on which they may be a willing people ; a day which many of them may remember, as that on which they received a spiritual life, and were born again. Let this be a day on which the great and good Shepherd himself shall be said to have gone forth to seek the lost, and bring the wandering home ! May this be a day on which he shall be said to have fed his flock as a shepherd, to have gathered the lambs with his arm, and carried them in his bosom, and to have gently led those that are with young ! On this day, O my God ! let the heavenly harps be strung in praise of thy redeeming love, and let rejoicing angels sing over the conversion of sinners ! O hear the prayers of the church on earth, and fulfil the joy of the church in heaven, so shall the church, above and below, with one voice, praise thee, and so shall thy servant go on in his way rejoicing ! O let not my Lord be angry, if his unworthy servant shall urge this request with persevering importunity ; if I shall never hold my peace, day nor night, and give thee no rest, till thou establish, and make this people a praise upon the earth ! For this purpose, let thy word this day preached, and the ministerial labour performed, be blessed to them ! Let it be as the good seed that shall bring forth an hundred fold ; and let thy good providence watch over it, that no enemy may sow tares among it ! And now, O God, let not thy servant be as the husbandman who slept, but give him grace to watch and be faithful ; and bless thou his labour, and give the increase ! May the seed spring, grow, and ripen, through thy blessing, on his constant care ! May it be kept till the great day of the harvest, bound in the bundle of life, and gathered in, by rejoicing angels, into the garner of God ! O my God, give me grace to be more faithful, and enable me to discharge all the duties of my ministry ! O my God, be the God of my people. Carry them in thy bosom, as a nursing father beareth the sucking child ; and let thy everlasting arms be underneath them ! O hear, for the sake of thy Son, in whose name I make my supplication, through whose hands I desire to transmit it, and on whose intercession I rely, for procuring it thy acceptance.—Amen.

PROGRESS OF EDUCATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Having observed that in your last number, you intimated a desire to receive some accounts “respecting the state of country parts, more especially with reference to the subject of education,” I have been induced to lay before you a few observations, referring it entirely to your judgment to mould them into whatever form may best suit your object, and promote the cause in this country. And I take this step the more gladly, because, residing in the very centre of bigotry, and lawlessness—on the spot where some of the most bloodthirsty scenes that have been recorded in the annals of our country, in this æra, have been acted, and surrounded by every thing calculated to throw opposition in the way of any system, projecting the cultivation or enlightening of the mind, any facts that may be produced of a cheering nature, cannot be regarded as mere incidental casualties, arising from peculiarly favourable circumstances—but as effects emerging from a state of things apparently the most untoward, and which may reasonably be regarded as bearing the impress of the blessing of Him who will work, so as that none shall let it. In estimating the real condition of any system, or principle, the true method of arriving at a sound conclusion, appears to be by calculating the vigour of those circumstances that are likely to act as obstacles, when called into play—and, according as they seem to be active, or slothful, energetic or listless, the pulse of such system, or principle, may be fairly inferred. Now, judging according to this criterion, it may be said of the neighbourhood in which I reside, as well as the adjacent country, that never since the period of the openly professed rebellion, have matters assumed so momentous an aspect. Among the gentry, and landed proprietors in general, a mistaken spirit of latitudinarian liberalism has fostered the seeds of an evil, which, imperceptibly to them, has grown and expanded into a tree, spreading its branches for every disaffected spirit to perch on, and assuming so formidable a character, that it is to be dreaded their utmost endeavours will now be insufficient to prune, and keep it within bounds. On the other hand among the peasantry, the anti-scriptural revolutionary principle of subverting the ordinary course of things, as constituted by God, has so gained possession of their minds, as to embolden them to carry on a system of intimidation the most daring, and simultaneous assembling the most formidable that can be conceived—and of course, as the result of both these, a relentless spirit of persecution, whenever an object that calls forth their resentment is held up to their view. Whilst those who “ought not to hold the sword in vain,” but should be a terror to evil doers, as well as protection to those that do well, as if spell bound, with a judicial infatuation, look on with complacency, instead of making bare their arm to support that lawful authority.

deputed to them by the sovereign, who has received it from God. Under these circumstances, it could not be matter of surprise to learn that the standard of scriptural education was very low and declining, while assuredly it must be matter of very great thankfulness to him who giveth the increase to know, that in proportion as the opposing mass of moral influence has become more dense, that standard has been flocked to, and rallied around. About eleven years since, an influential individual in this neighbourhood established a school for the education of boys and girls, which was placed in connexion with the Kildare-street Society, and has continued to exist through the various fluctuations that might be expected from the determined opposition of those blind leaders, who would fain keep souls enwrapt in darkness. Somewhat more than three years since, the same individual, who, I trust, in the spirit of those women who laboured with Paul in the Gospel, is anxiously co-operating with us to extend the knowledge of the Lord, and his church, established in the same village an infant school, which, in an essential manner, called forth the thundering denunciations of those who, having the key of knowledge, neither enter in themselves, nor allow those that would to enter in. Rightly judging that the system pursued in instilling knowledge into the tender and susceptible minds of babes, is calculated to be the most sure means of undermining their superstitious dogmas and vain traditions, they directed the whole force of their battery to annihilate this institution, because its object is, "to train up children in the way they should go, in order that when they are old they may not depart from it." So odious was it, that having maintained its ground in despite of the threats and imprecations of all the plebeian priests in the neighbourhood, it was deemed an object worthy of the authoritative anathema of the Roman Catholic bishop of the diocese, who, accordingly, drove a distance of seven miles, to visit upon this little sanctuary his unhallowed sentence—whilst, with a little occasional interruption, the Liliputian tribe have continued daily to chaunt their hosannas and songs of praise, manifestly indicating, that as the prayer of the wicked is an abomination unto the Lord, the prelate, like Balaam of old, came from far to curse the Lord's work, but unintentionally left a blessing behind him. But the most remarkable and encouraging feature connected with these institutions is to be found in the fact, that a very short time since the parish priest solicited from the altar subscriptions and assistance to enable him to apply for a school, according to the formularies of the New Board of Education, upon which some of the most respectable householders in the village declared they did not see the necessity for another school, being perfectly satisfied with those they already had; clearly evincing that as far as *they*, and *their children* are concerned, they prefer schools, even though branded with the name of Biblical, to those that, wearing the semblance of conciliation, may turn out to be nurseries of contention—and professing to give, as their allowance, half a loaf,

may, in reality, give no bread. Although, owing to circumstances connected with the tithe system, and the general politics of the country, the minds of the people are becoming each day more averse to Protestant connexion, and the line of prejudice begins to be more clearly marked out, yet for the last four or five weeks there has been a marked and unaccountable increase at both schools; and it is delightful to reflect, that a stranger travelling through the country, who would almost be afraid to ask if a Bible was ever read by a child, might during the week count from 180 to 190 young persons—from the babe just able to lisp, to those about entering upon men and women's estate, reading and repeating by heart, in an obscure, disaffected village, the word of the eternal God, which we are assured, when sown in faith, will take root downwards, and although it may not just now bear fruit upwards, we have the promise that it shall in the Lord's own time render a return. The total amount of Protestant children, in the numbers above mentioned, does not exceed twenty. These are facts, which at this crisis of affairs, ought not to be concealed under a bushel, but set forth as an additional argument, to prove what has already been so frequently established, viz. "that the opinion that education societies have failed of their object in this country, by requiring the reading of the Bible," is an assertion, not a fact. And from circumstances which occurred lately, in establishing a Sunday School, I myself have had undeniable evidence, and testimony from the lips of both parents and children, that their own inclination willingly prompts the parents to send, and the children to come, to Scriptural schools, and that it is merely the unwarrantable dogmatic dictate of the priest, which prevents them gratifying their thirst for knowledge; and, even in despite of his veto, a few continue to identify themselves with us each Sabbath day. An acquaintance with these matters ought to have the effect of inducing Protestants to form a chain of co-operation, in endeavouring to keep the uncompromising standard of the whole Bible, elevated in its true position, instead of allowing it, which is the only grand distinctive landmark between truth, and old wives fables, to be levelled, to meet the prejudices of a crafty, political priesthood. Whilst a knowledge of such undeniable occurrences might reasonably be supposed to arrest the attention of, and awaken doubts in the minds of those who are now employed in executing a plan, that will open the way for the tide of infidelity "to sweep our country with the besom of destruction;" for, however learned and skilled such individuals may be in the intricate scholastic niceties of the University or the Forum, they have not the opportunities of knowing the real feelings of the people which daily present themselves to those residing among them, and interested on the subject.

I remain, Sir, your obedient servant,

COR.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—The Rev. Mr. Hartley, in the "Scriptural Illustrations," appended to his "Researches in Greece and the Levant," alluding to Luke xvii. 2, "*It were better for him that a millstone,*" &c. observes—"There is here an evident reference to the millstones employed in the East, which are called hand-mills (*χειρόμυλοι*). These consist of an upper and a nether millstone, playing into each other, and not more than a foot in diameter; they are turned round by two persons, one sitting at one side, the other on the other—'*two women grinding at the mill.*'"

As some of your readers are, perhaps, not aware of the fact, it may not be uninteresting to such to be informed, that in some parts of our own country, even at the present day, may be seen a practical illustration of that part of Matt. xxiv. 41—"Two women shall be grinding at the mill." The *querns*, or hand-mills, used in Ireland, are probably the same as those which the Romans called *molæ trusatiles*, the *χειρόμυλοι* of the Greeks; and were, as it would appear, introduced by the former into these islands. I have observed in some of the remote islands of the Indian Ocean hand-mills exactly resembling those made use of in this country; and there, as here, it is the custom for women to be employed in grinding at them.

On Mark ii. 4, Mr. Hartley observes, page 240, "Dr. Shaw has supposed that there was a difficulty in understanding this passage and the corresponding one (Luke v. 19.) in a literal manner; and has therefore suggested an interpretation which appears to me wholly inadmissible. When I lived in Ægina, I used to look up not unfrequently at the roof above my head, and contemplate the facility with which the whole transaction might take place. The roof was constructed in this manner: a layer of reeds of a large species was placed upon the rafters. On these a quantity of heather was strewed. Upon the heather, earth was deposited, and beat down into a compact mass. Now, what difficulty would there be in removing first the earth, then the heather, next the reeds? Nor would the difficulty be increased if the earth had a pavement of tiling (*κεραμυν*) laid upon it. No inconvenience would result to the persons in the house from the tiles and earth; for the heather and reeds would intercept any thing which might otherwise fall down, and would be removed last of all."

Agreeing, as I do, with Mr. Hartley, that the interpretation of Dr. Shaw is not satisfactory, I cannot, at the same time, help thinking that his own is even less so. Dr. Shaw's remarks on the passage have been quoted at length by Horne, *vide* Crit. Introd. vol. iii. p. 389. It appears to me that commentators are under a mistake in connecting *ἐξορύξαντες* with *στέγην*; whereas, if it be applied to *κραββατον*, the whole transaction, as I shall

endeavour to show, may be easily explained. I have remarked, in different parts of Asia, where it had been my lot to sojourn for a season, that many of the existing customs, the costume of the orientals, their houses, mode of living, &c. seem to recall to the mind a variety of the scenes and transactions which form the subject of Holy Writ, and are peculiarly fitted to illustrate the sacred narratives.

In order that the reader may be enabled to form something like an accurate conception of the circumstances connected with this most interesting occurrence, I shall give a general description of the roof of an Eastern house, such as I have myself resided in, and the way by which access is gained to the "house-top." It will also be necessary to describe the *bed*—such a one as we may suppose that to have been on which the "*man sick of the palsy*" was carried. Flat roofs are common in the East; these are usually covered with a coat of *chunam* (mortar), and surrounded by a balustrade, or wall, of about three feet high; they are approached by stairs, which commence at the bottom or ground floor, but from which there are communications, by means of doors, to the upper stories. At the top of this staircase, and on the roof there is erected a sort of shed not unlike that which covers the entrance to the cabin of a packet or merchant vessel, and technically called *the companion*; this, as I have observed, has, in some cases, a slanting roof, and is covered with tiles. Now, in streets where the houses are connected together in a row, and of the same height, nothing can be easier than to pass from the roof of one house to that of another in the same series. Consequently, it appears to me, that when the friends of the paralytic could not, by reason of the crowd, approach the place where our Lord was; they conveyed him to the top of an adjoining house, and having "uncovered" (*κεραμοι*), or opened the entrance before described, "*they let down the bed whereon the sick of the palsy lay.*" The accounts given by the two Evangelists, though somewhat different, serve, I think, to explain each other. St. Mark tells us that the man "*was borne of four.*" We may suppose, then, that he was placed in what is called a *dhooly*, a sort of litter commonly carried by four men, and frequently used for the conveyance of invalids from place to place. This seems to be the *κλίνη* mentioned by St. Luke; within this was laid a mat or thick quilt of cotton doubled, answering, as I conceive, to the *κρᾶσβατοι* of St. Mark, and *κλινιδιον* of St. Luke; which upon being taken out (*ἐξορύξαντες*) with the patient, he might have been easily carried, as in a hammock, to the roof, and from it to the room where our Lord sat, and having been restored to the use of his limbs, might with equal facility have taken up his bed and carried it to his house.

I am, Sir, &c.

IGNOTUS.

ON THE TWELVE HUNDRED AND SIXTY DAYS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Would you insert the few following remarks in your next publication, they would, perhaps, throw a little more light on the above much disputed subject.

This period of time is mentioned in four different parts of Scripture—once in the prophecies of Daniel, and thrice in the Apocalypse. It is designated in three different ways, viz.: “A TIME, TIMES, AND A HALF, OR THE DIVIDING OF TIME;” that is, “8½ years, 42 months, and 1260 days.” It has been argued over and over again that each *day* in that period signifies a *year*. When I look to the words of *unerring* truth, I see there recorded the words, “DAYS, MONTHS, OR YEARS,” and no more either in the passages themselves in which these words occur, or in the contexts to which they belong. I then ask the question, on what grounds is it so often asserted that a longer period is intended than what either the passages or the contexts warrant? Is not a day a day?—a month a month?—a year a year? “Oh! certainly with human writers; but with inspired writers, *who cannot lie*, a day means a year—a month as many years as there are days in it—and a year 365 years.” Very strange! but where is the proof? It is not to be found in the passages. Where, then, is it? Unhesitatingly I aver, that in no one single passage of Holy Writ is there to be found a period designated by days, months, or years, which extends farther than the usual acceptance of the terms infer; that is—as is the case with the passages under consideration—without an intimation being given to that effect. For instance, in Ezekiel iv. 6, it is said, “Thou shalt bear the iniquity of the house of Judah forty days.” I acknowledge that here a *day* means a *year*; but we have it so explained: “I have appointed thee each *day* for a *year*.” Is it so with these other passages? No! nor is the remotest hint given that such is God’s intention. But, granting that there was no such explanation added, it would not make in favour of my opponents. The cases are not parallel. In the one, certain events are prophesied to happen in a certain defined period of time, without any typical allusion whatever. In the other there is nothing but type; the type is small—the antitype is on a larger scale; as it were a little siege in a short space of time, used as an emblem to denote and signify a more extended siege in a more extended time. The cases there are not at all similar; so it will be found with every other passage brought forward to support my opponents.

But there is a passage which, at first sight, appears strongly to favour the interpretation; it is contained in Daniel ix. 24, “SEVENTY WEEKS ARE DETERMINED,” &c. A week means only seven *days*; but every one allows that the prophet means, not 490 days, but 490 years. “Well, what do you say now?—are you not at a stop now?” No, Christian brother, I am not.

"But you have got into a dilemma." How? "You say that Daniel makes use of a week to signify, not seven days, but seven years; and surely you must admit, and believe too, that the inspired penman at least wrote consistently." Assuredly I do. Then to be consistent, Daniel must always use a week in the same sense, if he does not explain it otherwise. Look to the 10th chap. 2d verse. Daniel mourned three weeks—ate no flesh—drank no wine, &c. Now, for you to be consistent, you must believe that Daniel fasted, not 21 days, but 21 years! Is not this absurd?

But with respect to the other expression, "70 weeks," a few words. I would direct my readers to the margin of their large Bible, and the reading there to be found is, not weeks, but sevenths. Is it not all the same? No, it is not. A week can only mean seven days; but a seventh, or the Hebrew word which we thus render, has three different meanings. Leviticus xxv. informs us, that besides seven days completing a seventh—seven years, and seven years of years, that is 49 years, did the same. So that when a seventh was mentioned, the event alone could tell whether days or years was meant. This is the case, then, with the 70 sevenths; the events have informed us that years were intended, without any reference to days.

I believe there is only one other objection that appears to have any weight. It ought only to be mentioned to be at once disbelieved. The two witnesses who prophesy during this period of 42 months. I would ask, where are these witnesses *now* prophesying?—being killed at the end of it. The kings of the earth send presents one to another in the (to my opponents) incredible short period of three and a half days. How is it possible that this can take place? How can such a question be asked? Is not that mentioned as a period in which God allows Satan to perform extraordinary miracles? 2 Thes. ii. 9. "Whose coming is after the working of Satan with all signs, and power, and lying wonders," which, "if it were possible, will deceive even the very elect." By the bye, the Papist's attempt at miracles could never have the least chance of deceiving God's elect—whatever the Protestant attempt is now doing. But my indisputable argument against this objection is, that the kings of the earth will be collected at Jerusalem at that time. Joel iii. 9—13, and other passages of a similar nature in the Old Testament, prove this. The ten kings, at this time, have given their power to the beast, and have besieged Jerusalem. Zechariah xii. "And the outer court of the temple is trodden under foot of the Gentiles 42 months." Rev. ix.

So far for objections. Now for proof—if any were needed after this.

In Daniel vii. is described a power into whose hands the saints are given for "a time, times, and the dividing of time." Granting that this means 1260 years, I would ask what power has lasted *that period of time*, into whose hands the saints are given? History will tell us, NONE. That power has been con-

sidered by my opponents to be the Papacy, which, say they, is only to last for 1260 years. The Papacy has not yet been destroyed; we know this from personal observation. Have they *now*, then, the power of wearing out the saints of the Most High? Thank God we live in an age when we can confess Jesus of Nazareth and none maketh us afraid. But they have had the power. Yes, for a short time (and thereby we are assured that that false system of religion is a strong type, in our own day, of the Antichrist to be revealed), but not for 1260 years, as the prophecy declares this power shall have. So then, from this historical fact, is established the truth, that the Papacy is not the Antichrist, and that the three and a half years are literal years.

Again, the sacred writers, *at least*, must be consistent. In Daniel iv. we are told that the king of Babylon was driven from among men for *seven times*. No more is said about the period. Who will deny that this means *only seven years*?—none. The same inspired writer says, in another part of his prophecies, that a certain power should arise, and last for *three and a half times*. The same expression is used as in the former case; no intimation is given that the word is to be taken in a sense so totally different as some suppose it should. Whatever, then the expression means in the one case, it *must* mean in the other; or otherwise what wonderful consistency my opponents would make exist in the *unerring* Word of Truth. But if, without any other proof than *mere assertion*, they say that three and a half times means 1260 times, I, on the same sandy foundation, will assert that seven times means 2,555 times—a long life indeed.

Now, to another historical fact. These are things which cannot be disputed. It is said, in Revelations ix., that for this self-same period, 42 months, the outer court of the temple is to be trodden under foot of the Gentiles. Yes; this means the destruction of Jerusalem by the Romans; for the Gentiles have ever since possessed it. How long is it since that remarkable event—is it only 1260 years? Let history tell. So, then, here is a passage in which this same period—even granting that it means years—extends, not only to 1260 years, but to nearly 1800. Wonderful consistency in my opponents' opinions! They cannot say that that period has expired—nor do they, I believe. Be that period what it may, it does not end till "the time comes when the saints shall possess the kingdom," Daniel vii. And in Revelation ix. 14; at its expiration, the seventh trumpet sounds, and "the kingdoms of this world become the kingdoms of the Lord and of his Christ."

I cannot account why so many eminent servants of the Lord have so long and do still continue to deny these truths, otherwise than by the firm conviction that Satan has effected it by his agency, and so successfully that some *professing* Christians have gone so far as to deny the inspiration of the book of Revelation.

Knowing this well—would that all Christians knew the Scriptures as well—that those who studied its sacred contents would

inherit the blessing pronounced, both at the commencement and the end, on him who would read and hear it, and thereby foil his schemes; so that the mystery of iniquity, which began to work in the days of the Apostles, would not have arrived at the height that it now has; but, thank God, it is fast hastening to its consummation—when the man of sin, the son of perdition, shall be revealed, “whom the Lord will destroy with the spirit of his mouth, and consume with the epiphany* or brightness of his presence.”†

“Come, Lord Jesus, come quickly.”

DEATH-BED SCENES—No. VI.

BY A PHYSICIAN.

THE POOR FISHERMAN—THE SUNDAY SCHOLAR—FACTS.

None can fully appreciate the powerful language of Divine Truth, who do not seek to *experience* its power, not only in themselves, but also in others, in every situation and under every circumstance, which opportunities can afford them. When we look abroad upon the more prominent features of the Christian church, we are not immediately struck with the weakness of the Infidel argument founded on its comparatively unsuccessful establishment and confined influence. We can count but few among the large number of professing Christians, whose lives are in accordance with the principles they profess, and were it not that the Christian's God and Master had told him that *few indeed* would enter into the strait gate, and journey on the narrow path, he might naturally feel discouraged at the apparent ill-success of the cause he loved. But he remembers that he was taught another lesson, not less incumbent on him to receive and nourish in his heart—“my kingdom *cometh not* with observation.” He feels sensible that it is not in the high and lofty looks of man, “that he need expect to find the spirit of true Christianity,”—for “the haughtiness of men shall be lowered down;” neither is it in the well filled roll of honourable names, that he is to discover “that most excellent gift of charity, without which *all* our doings are nothing worth.” He knows that there dwells within his own breast, feelings—desires—expectations—fears and anticipations known to none but himself; concealed, it may be, beneath the every day garb of this world's duties—but not the less true—not the less deeply fixed. He looks from himself to others. He looks from individuals to collective bodies, and, continuing the

* Epiphany, or manifestation of Christ, as the Prayer Book has it.

† The Greek word translated *coming* is *epagchias*. In 1 Corinthians xiv. 23, the same word is used.

analogy, concludes that there are many—very many assemblies of Christians hidden beneath the poverty and contempt of this world. Such may be his *reasoning*—but farther, for his *experience*. He goes to seek for those gems of eternity among the laborious—the worldly minded, whose daily exertions have perhaps purchased for themselves and their families a moderately comfortable subsistence. Shall he find them *there*? It may be so!—But still their lustre will be found too often tarnished by so frequent contact with the world, that he must descend deeper into the mine of this world's sufferings ere he find them pure. He must follow his Lord whither he went to reach his treasury of brightest and purest jewels. "The foxes have holes, and the birds of the air have nests; but the Son of Man had not whereon to lay his head." Let him go to the outcast—let him go to the untutored—the dark-benighted, storm-tossed fisherman—and if the pathway of Divine Truth, hath led Christ to make his habitation with him *even for a night*—he shall *there* find a pearl of greater price than all the high minded talents of a Voltaire—a Gibbon, or even a Byron could purchase.—But are these cases few? It may be so! The purest jewels are ever the rarest. They are merely scattered here and there by the wise dispensation of a gracious God, to shew what mercy can do; to encourage the hardworking, anxious believer; and to try the faith of the faithless, if indeed it be found with them.—We often see the delightful graces of Christian love—peace—faith—holiness—exhibiting themselves in the high circles of nobility, and at intervals even of royalty; and what more wonderful, in this dark and sensual world than to see its debasing and *dishonorable* principles restrained, if not almost eradicated by the influence of heavenly ones! What more cheering than to see the high and lofty ones yielding their *hearts* as well as their voices to the truth of that awful word "what is highly esteemed among men is *abomination* in the sight of God!" Yet take these instances of Christian greatness—with all the attractions which education, elegance, and refinement can add to them in the eyes of men, and the force of that sentence will be more clearly seen, and its power more strongly marked when we compare them with the simple minded faithful—though poor and dying believer; and we shall then and there discover how much in reality the Christian profession is *tarnished*, not *honored* by worldly greatness.

Patrick O'Neill was the descendant of a line of fishermen. His ancestors had lived and died like most of those uneducated, wandering characters who, considering themselves safe beneath the pale of mother church—spent the days which heaven bestowed on them, in acquiring a temporary subsistence for themselves and their families—depending on their children for support in their old age—dying with the priest at their bed side—and being waked and buried like "true Christians."—As for God, He was little thought of! The blessed virgin—the holy mother of Jesus—was their deity;—with a pint of holy water on board,

and the scapular round their necks, they braved the ocean fearlessly—and on their safe return, with a plentiful cargo, they piously poured out a large libation to their preserving patroness, and bestowed a plentiful offering on her priests. If perchance an odd vessel was lost which contained the head of a rising family or the only support of a widow's declining years, the hands of this tribe were as open and as liberal as their hearts were unfettered by religious restraint; and to give shelter to an old forlorn widow "for the honor of God"—or to teach the children the sailor's art, were at the same time, examples to their posterity and merits for heavenly reward. Pat's great grandfathers—grandfathers, and parents followed the same routine. They lived, and as they lived they died—in the true Catholic church. His parents lived until he had passed the age of boyhood—had taken to himself a wife—and proceeding fast to that degree of skill and tact in his trade that would soon enable him to support a large family with respectability. Time passed on—as pass he will, and who can stay him;—His family grew up, two girls and four boys, to support his declining years; and he saw them nobly following their fathers footsteps to the extent of that knowledge he bestowed upon them. But who can reckon on prosperity for ever? God had brought him to that time when through many afflictions he purposed to raise his soul to eternal glory. His sons left him and went to America. His daughters died. His wife lived to see him approach his 70th year, a man of labour and sorrow, upon whose hair of "darkest dye," time had now placed his hand, and seared it to whiteness like the driven snow—she died also!

* * * * *

When I entered the garret where this aged saint was dying, all that could deprive the mind of the least idea of comfort was before me. Lying on a few shavings which were procured for him by the neighbours from an adjoining timber yard—with a worn tattered garment for a blanket—without fire and without attendance—he was sinking under the last stage of chronic dysentery into a world, the glimpses of which he caught were few and transient—but such as they were, they left behind that abiding influence which led him to cast his whole soul upon the Saviour of sinners, with full assurance of faith.

* * * * *

"Well my poor friend, how are you?" I said, as I sat down upon an old box which formed his foot-board and which had been his store-house through many a night of storm and fatigue.

"Waiting for God, sir!"—Waiting for God!"—

"Well! I am pleased to hear you speak in that way at such a time; but we should always be ready for that day and hour which cometh presently when we are not aware: and which must come upon *all men* at last. But tell me what is the matter with you. As you sent for me, of course you will expect me to do what I can for you."—

"I never sent for you, sir!—Oh no! I know that nothing in this world can serve me now—I must only wait God's leisure!—I suppose the *nabours* sent for you; they are very kind to me; God has made them very kind to me!"

Upon enquiry I now found that his ideas respecting his state were just. His hour was come in which was to be manifested the power of Divine Grace in the weakness of man, and under circumstances as disadvantageous as human calculations could suggest.

"There is no hope but one, my friend, which can serve and support us at this hour, and enable us to meet death without fear;—have you any fear?"

"None, sir!—No!—There is but one hope and *that* is my hope; my hope is in Jesus Christ, who came into the world to save sinners. Oh, sir, what would I do without him for my hope?"

"Have you *no* other hope?—Have you no works to trust to—do you leave *all* to Christ?"

"*All*, sir! yes, all!—Oh sir, what have I to trust to but to Him, and why should I not trust to him—sure he died for us, and he has promised that he would save all that believe in Him."

"His promises are very sure: Has he said and shall he not perform it?—Hath He spoken, and shall He not make it good. 'Whosoever cometh unto me I will in no wise cast out;—'I am the resurrection, and the life, whosoever believeth in me shall never die.'—These are great and precious promises, my friend, and He who spoke them was not man, that He should lie, or the son of man that he should repent."

"Oh! no, sir, sure he would not die for us if he had come to deceive us;—sure he would not have spoken as he did."

"Can you read?"

"No, sir, I never learned!"

"Could any of your family read?"—"No sir!—I never sent them to school—and my wife, poor thing, couldnt read no more than myself."

"Are you a Roman Catholic?"

"I am sir—and all my family were."

"Did, or does any clergyman come to see you and read to you?"

"No, sir!—nobody comes in here except the nabours, and they poor things are as bad as myself in the reading way."

"Did you ever hear the Bible read?"

"I did, sir, a long time ago. There used to be two men come together long ago: they were both sailors like myself: but one of them could read, and he was a Protestant, and they used to be discoursing about the Bible and engaging together, and I used to be hearkening between them. And then sir, we all larned a great deal. Oh sir, the Bible is a great book—it told us all about Jesus Christ. That was the way with me, sir."

"And was it from these means alone you got the knowledge of the truth which you now have?"

"Yes, Sir; and sure was't it enough? How could I misbelieve what He said? Oh! what would I do without Him now when I am dying in my ould age?"

He died that night.

Of all the means which a Christian world are using to prevent the increasing inroads of sin on this earth, none can present more pleasing anticipations of future good—none have afforded more gratifying proofs of its blessed influence, and of the divine direction and blessing than the scriptural instruction of youth. A doctrine taught or a precept inculcated in our youthful days, retains undiminished possession of our minds, and sometimes even of our very souls, when maxims learned in after days, and received at the time with all the mature energies of conviction and of reason, will fade from our memories. It is the period when simplicity of faith in all its unadulterated beauty, receives scriptural instruction unaffected by doubts or fears; and lessons thus received are not easily eradicated. Eradicated it is *impossible* they could be; the most indefatigable assailant of divine truth can *never* eradicate from the conscience the truths themselves, however he may weaken their influence for a time. *There they are*—a witness it may be to the wavering heart, or a warning to him who has deserted wisdom's ways; but still truth will never leave her strong hold until her work is done. How often have we known of Sunday scholars coming under the perfect influence of Scripture, years after it has been learned, and, it may be, years after it was all but forgotten. How frequently has a single text stopped short the headlong career of the dissipated votary of pleasure, when it comes back to his memory with all the simple power in which it presented itself in former days. And if such be the power of heavenly instruction upon the minds of the most unwary, what must its influence be upon the willing hearer of its doctrines? Armed with a weapon and with a shield of heavenly framing and of heavenly temper, they go forth into the midst of a perverse and crooked generation, to disseminate the same lessons that they have received, and to make others partakers of the same peace. We have known parents arrested in their habits of drunkenness by the earnest expostulation of their little ones; and some have received, in their old age, the awakening truth of eternal salvation by hearing the repetitions of their children. These are comparatively few and merely passing instances of the usefulness of Scriptural instruction. Let us examine its effects at a more trying period, and under more trying circumstances.

R. M. had long been the prime favourite of several children with an old widowed father. Often have I seen the poor old man smile upon his son, and with the deepest expressions which a heart full of real enjoyment could give utterance to, tell of his duty, his kindness, and his devoted affection. But there were

traces of immortality about the lad, which the beloved affection of his father prevented his seeing—yet which told that this world had long since despaired of retaining him here; for God had marked him for his own, and that speedily. His pale, emaciated form and countenance were lighted with a lustre which came from a purer and a brighter light, and his every motion, act, and word, told that God was with him. It was no wonder that his *father* loved him, for all who knew him did so.

It was long since he had left attending the Sunday school, where he ever was the last to reply, but the best to answer. Humble and unpretending, he loved to see others answer, when he was silent; yet what child in the school could speak when he opened his lips? His health now prevented his attendance at school. He stayed to read to his father at home, and to tell of that Jesus whom to know was indeed to him eternal life, and whom to love was his delight and his joy.

One evening, returning home from the school, I met a friend, who requested that I would go and see if poor Robert was dying, as he heard that he was nearly gone. Grieve I could not for such a child; but feel I did, and deeply too, yet *why* it is hard to say. There is something so melancholy and so awful about a separation of this kind from those one loves or esteems, that, be it grief or what it may, the heart feels sadly oppressed, even at moment when we ought to experience the fullest enjoyment.

When I entered his room, he was fast asleep, and, before I could prevent her, his cousin, a young woman lately come to the house, awoke him. He looked at me, as I was standing by his bed-side, and appeared not to know me, as his sight failed him. My voice, however, he instantly discovered.

"Well, Robert, how are you?"

"Happy, sir, very happy."

"How are you in body?"

"Very weak, sir—going fast."

"Do you *really* believe you are dying now, Robert?"

"Oh, yes! I hope so—I should be *very glad* to die."

"Have you no fears at all at the idea of death?"

"None, sir—not one! Death has lost all his terrors for me!"

"How, my boy?"

"The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

"Have you *no wish* to live?"

"No, sir; all things in this world are fleeting and transitory?"

"Now, Robert, you are perfectly sensible that you are dying; a few short hours will usher you into that world whence there can be no return—once there, you must remain for ever. You have had no trouble or sorrow in this life as yet. Have you no lingering wish, no thought that it would be better to return again to this world, ere you go away, and be no more seen.

"No, sir—not the least. 'I have fought the good fight of

faith; I have finished my course. Henceforth there is a crown laid up for me. *I am ready to be offered.*"

"And in the world you should have tribulation," I replied.

"Yes," said he, raising himself on his arm, as if for a mighty effort, and looking me in the face, he added, "Be of good cheer, I have overcome the world!" He sunk back on the bed, and never spoke again.

9

THE LANDLORD AND TENANT.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Under this title, though a borrowed one, would I desire to convey to you a few facts gleaned not very long ago. I am well aware that the subject has been repeatedly handled; that more romantic incidents, infinitely better told, have been given to the public; and that my little story has nothing to recommend it but *truth*. Permit me, on this *last* ground, to tell it.

Proceeding, a few months ago, from London to Dublin by sea, I found myself on board a vessel crowded, excessively crowded, with passengers, and accompanied by all the *et-ceteras* of an overloaded steam-boat. Let no fidgetty man or woman think of creeping round the coast of England, even in one of those affairs that "walk the water like a thing of life." But if you possess a little patience—if the weather be fine—if you have an agreeable companion or two, who can assist you in filling up every tedious moment, try four days at sea, in preference to being whirled at the discretion of coachmen, placed at the mercy of waiters, guards, and *boots*, and being tossed about like a bale of cotton.

We embarked at Union Stairs about two o'clock; and just as we started, the day, which had previously been cold and rainy, now brightened up, and the rays of the sun, breaking through the dense mass of clouds, sparkled on the surface of the "muddy Thames," and gilded the domes and spires of that more than elephant city from which we were fast receding. Greenwich was speedily neared; and while standing *solus*, contemplating that noble pile of building which British munificence has reared, as a retreat for those who, after risking life and limb in her service by sea, seek a retreat for old age on land a young Irishman, who was standing by my side, asked a few questions relative to the hospital. I gave him all the information of which I was possessed concerning it. His expressions of thankfulness pleased me very much. He had none of that bragadocio air generally attributed to his countrymen; his countenance was mild and intelligent, and his appearance prepossessing; and, but for the frieze coat which he carried over his arm, and his accent, he would not, at least on first sight, have been taken for a native of the Emerald Isle. On farther conversation, I found him apt and intelligent; with great modesty, he joined no little information;

and when night-fall came, and the vessel, which had just arrived at the Goodwin sands, cast anchor for the night, I felt extreme regret at parting with him, and retiring (for the air was cold) to my little *birth*.

A prodigious deal of sentiment is affectation. I mean that a great proportion of what is *actually* sentiment is affectation—not that to pretend to a great deal of it is so; a child might be whipt for advancing the latter trite truism. But I got into a sentimental mood, instead of going to sleep. We were lying snug at anchor at a place where, on stormier and darker nights, many a gallant ship had been in jeopardy, and many a brave man had sunk to the bottom. *This* night the sun had sunk in a blaze of glory—on *other* nights he had descended with a fitful fall; the clouds were *now* reposing over head—on *other* nights they had rushed through the sky—the wind had borne on its wings the elements of destruction; and, oh! I exclaimed, how often has a vessel, crowded as our's was, been driven before the midnight blast, and fellow-creatures hung over the brink of eternity, and home, and heaven, and hell, rushing upon their distracted minds, and the timbers creaking, and the tall masts bending before the storm like osier wands, and low prayers murmured, and shrieks of despair mingled, and their stately vessel tossed in a caldron of troubled waters, as if it were a fragment of cork! Oh! who can speak the sensations that must thrill the heart, when you feel yourself imprisoned in a little space, and a gulph yawns below, and after long years of absence, you are panting to see the land, but a few miles off, and you think of a mother, with outstretched arms, waiting to give the dearest kiss of affection, and sisters looking to each other and asking when will their brother be home—and friends and neighbours exclaiming, “Why is his chariot so long of coming?” There is not in nature so bitter a disappointment, as when, after having crossed a fathomless deep, gazed upon the sea monsters as they played in the wilderness of waters, marked the sun for weeks sinking in the sea, paced the deck in the moonlight night, and thought of the past and looked forward to the coming enjoyment—then, when within a stone's throw of “merry England,” to feel that you are on the brink of eternity, and that time has closed upon you, and that a change in one moment will pass upon your visions, and that from the affectionate grasp of relatives, you must pass into the presence of God!

But no danger was impending, and early next morning our vessel continued its course, cleared the Downs, and during all that day, though passing between France and England, though gazing upon the chalky cliffs of Dover, though trying to repeat “How fearful” &c., and mustering Shakespearian recollections, I could not get into conversation with the young Irishman, who was lost among the crowds of passengers who were pacing the deck, and enjoying the delightful breeze which swept from the land. Another evening closed upon us, calm and delightful, but to me unmarked by any incident worthy of particular observation.

About the middle of the night I stepped out to enjoy a stroll on deck. All was quiet and still, save the noise of the engines impelling the vessel with great power through the water; the moon was overhead, and I gazed with peculiar delight upon the long tract of silver light which she traced upon the unsteady element; the land seemed but a few miles distant, as I thought I could discern it in hazy indistinctness; and no landsman could gaze with more eager astonishment, as the sailor on the look out whispered that a shoal of porpoises were passing. I ran to the side of the vessel, but only got a glimpse of some of them, as they raised their bulky bodies in their rude gambols—it had the effect, however, of completely upsetting my sentimental mood, for a fireman, who came on deck, smoking and apparently *broiled*, declared that he heard a sailor solemnly aver, that a porpoise once took its tail in its mouth and made a summerset over his vessel, masts and all! While laughing at this *yarn*, the moon became clouded, and suddenly our vessel rushed, with a grating noise and bounding motion, over the rocks, and became immovable. In five minutes, the deck, which had been totally deserted, was literally crowded; every tongue enquired the matter, and for a few minutes nothing definite could be understood, as captain, mate, and sailors, were running up and down, the boat was launching, and all was confusion. It turned out that the captain had left the mate on deck—that the mate meeting with an old friend on board, had “turned in,” to enjoy a chat, and a social glass—the man at the wheel had permitted the vessel to run about two or three miles nearer land than he should have done—and of course, here we were, fast and immovable. Innumerable were the murmurs which ran through the various groups on deck; but when a sailor, who was himself a passenger, who by his own statement, had just returned for the fourth time from the East Indies, and whose weather-beaten yet respectable appearance clothed his words with authority, indiscreetly let slip that we were in great danger, it ran like wildfire, and he was instantly surrounded, and eagerly questioned; and when his statements were borne out by another mariner, who added that there was evidently a change passing on the weather, and that our vessel would not keep together for ten minutes if the wind became high, while our distance from shore was too great to admit of immediate relief, then the murmurs broke out into agonising expressions of alarm, and sobs, mingled with screams, were heard, and tears were shed, and the name of the Holy God was called upon in prayer, and many who seemed to have very indistinct ideas of the word *Saviour*, now felt it with heart thrilling power, and “Good Lord, deliver us,” now broke from lips that perhaps never before uttered them, but in formality or unseemly levity. I never saw any thing approaching nearer to my idea of a shipwreck than this. No spectacle is perhaps more appalling—yet I can fancy it to be one of deep excitation. And amid the hurry and bustle, and the intense feeling produced, I can conceive a man,

who, without treating *death* with indifference or thoughtlessness, can retire, on seeing that *he* is able to do nothing to assist, and looking up to the blessed God through his blessed SON, can await with perfect calmness the moment when the planks will sever, and then resign himself to the deep, unmoved by the howling of the storm, and undisturbed by the "bubbling cry of some strong swimmer in his agony," struggling with death, and clinging with convulsive power to life. Perhaps it might have arisen from fridity, or a want of proper appreciation of the danger, that I did not feel the slightest alarm, and actually looked upon the strong excitement produced among the passengers as being a species of affectation. Far be it from me to trifle with the feelings of others; yet, as I am naturally, on all ordinary occasions, easily alarmed, easily agitated, and foolishly and ridiculously nervous, I cannot account to myself for the perfect calmness with which I regarded the matter. In fact it was to me *a scene*; I *enjoyed* it; and when the captain gave the order to let on the steam, and the vessel, moving a few yards, raised hopes, which were instantaneously dashed by its running into a groove of the rock, and being fixed firmer than before—when the wind began to blow rather freshly, and some talked of firing signals of distress, and others declared our danger to be imminent, then the deeper and additional excitement produced became altogether a wonder to me; and when I drew near a group, and heard a good old lady propose prayer, and saw upwards of twenty ladies kneel in a circle round her, while many gentlemen were also kneeling, and heard *her* in fervid, clear, but brief words, pray to HIM who "holds the winds in his fists," to take them out of their great peril, and bring all in peace and safety to their desired havens, then, instead of having my heart quickened with devotional power, I gazed—not in sarcastic scorn, not with improper levity—but with real wonder and astonishment. It was human nature presented to me in a new form. I saw how a community of feeling could be established in a moment among those who doubtless (I know it) the day before were watching and criticising each other with uncharitable severity. I saw a vital equality existing among those who, but a few moments before, might have disdained intercourse; and something, perhaps, of Satan's malignity, without any thing of his majesty, stirred within my bosom, when I thought that they who yesterday would have looked on me, if not in scorn, perhaps in jeering and in jest, gazed up in my face, as if to bless me, when I stepped forward and declared, with a smile, that there was no danger. But my authority was speedily set at naught by one of the mariners, who exclaimed that there *was* danger, and great danger too; so retiring back into a corner, where I was out of the way of either giving or receiving interruption, I looked up towards the "cold round moon," which had been partially veiled, and as it seemed to smile placidly on land and sea, and all appeared so still (the wind, which had risen, having again subsided), and nothing but a gentle breeze sweeping across the deck—the water lapping against the sides of the ves-

sel, now literally "moored on the rifted rock"—the distant vociferations of the sailors, who were out in the boat sounding the channel, and endeavouring to find "sea-room"—the low whisperings of the passengers, who were gathered in groups, and sending messengers every second minute to ascertain what progress was making in getting off the vessel—all appeared to me so ridiculous, so totally out of keeping, that I could scarcely persuade myself that it was not a dream. In this mood, I came in contact with the young Irishman. "Well, Paddy, what do you think of our situation?" "May God preserve us from harm!" he replied, in a very solemn tone. "Why, Paddy, are you afraid? Sure you might as well go to the bottom to feed the fishes, as be laid in a dark, damp grave, to feed reptiles?" He looked me full in the face, as if to rebuke such levity at such a crisis, and then replied, "Any way God pleases; I know I won't die afore my time; but it's not for myself I'm caring. Maybe, sir, you havn't them at home that's dearer to you than your own heart's blood—I think if you had, you wouldn't speak that way."

This appeal was truly an *argumentum ad hominem*; it struck me with resistless force; and it was then I could perceive the difference between the feelings of one man, when in danger, who has house and home, and kindred and friends, and the feelings of another, in similar circumstances, who has no tie to bind him to society, and perhaps cares little for himself with respect of *this* life.

The tide, which had begun to flow, now lifted the vessel, as an East Indian captain on board had predicted; the steam was set a-going, and after a few grazings over the rocks, she got into deep water, and sped upon her way. Nothing now could exceed the delight which pervaded all; the ladies and gentlemen actually shook hands in a transport of joy, and congratulations and greetings were exchanged. The deck began gradually to be cleared, and in half an hour, instead of a crowd, and clamour, and confusion, and unavailing tears, there was quietness and peace, and thankfulness reigned in many hearts. A group, indisposed to return to bed, now assembled together; the events of the night had made every one solemn, and the deliverance now rendered all communicative; many were the tales of perils both by land and sea which were told, not unmingled with devout acknowledgments of the mercy we had experienced; and from one topic to another we went, until at least the idea was started—Had each of us business important enough to warrant us in running the risk we had done—in short, were each of us in the way of his duty on board the vessel. This led to many very curious observations, and in the course of the conversation, Paddy (for his name was actually Paddy) told his story, which, in endeavouring to transcribe for the *Examiner*, I only wish I could even do the shadow of justice to it, which his simple artless language, and the modesty of his whole demeanour, in telling it, requires.

Paddy's family had been, (and *are*,) located on the estate of Lord L—— for successive generations. Being old and valued

tenants, they enjoyed many privileges, and were permitted many freedoms, under, and in his lordship's service. And from Paddy's own appearance, and from many circumstances which incidentally dropped from him, we gathered an extreme probability that they were not unworthy of the confidence reposed in them. But at his present lordship's marriage (he is not yet above three and twenty,) a new steward was received into the house—"another king arose who knew not Joseph." This man, from the first moment of his appearance on the estate, conceived an unaccountable aversion to the entire family of the B——s, which gradually manifested itself in various ways. But when his lordship with his young wife departed for England, the steward took no pains to conceal his dislike; and in a thousand different ways, found occasion to mortify and even to insult them, by all those little acts in which a superior can touch the pride of an inferior; until at last he proceeded openly to work. There were no arrears of rent to be called up: but he removed a brother of Paddy's from a situation in Lord L——'s household, to which he had been specially appointed—he gave a plain intimation that their lease, which would soon expire, would not be renewed; he deprived the father of a privilege he had enjoyed for many years; and added to all, harsh and contumelious expressions and conduct. It was an insulting expression that accomplished all that the steward wanted. Paddy's brother, whose temper was warm and *Irish*, irritated at a certain term used to his father, (a thing which, he said, his lordship himself, even though angry, would scorn to do,) raised his hand, and struck but *one* blow—but it was enough. All the natural consequences followed—the steward had now the ball at his own foot—and disgrace, and prospective beggary, were over them and before them.

Paddy was on the eve of being married to a young woman, of whom he spoke in terms of the most endearing affection. Every thing had been arranged—their little cabin was prepared—their small stock of cash had been converted into articles of household furniture—and nothing seemed wanting to complete their earthly happiness, when his cup of joy was dashed with bitters. To Ellen he came, seeking for advice and consolation; and she, having heard the story of a tenant of the Duke of Devonshire, (which appeared in the newspapers at the time,) instantly suggested the idea of his proceeding promptly to London, and laying his complaint before Lord L—— in person. And opening her little chest of drawers, she produced two sovereigns, of which nobody knew any thing but herself. "I intended," said the good-natured girl, "to keep them unknown to you, or to any body, just for fear we might want it—and now it has come in good time! You need not spend a penny of your own, for *we* want it all—and so don't lose a minute—go, in God's name, in the morning—and when you come back, I'll have every thing settled so snug in our own little place."

The next morning saw Paddy on the road to Dublin, intending

to embark at the quay for London. But the steam boat had already sailed! A Liverpool steamer was on the point of starting, and he immediately stepped on board. On reaching Liverpool, he lost no time in taking the road for the metropolis, to which he travelled with hasty and rapid strides. It rained excessively heavy during his journey, and this with anxiety of mind and rapid travelling broke him down—he literally crawled into London, sick in body and vexed at heart—worn out, fatigued, exhausted. He became extremely ill in a public-house, into which he went for the purpose of refreshment, and the proprietor, fearful of the disease which has caused so much havoc, got him sent immediately to a cholera hospital. But the rest of the story must be told, if not exactly in his own provincial words, at least in words conveying his ideas.

“When I found myself in the hospital, I gave it all up, and became sure that I would be a dead man before many hours. It was then that my father and mother and Ellen came into my mind, and my brothers and sisters—and my heart was like to burst with the thought that I had left them, and had wandered so far to find a grave. I never had been in an hospital in my life—every thing was so strange, so terrible—and casting my eye along the room, I saw them lifting a man out of a bed—he seemed to be quite dead—and my whole body shook and trembled like the leaf of a tree. I understand since that cold feet is a sign of cholera—and sure every part of me was quite cold, except my heart, and that was burning like a fire. In a few minutes they carried in another man, and he was groaning fearfully—a small distance from me another was in convulsions, and across the room, another man, just newly brought in too, was shrieking in such an awful manner that, ill as I was, my hair began to rise from the roof of my head. I wonder the very fright did not kill me!—to see two or threemen holding a fellow creature down, and thrusting their closed fists into his stomach, to give him relief, though I did not then know what it was for—and to see them running up and down, carrying out the dead to their graves, and bringing in the living to die—Oh! may God preserve me from such another sight all the days of my life! I was examined as soon as I came in—but they soon found out that there was nothing wrong with me but fatigue and cold; and right glad was I to be discharged next day, though I have been told since that I was set down in the list of recoveries. After I got out of that horrible place, I put my hand in my pocket to find how much money I had left—but it was all gone! My little pocket book—one that I had got from Ellen herself—was away, and I had a sovereign in it, besides the change left of the other one—for it only cost me five shillings to cross over to Liverpool, and I lived on less than other five on my road to London, and so I had about thirty shillings, and it was all gone! To go back to the hospital to seek for it was quite out of the question—I was terrified to go back, lest I would actually catch the cholera; and so I had to wander in the streets of London without

a penny. I know that if I had told my story to any of the gentlemen about the hospital it would have been prevented: but I was so anxious to get out, that I told a lie, and said that I had friends in the city, never dreaming that my little stock of money was gone. Then I thought that my best plan was to find out Lord L—— at once—but his address had been written down by my father on a bit of paper, and it was in my pocket book too—and I could not recollect the name of the place, whether it was a square or a street. I asked two men who were standing at a corner, if they knew where Lord L—— lived, and the one gave a look to the other, and said they knew quite well, and bid me go up one street, and down another, and then to enquire my road to Smithfield, and when I had found Smithfield, I was then to enquire for Sadler's Wells, and having got that out, I was to walk boldly in, and ask for his lordship, for they told me that if I did not ask boldly for him, nobody would pay any attention to me. I was very much obliged at the moment by the kindness of the men; and set off as gay as a lark, for I thought if I once found his lordship, all would be right. After a great deal of turning and crossing, I reached Smithfield—it is very like our own Smithfield in Dublin—and I then asked for Sadler's Wells. An individual who directed me, inquired if I was seeking a performer—not understanding him, I replied, "No—it's a gentleman I want," and then set off post haste. On reaching the house, I saw bills for the theatre stuck all round about; and I wondered what was the reason; for I knew that though his lordship might live there, he had a spirit above trying to make money by play-actors. On knocking at the gate, a strange looking man opened it, and I said to him, quite boldly, 'Is his lordship within?' and the man stared at me, and then burst out into a fit of laughter. But suddenly stopping, he said, "Oh, I beg pardon—I mistook you—I took you for another person." "No offence in life," I replied, "I only want to see his lordship himself a bit." "Oh," the man replied, "he is busy just now, but if you go over to that house over the way, and wait for him, he will be with you in a few minutes." "Which house do you mean? for there are several there." "Just cross over to that house at the corner—it's the sign of the *Clown*,* and if you call for a drink of beer, his lordship will be over with you in no time." I went over to the public house, but as I had not a penny in my pocket, I did not like to ask for any thing, until the potboy came and said, "Well, sir, what am I to bring you?" "I am waiting for—a gentleman," I replied. "Well, a drink of beer will do you no harm." I was unwilling to expose my poverty, and ordered him to bring me a pint of beer. While I was drinking it, the suspicion rushed like a flash of lightning into my mind, that a trick had been played upon me. Chagrined at the idea of being duped, instead of having exhibited the char-

* There is a public house of that name at Sadler's Wells.

acteristic acuteness of my countrymen, and alarmed and agitated by the recollection that I had not even two-pence to pay for the liquor, I sat in a state of mind not to be described—*misery* is too feeble a word. On calling the landlord, and explaining the situation I was in, and the circumstance which had led me into his house, he looked incredulously, and then told me I must leave a pledge. I left my top coat, and wandered back into the city, my cheek coloured with shame, and my mind torn with a thousand conflicting thoughts. I knew not what to do. Night came on, and hunger and the street were all my supper and bed. I spoke to the watchmen to see if they would take me to a watch-house, but I was laughed at. One kind-hearted fellow amongst them, (an Irishman) gave me directions to go to one watch-house, and tell my story—I did so, and as I was telling it to the saucy night constable who came to the door, he slapped it in my face. “They won’t take you unless you are charged with something,” said the kind fellow who had lingered near, to see my success. He took out a crust of bread, which was all he had, and gave it, and then advised me to go to St. Giles, where I would be sure to meet some of my countrymen, who might render me a little assistance. This raised my drooping spirits, and following his directions, I soon arrived at that famed resort of our countrymen in London.

“I do not wonder now that the English have such an aversion to the Irish. I myself was shocked to see even the little I saw in St. Giles—and did not believe that I could find such wretchedness, such drunkenness, such filth and misery, as met my view. It was about one o’clock in the morning when I went up from Oxford street through one of those narrow passages that lead into the *Irishman’s home*. I heard of travellers remarking that in some places it was shocking to see fine palaces side by side with the poor dwellings of their poor neighbours—that the contrast was dreadful.* But will any man tell me that it is not shocking, aye, and dreadful, to go at once, in the middle of the night, from a blaze of light—from a fine street, splendid houses, and beautiful lamps, into dismal narrow alleys, dark and dreary, and dirty—where every thing vile and noxious may hide themselves, and where vice and disease find a rich and fertile soil! Alas, for my poor country—those who emigrate into England, are not often the best specimens she can produce; and like unfortunate dogs with bad names, they do not improve with all the kicks and cuffs they get.”

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Here I must interrupt Paddy’s story to introduce, by way of episode, a scene which occurred at this particular juncture. Amongst Paddy’s auditory there was a worthy woman, “fat,

* Probably Paddy had in his eye many cities on the continent—we need not travel to Timbuctoo for an illustration of his remark.

fair, and forty," one apparently well to do in the world, and on good terms with herself. She was evidently a woman of some aptness and a little intelligence, civil withal, her features and her mind were not dissimilar, (if I might presume to judge,) plain, and even coarse—by her own statement, and she was no niggard in giving information respecting herself and family, she and her husband had risen by steady industry from comparative indigence to some portion of wealth. There was another—but how shall I describe *him*? He came on board on our way down the river, and from that moment I marked him. I never saw a man that came nearer in manner and outward appearance to my *beau idéal* of a *gentleman*. He might be fifty—he could be no more. In every motion there was a grace, a manliness, a modesty, that won him golden opinions in half an hour after his entering the vessel. Yet without shunning, he rather avoided intercourse—and as my eye followed him pacing up and down the deck, I felt a keen interest in the individual. During our conversation, after our happy escape, whenever allusion was made to loss of friends and kindred, his lip quivered, and a convulsive tremor passed over his face. Scattered hints told me that he had a *heart*—one nicely attuned to the finer sensibilities of life—but it had been scathed! And I went back with him in imagination to where his memory was lingering—and it was in a sick chamber that I beheld him, and upon the face of one dearly beloved there was gathering the dews and the damp of death. One hour, I beheld a festive board, and all were gay—a *mother* was there, one whom passing years only knit nearer and dearer to him whose hand she had taken when youth was in its bloom, and time with them was young—a *daughter*, a father's pride, just what her mother was in the spring of life—a model of beauty, of elegance, and of *hope*—a *son*, in whom the father lived again, fit heir of his possessions and his wealth—and as mine eye gazed upon the scene, lo! it changed, and the father stood alone. The cold icy hand of death had withered his fair flowers—there was desolation and utter darkness—the grave, the all-devouring grave, encased his jewels, and left him a lone and heart broken man.

"Are you a Roman Catholic," inquired the woman of whom I have spoken, just as Paddy was at this part of his story. "I am, ma'am," Paddy very modestly replied.

"Well, now," she resumed, "does not your own conscience tell you that you are living in superstition and error? I knew you were a Roman Catholic whenever you talked about going to St. Giles."

Paddy appeared distressed; and the gentleman to whom I have alluded, took up his cause.

Here a debate ensued, which was to me one of the most interesting ever I listened to in my life. It embraced the entire range of Christian charity and doctrine, for it centered upon this one topic, the meaning of "*In season and out of season*," in obtruding the truths of religion on those with whom a Christian

may come in contact. Perhaps, Mr. Editor, with your kind permission, I may favour the readers of the Examiner with my recollections of this, to me, interesting debate, next month, along with the continuation of the voyage, and a moonlight scene in Plymouth harbour. Meantime, I will proceed with Paddy's story, merely premising that some of the details of his visit to St. Giles, are not perfectly suited to the pages of your periodical, coming, as they do, under the eye of many whom God has preserved from viewing human nature degraded by poverty and vice, and "led captive by the devil at his will."

* * * * *

"Again I was on the street, another day was before me, but night would come rapidly round, and I would be in the same dilemma as before. I was fearful of being again imposed on, if I inquired for Lord L——, and yet *I must* do it. While wandering up and down the Strand, occasionally forgetting my sorrow in gazing at the many fine things I saw, and occasionally revolving what I would do, I stepped into a long narrow kind of street which strikes off from the Strand, and where I saw lots of clothes hanging out for sale. The place was a little decenter than either Freestone Alley, Hanover Lane, or Plunket Street in Dublin—and while I was looking about me, perhaps stupid-like enough, a tall sallow-faced, sharp-featured young man, whom I could have almost sworn was a Jew's son, in one of the shops, invited me to come in. I did so, and while he was displaying some of his goods, I at once told him I had not a farthing in the world. The coat I had on was a very good one, and he immediately proposed that I should exchange, and he would give me some money in hand. I leaped at the idea. You cannot conceive what a sudden alteration a couple of shillings made on my spirits—I returned to the Strand worse dressed, but then I had money in my pocket! For a few minutes every care fled—I was as happy a being, I believe, for nearly half an hour as the city of London contained. For the two previous days, the cook shops were an abomination to me—I could not look upon their tempting and splendid stores without the galling reflection that to *me*, it was "touch not, taste not, handle not." To be sure, there was but a *piece of glass* between me and much that I saw—and I have often heard it said, that "hunger would break through a stone wall." *But I would rather sit down in the street and die, as lay a finger on what I had no call to.* Now, when I got the two shillings, I immediately sought out every shop that sold any thing eatable, not with the intention of purchasing, but just that I might have the satisfaction of gazing at *what I might purchase if I liked.* Thus I wandered up and down for a time, until late in the afternoon, and then I began to wonder what I had been about. Hunger also was giving me a few broad hints; so going into an obscure street, I purchased half a stale loaf, and some bacon, which cost me three-pence, and then selecting a public house which from its

appearance did not alarm my slender finances, I entered, and called for some beer. In the room in which I sat were three men, of rather singular appearance. A solitary jug was before them on the table, and as far as I could judge, it was empty. They eyed me pretty closely while I was enjoying my meal; and at last one of them, a strange, wild, dissipated looking fellow, drew near, and without ceremony, took up my jug, and drinking my health, drained it at a draft. Then with a knowing wink and leer, he sat down beside me, declared, with an oath, he could name the very spot in Ireland where I was born and bred; and at the same time mingled his impudence with so much wit and buffoonery that I was compelled to laugh. This man had something about him, notwithstanding his miserable and haggard look, which indicated that he had been better than he was now—his other two companions were low, vulgar, and as I afterwards discovered, thieving rascals. The three, after the manner of their *trade*, raised *two-pence*, and went into this house to drink it, and when I entered, they were waiting like spiders for their prey. The one who picked acquaintance with me, though he had immense assurance, and seemed quite a desperate character, had none of the low, filthy cant language of the others, and he seemed more candid, and more disposed to *give and take*. I believe we sat for upwards of two hours together before any body else entered; and during all this time he amused me with anecdotes of his singular adventures. He had been where the gold grew; he had seen the sun rise where it should set; he had been round to a part of the world where if a hole had been made through the earth, his feet and the feet of those in England would have met together; he had landed at Algiers, and had seen white Christian slaves; he had been on Robinson Crusoe's island; he saw Napoleon Bonaparte; he had been in the desert where great big pillars of sand, as high as Nelson's monument in Dublin, walk as if they had life, and he saw *coloured wind* there too, that made the sand pillars appear like pillars of fire; he had also seen fish flying like eagles, and water rising out of the sea into the sun; and had been nearly shipwrecked on a whale that was mistaken for an island. I don't know what was in the man, but he took my fancy so much that my two shillings were all spent before I knew where I was. By the time my money was gone, his story was done; and other people coming in, they soon neglected me, to make up acquaintance with others, and they began to play games of chance, and though apparently quite drunk, won a good deal of money. I was so taken up with the whole affair, that I never thought about any thing; and the fellow whom I will call the *wild fellow*, came over to me more than once, and made me drink a glass of gin. As the night wore on, he came back to me and whispered that it was a pity such a likely young man, as he said I was, should be out of cash, when such lobsters as *that*, (pointing to a fat, well-dressed man, who was playing with the other two,) should have too much. "He knows nothing about you—he has

never seen you—(I had been sitting in a corner, shaded from observation,) just slip out, and we'll make him tipsy before he goes; when he turns the corner of the street, trip him *accidentally*, and then lift him up, begging his pardon, and give him a good dose of the blarney all the while; we'll come to assist you in getting him to his feet, and the old fellow will never miss any little trifle we may get from him to drink his health." I gave a nod to the villain, and slipped out, as he directed me: but I ran as fast as I could, to get out of sight and hearing of such a horrible temptation, and such horrible tempters. When I thought I was sufficiently far away, I stopped, and thanked the blessed God above me, that I was yet an *honest* man, and then the tears came over my cheeks like a child, when I again reflected that I was in London streets without a penny, and far from friends and home.

"While wandering up and down Oxford street, a street in which I preferred to walk, because it was so bright and cheerful, a carriage drove past rapidly, and by the light of the lamps I thought that the coachman was "English Tom," who had come into Lord L——'s service when he was married. I ran after it, and getting nearer, was convinced that it was really Lord L——'s carriage! Panting and breathless, I followed it through several streets, and when it stopped, his lordship himself stepped out, and then her ladyship. My heart beat double quick—I was going to run forward and speak to him, for many a long summer day have we spent in Ireland, when he was either shooting or fishing. But then I recollected that bad stories had been told about our family; and it would have looked mighty strange for me at that hour of the night, with the taste of liquor on me, to go forward, and make so bold as to address him. In two minutes the door was shut, and the carriage went off; but I determined to sit down in the street, and not lose sight of the house till day light would come in. While sitting on the step of the hall door, a policeman came up, and ordered me to "move off his beat;" I got up, and walked up and down the pavement, but he would not even allow me to do that, and threatened to send me to the watch-house if I did not go away. I was obliged to walk off; and turned up a narrow street for the purpose of eluding his observation, intending to come back when he was out of the way. What a state of anxiety I get into, when I found that I could not retrace my steps back to Lord L——'s house! I knew I was in the very neighbourhood—but I went round and round, and could not regain my position at his door. Daylight began to dawn, but it did nothing to aid me in my search; I was afraid to ask for Lord L——, fearful of another trick being played on me; round and round did I go, in an agony of mind; the morning advanced, the streets began to be studded with early passengers, the watchmen were all retreating home, and still I could not find out Lord L——'s house. I actually got into a frantic state; and as I walked up and down, hurriedly, with a favourite shillelagh in my hand which I had brought from Ireland with me, I believe

the people thought I was mad, for many would turn about, and look after me. About breakfast time I entered a shop, and inquired if Lord L—— lived in the neighbourhood—nobody knew—no such lord lived thereabouts! Never before did I feel so keenly the pangs of suspense—my brain began to fire—when again, like a vision, the carriage passed me rapidly, with “English Tom” on the box. After it I flew, down one street, and apparently up another, till I saw that it was leaving London, and making for the country. I saw it crossing a bridge which I since understand is called Battersea Bridge—over the bridge I ran, but was suddenly checked by a toll collector, who demanded a penny—I had no penny to give him, and entreated to be let pass—he laid his hand to my breast, and laughing in my face, told me an Irishman never grudged to walk, and said I might go back, and cross some of the *free* bridges—I could have knocked him down, and I daresay he saw I was angry, for seizing my stick, he said, “Leave this as a pledge till you pay me!” At any other moment I would have fought like a lion for my shillelagh, and *with* it too; but there was no time to lose; I left it in his hand, and ran like a madman. I followed the coach to his lordship’s country seat, and entered the yard just as he was giving some directions to “English Tom.” He looked at me as if he had been shot—and then asked what brought me to England. I told him my story—he listened to it with great patience, and when he understood that I had been all night in the streets waiting for him, I believe his heart warmed to me that instant—and he kept me like a gentleman for ten days in his own country house, till he wrote over to Ireland to inquire into the truth of the charges against our family—and now here I am, going back with mooney in my pocket, and good news for my father and mother, for my brother, and for Ellen too!”

I left Paddy in Sackville street, Dublin, seeking for a coach to carry him home with the happy tidings of which he was the bearer.

F.

ON THE FINAL PERSEVERANCE OF THE SAINTS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the Christian Examiner for July, I see a letter signed Edward B. Cooper, in which the writer gives his view of the 6th Chapter of Hebrews, and from it draws the conclusion that true believers may fall from the state of grace, into which they had been brought, and so perish eternally. Should you deem the following remarks on that portion of Scripture worthy of a place in your valuable periodical, please give them insertion. To understand fully any part of the word of God, it is necessary to keep in view the object of the writer—what doctrine he wished to inculcate, or prove. Now it seems most evident to me that in this place, the apostle is most strongly proving and

inculcating the doctrine of the *stability* and *unchanging* nature of *all* God's counsels and dealings with his creatures—I fully agree with Mr. Cooper, that the character described is that of a real Christian; for to no other could such language as the apostle uses apply, nor could it be said of any other character, that it would be impossible to renew them again unto repentance. But to take a view of the whole passage which commences at the 12th verse of the preceding chapter. The apostle first states how little progress those to whom he particularly wrote, had made in the knowledge of the doctrines of the gospel; he then mentions those truths on which they were established, and proceeds to teach and prove the doctrine of God's decrees, from which decrees springs the unchangeable state of believers, and *hence* their strong consolation. The apostle proceeds to reason thus—that if it were possible a true believer could fall from his state, there could be *no possibility* of his recovery, for this reason, that he had already received all the benefits resulting from the death of Christ; and it would, as it were, require a new crucifixion to save such, the one sacrifice not being sufficient. Thus putting the Son of God to an open shame, his work not having been able to save and preserve those who had trusted to it, and received *all* the benefits resulting from it. The force of the apostle's reasoning in this place seems to be, that were it possible that such a person could fall away, the impossibility of their being recovered would produce such characters in the world as God *could not save*, and this would contradict the whole tenor of Scripture; for “the blood of Christ cleanseth from all sin.” The apostle then proceeds to teach the stability of believers from the nature of soils, which always produce according to their nature; in accordance with our Saviour's teaching, “that a good tree will always produce good fruit.”—And the apostle having mentioned ground which brought forth briars, immediately adds, that he was persuaded better things of them; and the reason he gives for this persuasion is, the fruit they were bringing forth; and he takes occasion here to guard the doctrine he was teaching from being abused by any one, concluding that they were in a safe state, unless they were bringing forth good fruits; for it was only while they were doing so, that they could have full assurance of hope. And the apostle goes on to show by the promises of God, the immutability of his counsels and of course, the unchanging state of believers—the whole of the statements and reasoning being calculated to give those who have fled for refuge—strong consolation. Now if the design of the apostle was to teach that believers might fall from their state, and eternally perish, what ground of consolation could they derive from such knowledge? I may just observe, that if Mr. Cooper's views be correct, it would most effectually destroy the Armenian doctrine; for Armenians hold, that a person may be in a state of grace to-day, and in a state of condemnation next day, and may again recover from that state, and so proceed alternately through life, in those different states.

A. B.

LETTER FROM DR. MARSHMAN

The following letter, just received by the Negro's Friends' Society, has been handed to the Editors for insertion in the *Christian Examiner* :—

Serampore, Dec. 26, 1831.

MY DEAR ——— I now sit down to give you a little information relative to the subject mentioned in your last letter—"Whether or not sugar is raised in India by means of slaves." Respecting this, I can say at once that sugar is not cultivated by means of slaves in any part of India with which we are acquainted; and from the very low price of free labour, and the high value set on the few slaves which the natives of India retain, (I may add clandestinely, for nothing of this kind is publicly allowed,) I think it quite impossible.

The wages of a free labourer, around us, amount to no more than thirty-six rupees for the whole year—three rupees monthly. This, at 2s. the rupee, is only £3 12s. annually; and higher up the country it is lower, so that it scarcely exceeds £3 sterling. Now, it is well known every where that a slave does less than a free labourer; and open compulsion to labour, as practised in the West Indies, is impracticable in a free country like India. Besides, if it were practised on Hindoos, they would die; and the master would not only lose his purchase money, but probably forfeit his own life. As gain is, therefore, the only inducement for retaining or employing slaves, instead of free labourers, this, in India, is quite out of the question. What could any man, by the severest economy in feeding and clothing a slave, gain out of £3 sterling annually? Could he gain even 10s. a year by each? And would this remunerate any master for his purchase of slaves, and the expense of overseers, &c. were this to be openly allowed by government? But when it is forbidden (i. e. the purchase of slaves), and necessarily concealed to avoid punishment, you will see, my dear sir, that to raise sugar in this country by means of slaves is impracticable.

The motive for purchasing children, and training them up as slaves, which is practised by some rich natives, though not openly, is that of procuring servants perpetually attached to the household, and more trust-worthy than hired servants. There is, therefore, too great a value set on these for them ever to be employed in the field in cultivating sugar. The fact is, that cultivating sugar by free labour is so profitable here, that were there not a duty levied upon it when exported to England, nearly equal to its original cost in India, it would, perhaps, wholly supersede the demand for West India sugar in a short time. I presume, therefore, it is needless to adduce further proof that your East India sugar cannot have been the fruit of slave labour—it must have been raised by freemen.

You will now wish, my dear brother, to hear a word or two about the growth of another plant—the plant of renown, which must be planted and must bear fruit in every heathen land, and therefore in India. But so tender is this plant, and so adverse is the soil and the climate of this land of idols to the glorious gospel of the blessed God, that only He alone can make it take root and grow. I humbly hope that our eyes are up to Him for this blessing; but all our faith is so little, that we have need continually to cry, “Lord, increase our faith.” It is true, that the beginnings we see, small as they are, will be encouraging, if God be graciously pleased to grant means for carrying on His work through your love to His cause at home, and to provide fit instruments here to carry it forward. In 1800, we were a little church of eleven members who chose brother Carey for their pastor. Now, in various parts of India, there are nearly thirty places where there is a beginning, and where there are from two or three to perhaps thirty members; so that if they were all averaged, I think they would exceed eleven in each. Ten or eleven of these are among our brethren connected with the committee, and nearly double that number among us. But, although these form a beginning, and from their being scattered in different parts of Bengal, Hindostan, the Arracan country, and a seed in one instance thrown into Assam, they may, if the Lord grant aid of every kind, become churches spreading out on every side; yet without Him they will be nothing. Let me then, my dear brother, entreat you and the good friends with and around you, to strive with us in your prayers to God for us and His cause here, that he would be pleased to be with us, and keep us humbly leaning on him, and so bless His work that these beginnings, instead of withering, may grow till they fill the country round with fruit. We adore the God of mercy for putting it into your hearts to contribute pecuniary aid in so liberal a manner, particularly when in our old age this power of contributing is taken from us, and little left us beyond the power of applying faithfully, and we humbly hope desirably, whatever you and all those at home who love God, may devote to his cause from year to year. But we entreat you to add to this, continual supplication for us. Remember me very affectionately to *all* the — family, old and young, and to all our other dear friends with you of every other denomination; and write me as soon as you can after receiving this; you know not how a letter cheers our souls, and believe me very affectionately yours,

J. MARSHMAN.

REPLY OF T. K. TO A. N.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Your correspondent A. N. is entitled to every attention from me, both on account of his fairness and the intelligence of

his observations. Like him, I have read but little on the subject of our consideration, except in the Scriptures; and what I have read must almost of necessity be on the side to which I am opposed, as I do not know any one who has the same views on the subject that I have. Whether my steadfast adherence to the opinion, that the Jews will not be restored to their land, is to be attributed to a rational conviction, or obstinacy in error, it is not for me to say. I should hope, however, I may say with truth, that I am not sensible of any wish to hold the opinion, unless on the authority of the word of God, and that, if am not deceived, I shall cheerfully retract that opinion whenever I have clear warrant from that word to do so.

I readily admit, that the subject of "The covenants" is involved in considerable difficulty. With respect, however, to the application of the terms "new" and "old" to the covenants, it appears to me that we can be at no loss. The term "old," as far as I know, is never applied, except to that covenant which was made exclusively with the descendants of Abraham, according to the flesh; and the term "new" is never applied, except to that covenant which was to supersede the former. "In that he saith, a new covenant, he hath made the first old; now, that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13. Again: "And for this cause he is the Mediator of the *New Testament*" (covenant). And so in other passages of this epistle. From this it appears that A. N. would not be justified in the reciprocal transfer of the epithets *new* and *old*, as he would propose. The reason, as I suppose, why the covenant at Mount Sinai is called *old*, is because, though its *institution* was subsequent to that of the other covenant, its *execution* was prior to it. By saying which, I do not mean to say that the "new" covenant was not in operation long before the "first" one; for, in fact, its operation began with the promise made to Eve in paradise. I only mean, that the public manifestation of it, as altogether superseding the temporal covenant with the Jewish people, was reserved for the period when Christ, "our Peace," should make "both (Jews and Gentiles) one, having broken down the middle wall of partition between us."

Whatever difficulty, however, may belong to the subject of the covenants, I do not conceive that the promise relating to the land, has any thing to do with what is called the *new* covenant. This I infer from the very nature of that covenant, as explained in that passage in the Epistle to the Galatians, where the apostle is contrasting the two covenants. To me it appears very clear, that the apostle is opposing the new covenant, as one of a decidedly and exclusively *spiritual* character, to the old one, as being *temporal* in its promises and in its objects. Hagar, the bondmaid, represented the first, or Mosaic covenant; and Sarah, the free woman, represented the new covenant. These had their respective children. Hagar's were the natural seed of Abraham, and Sarah's the spiritual seed. *Bondage* was the condition of the one

family, and *liberty* that of the other. To the one, *as such*, no spiritual promise did, or could belong. Their condition of bondage was unalterable; it arose out of the very nature of that dispensation under which they existed. Many of the children of Abraham were, no doubt, interested in the benefits of the new covenant, but not *as such*. In this respect, this carnal relation to Abraham was, as we say, a mere accident. They belonged, in this point of view, to that portion of the children, not of *Abraham*, but of *Adam*, of whom Christ says, "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory." As the children of Abraham according to the flesh, they were under a yoke of bondage, from which, *as such*, they could not escape. This is plain from the apostle's reasoning, Romans iv. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham." If we claim anything spiritual for the carnal seed, *as such*, we make faith void and the promise of none effect. To talk, then, of a period when the Jewish nation, *as such*, will, in the spiritual dispensation, take a distinguished place, is in my humble opinion, to return to "beggarly elements;" it is to confound two things which the Scriptures keep distinct; and to give a kind of perpetuity to a covenant, the provisions of which have long since taken effect, and the period of its existence passed away.

To me, I confess, it does appear somewhat marvellous, that any one should, under the new covenant, imagine, that a period should arrive, when the very locality which our Lord speaks of as having ceased, should again become a conspicuous feature in the arrangement of things. "Jesus saith unto her, woman believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." This is evidently not merely, nor principally, an announcement of what should shortly take place; but it was the correction of an error. The error was, in supposing that locality was a permanent and essential circumstance in acceptable worship. To show the woman this, he informs her there would soon be no worship either on her own mountain, nor even at Jerusalem, and yet that God would be worshipped notwithstanding; yea, and worshipped with acceptance; yea, and besides all this, that this alteration in the state of things was a part of God's own plan for the attainment of that very object, acceptable worship, to which she imagined *place* was an indispensable requisition. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." There should be very clear evidence after this announcement to convince an impartial mind that a dispensation was to exist which was to give *local* importance to Jerusalem. No such evidence, I confess, has been yet presented to my judgment, either by writ-

ing or conversation; and all that I have read or heard upon the subject has only tended to confirm me in the opinion, that the return of the Jews is looked for on no grounds that the Scripture warrants.

In my remarks on the former letter of A. N., I certainly made a mistake in reading the numbers of the chapters of Isaiah to which he referred me. I now perceive that they were the 59th and 60th. With respect to the interpretation of such passages, I have found, that those who expect a literal restoration of the Jews are quite dissatisfied, and indeed displeased, to have them mystically explained; and object to such a mode of interpretation the uncertainty which it introduces as to the meaning of Scripture. But, after all, can it be fairly questioned that the apostle authorised such a mode of dealing with the history and prophecies of the Old Testament? Has he not expressly transferred the name given to the city of God, under the old covenant, to something that is not a city *literally*, and must, therefore, be considered a city *mystically*. "Jerusalem that is above" is, I maintain it, *not* a city. "The Lamb's bride" is, I contend for it, *not* a city. This term *can not* be applied to such subjects, except in a mystical sense; and I do not think a reasonable doubt can be entertained, that it is in reference to such passages as those of which A. N. requires an explanation from me, that the apostle distinguishes between "Jerusalem that now is" and "Jerusalem that is above." Let A. N. read, for instance, the 54th chapter of Isaiah, and let him say, whether, on the principle which he would employ in interpreting the 59th and 60th chapters of the same prophet, he ought not to interpret that one also literally; and yet, how does Paul apply it? *Mystically*. "Jerusalem which is above is free, which is the mother of us all; for it is written, Rejoice thou barren that bearest not." Gal. iv. 26. Here is, then, the authority upon which we give a mystical interpretation to those passages, which when literally understood, have given rise to expectations respecting the Jewish nation, never, in my humble opinion, to be realized, and, in their nature, inconsistent with the character of that covenant, the provisions of which are moral, and, as such, are distinguished as well from what is local as from what is ceremonial. With respect, then, to the 59th and 60th chapters, I would just say of them, as I would of the 54th, for the interpretation of which the apostle has furnished us with a key: namely, that they had a literal accomplishment in the prosperity and peace of Jerusalem subsequent to the captivity, but that their mystical fulfilment is to be found in the events connected with the coming of the Messiah, and the establishment of his kingdom. And as the apostle has taken the terms which, under the Jewish economy, denoted "things that are seen" and "temporal," and transferred their application to "the things that are not seen" and that are eternal, why should we have any difficulty in adopting his principle, and imitating his example? For my part, I do not feel any hesitation on the subject.

A. N. is not satisfied that I should apply the two passages quoted from Deut. xxxii. to events having existence in the apostle's time. But is it not a fact that the apostle himself has so applied them? In Romans x. 19, one passage is quoted, and in Romans xv. 10. the other. But A. N. asks me, "Is it a fact, then, that the Jews, as a nation, have been provoked to jealousy?" To which my answer is simply, that the apostle considered himself authorised to apply the words to what was happening in his day, and therefore that they must, in their proper sense, have been fulfilled. But, viewing it as a fact, can we not see the coincidence between the prophecy and the event? Was it not one of the principal causes of dissatisfaction against Paul, that he preached the gospel to the Gentiles? The Jews heard him patiently till he came to these words, "And he said unto me, Depart, for I will send thee far hence unto the Gentiles." I need not multiply quotations to show how the Jews were driven to madness, when they were informed that the kingdom was to be taken from them, and given to a nation bringing forth the fruits of it.

"Again," A. N. says, "is it a fact that Paul quoted Deut. xxxii. 21, as fulfilled in his own time? 'Rejoice, ye Gentiles, with his people.'" To me it appears very clear that Paul did quote this passage, Rom. xv. 10, as applicable to the period when he was writing; for he quotes it in connection with a duty to be performed by the very persons to whom his epistle was addressed. His object was to show that harmony ought to prevail in a church composed both of Jews and Gentiles; and to show this, he produced different passages from the prophetic parts of the Old Testament, announcing the junction that was to take place on the coming of the Messiah, and among others the passage, "Rejoice, ye Gentiles, with his people." There was a large body of Jews who received the gospel in the days of the apostles; and there was a partial fulfilment of the prophecy at that period. There will, no doubt, be a more complete fulfilment of it, when the veil shall be taken from the heart of the Jews, and when the nation shall turn to the Lord. There will then be a delightful union among both Jews and Gentiles, who will rejoice together in the enjoyment of the common salvation. Strange, then, as it may appear to my friend A. N., I must say, I have not as yet seen any thing to shake my opinion, that the literal restoration of the Jews is an event not to be expected on any Scriptural ground. But I am not surprised that he should hold a contrary opinion. There is much to be said, that is at least plausible, on the side of the question which he maintains; but, I believe, the more the matter is sifted, the less value will be attached to the considerations by which it is sustained.

I am, Sir, yours, &c.

T. K.

REVIEW.

Bibliotheca Scoto-Celtica; or an Account of all the Books which have been Printed in the Gaelic Language. With Bibliographical and Biographical Notices, by John Reid. Glasgow; John Reid and Co. 1832.

Irishmen, whether considered in the light of patriots, antiquarians, or Christians, may be well ashamed of their neglect of the Irish language, and more especially so when brought into comparison with their Scottish neighbours in respect of *their* attention to the Gaelic. We were not long ago in the towns of Inverness and of Galway: in the former we found the printing of the Gaelic going on with enterprise and success; we saw sundry booksellers' shops, in whose well furnished windows we noticed well printed Gaelic books, on all subjects, and more especially on religious; we saw, not only original Gaelic works for sale, but also well executed translations of many of the most valuable treatises in English theology; and what was best of all, Bibles and Testaments, cheap and in abundance. On the contrary, in Galway, a much larger town, amidst a population of, we believe, 40,000—the greater part speaking Irish—no Irish printing-office—no shop where an Irish work, religious or miscellaneous, could be produced—nothing that evinced that the Irish were at all inclined to read their own language. What a contrast! The Scottish town, in a comparatively inhospitable clime, amidst mountains, lakes, and moorlands, with a bad harbour—the *entrepot* of poor unpopulous Highland counties—and yet, here was industry, here were peace, sobriety, and prosperity; and, moreover, here was sedulously cultivated the acquisition of the native language. While Galway, with its noble harbour, its fine fertile surrounding country, its immense population, was every thing the reverse of this; and then the Sabbath—oh! what a contrast in the observance of the Lord's day between the two towns! But we check ourselves from enlarging on these, to Irishmen, melancholy comparisons, and desire only to observe, that when we behold such a work as that of Mr. Reid, we cannot help lamenting that, when so much is done for that comparatively unimportant branch of the Celtic language, the Gaelic, so little should have been done, so little should be doing, for the great central stock of this European tongue—the Irish.

There is this remarkable difference at present (and Mr. Reid's work, now before us, confirms the observation) between the Irish and Gaelic literature—that while the Irish is rich in ancient MSS., and poor in modern works, whether MS. or printed; on the contrary, the Gaelic is poor in the former, and comparatively rich in the latter, indeed so much so, that none of the Gael can, like the Irish, complain that he must remain ignorant for lack of the means of acquiring knowledge. Not so the Irishman—it is

almost hopeless for him to expect, in the present state of Irish literature, to become a master of the language. The modern books are so few, and the MSS. so inaccessible—moreover, unfortunately the case is, that the Irish of these ancient MSS. is so very difficult, so distinct from the spoken language of the present day, that we verily believe that of the numerous MSS. in the libraries of Trinity College—of the Royal Irish Academy—the Bodleian and the Chandos collections—there are not five men living that could so translate them as to give such an English transcript of the originals as could be depended on; we have reason to believe that Doctor Charles O'Connor's translation of the *Annals of the Four Masters* and of the other ancient annalists, as given in his "*Rerum Hibernicarum Scriptores*," is any thing but accurate; and we are induced to fear that there are so few of the existing generation possessing an accurate knowledge of the language, that in half a century none living will be found to read them. Now, we really must accuse the University of Dublin of being wanting to the country—of being derelict of a boanden duty to the nation—in not making any endeavour whatsoever to support Irish literature or perpetuate the language. We would ask, of what use is it to the nation that there are Irish MSS. in abundance locked up in their MS. room, which nobody can peruse except under the immediate eye of the librarian, who is altogether ignorant of the Irish language? We ask, were not their large estates conferred on them for the instruction of the Irish nation? And why not, then, have an Irish professor?—why not have an Irish printing-press?—why not put some machinery in operation to furnish the knowledge of the Irish language, and aid those who are desirous to attain to an acquisition of it in order to preach the Gospel in Irish to the Irish people. Trinity College either has appointed, or is about to appoint, a Professor of Political Economy, encouraged, as we understand, by the liberal assistance of his Grace the Archbishop of Dublin. Now, without at all objecting to this intention of affording to the youth of Ireland the means of acquiring this valuable science, we would ask those whom it may concern, are they acting up to the spirit of their foundation, which evidently is to afford a well educated Protestant ministry for Ireland; in neglecting to cultivate a language spoken still by one-fifth of the people—a language by means of which alone the truths of the Gospel can be brought home to their hearts and understandings, their feelings and their hopes. We know that Queen Elizabeth, the foundress of this university was anxious that an Irish speaking and preaching ministry should be established in Ireland, and therefore she ordered over a fount of Irish types. We know that many kings and prelates, who have largely endowed this university, had it at heart to have an Irish preaching ministry diffused through the south and west; and yet this Protestant university, that could, that ought to have given the supply, has done nothing; and now—oh! what a sign of the times!—a professorship of political economy is to be appointed. And nothing

is done for the Irish language; a million, or more, of people are left to barbarism—left to Popery. And Maynooth can afford to have a professor of the Irish language; and Trinity College, with an estate in almost every county in Ireland, cannot! Verily, there is other economy, besides political, in favour with our college; but, alas! is it evangelical economy?

We could, and perhaps, on some other occasion, *will* say somewhat farther on the subject; for the present, we must return to Mr. Reid's valuable work, which, besides an able and instructive introduction of 60 pages, contains a *Catalogue Raisonné* of all the works printed in the Gaelic; and this catalogue contains 172 pages, and notices upwards of 300 editions of different books, tracts, &c.

We think the following extracts from Mr. Reid's introduction will interest, as giving an account of the different branches of the Celtic language:—

"It is now no longer a matter of dispute, that at no very distant period, the several dialects of the Celtic tongue, known by the name of the Cornish, Waldensian, Basque, Bas Bretagne, Welsh, Manks, Gaelic, and Irish, had all one origin. The first two of these at the present day have become extinct, but the others are spoken even now by some millions of the hardiest men in Europe. The Gaelic, or more properly the Scotch Gaelic, of whose literature the present work professes to be a history, is without doubt derived from the Irish Gaelic; and we are confident any unprejudiced person who examines at all into the history of the two languages, will admit, that not more than 350 years ago, they must have been not only the same language, but identically the same dialect: as, however, it is not our intention to enter at present upon this keenly disputed point, we prefer giving a short sketch of the different dialects as they exist at the present day, including also the two that have ceased to be.

THE CORNISH.

"This dialect, which has sometimes been denominated the Lloegrian, is supposed to have been originally spoken by a warlike people, who once dwelt on the banks of the Loire, and had fled to Britain on being invaded by some of the Teutonic tribes.

"During the 15th and early part of the 16th century it was almost the only language in use in Cornwall; but from 1560 to 1602 it declined very rapidly. In 1610 it was principally spoken only in the western part of that county. In 1640, however, Jackson, vicar of Pheoke, found such a strong and growing attachment to the language among his parishioners, that he was constrained to administer divine services in Cornish, as they were resolved to understand no other. About 1701 the language suffered another relapse, and was confined to a few small villages.

"In 1707, the places where the language still continued to exist, were, the parishes of St. Just, St. Paul, Burriann, Sunnin, St. Lavan, St. Krad, Morva, Maddern, Sunner, Terrednok, St. Ives, Lelant, Leigian, Gylval, and along the coast from the Land's End to St. Keverna, near the Lizard.

Point; but in a great many places the better classes did not understand it, and very few of even those who spoke it were ignorant of the English.

"In 1740, Capt. Barrington picked up, at Mountbay, a seaman who spoke Cornish, and who, it was said, was intelligible on the coast of Bretagne. The language, however, perished a few years ago in the person of a female who had lived to a very advanced age.

"It is a language that possesses scarcely any literature and of course has been very little studied by Philologists. Lhuyd says, at the commencement of his Cornish Grammar, 'There being nothing printed in the Cornish language, and not above three or four books, that we know of, extant in writing.'

THE WALDENSIAN.

"The Waldensian dialect of the Celtic was spoken by that celebrated race of men, well known by the name of the Waldenses. Almost the only record we now have of it is in twenty-one volumes of manuscripts, collected by Sir Samuel Morland, who was sent by the Protector to Tuscany to intercede with the Duke of Savoy in behalf of the persecuted Waldenses. These volumes were lodged in the public library of the University of Cambridge in 1658. They are marked separately with the letters of the alphabet, and in the one marked F are to be found, written on parchment, in a very ancient, fair, and distinct character, and in the Waldensian language,

"The Gospel of Matthew.

"The first chapter of the Gospel of Luke.

"The Gospel of John.

"The Acts of the Apostles.

"The First Epistle of Paul to the Corinthians.

"The Epistles of Paul to the Galatians, Ephesians, Philippians, Titus.

"The First Epistle of Paul to the Thessalonians.

"The Second Epistle of Paul to Timothy.

"The eleventh chapter of the Epistle of Paul to the Hebrews.

"An imperfect copy of the First and Second Epistles of Peter.

"The specimen of the Lord's Prayer, given by Chamberlayne, is as pure *Gaelic* as the present Gaelic of Ireland or Scotland.

THE BASQUE.

"The Basque, or, as it is sometimes denominated, Basc, Vasc, Gascon, Biscayan, or Cantabrian, was anciently spoken by the descendants of Cantabri and Vascones, whose language at one time extended along the banks of the Ebro and into Spain. It is, at present, spoken chiefly by the people who live on the western side of the Pyrenees and inhabit Navarre, Alcaña Biscaya, and Guipuscoa, and a considerable portion of the inhabitants of the south-west of France, who understand no other language. There has been much dispute regarding its origin. It appears to be a very mixed language, possessing more in common with the other languages of Europe than any of the other Celtic tribes. Although Lhuyd almost demonstrates its lineal descent from the parent Celtic, yet Adelung is of opinion that it could not be viewed as a branch of the Celtic. Dr. Murray says, however, that it,

the Welsh and Irish, are radically the same; and it is worthy of observation, that native Irishmen, who at the present day have been years in Biscay without pursuing the search, have often been struck with the affinity. Of the several dialects of this branch, the Biscayan and the Guipuscoan are the principal.

“ The literature of this language is very limited.

THE BAS BRETAGNE.

„ The Bas Bretagne, or Armoric, is spoken, says Lagonidec, at the present day, by about four millions of the subjects of France. The structure of the language is decidedly Celtic, and bears a very great affinity to the Welsh, which may be accounted for from the circumstance of a colony of British Celts going over to the Armoric Celts. It is related that, after the capture of Belleisle in 1761, such of the soldiers as belonged to Wales were easily understood by the country people. The literature of the language is contained in about forty volumes.

“ Lhuyd, in the *Archæologia Britannica* gives an Armoric grammar and vocabulary. The grammar occupies 14 pages, viz. from pp. 180 to 194; and the vocabulary 17, from 195 to 212. They were originally written in French, about 1655, by Julian Manor, a Jesuit, and published by order of the Bishop of Quimper; in 1659, they were translated for the *Archæologia* by M. Williams, sub-librarian at the Ashmolean Museum. The vocabulary, although not extensive, is the most copious extant. The translator followed throughout the original orthography.

THE MANKS.

“ The Manks, which is the vernacular language of the inhabitants of the Isle of Man, must appear to every one in the least conversant in general Celtic literature, to be as completely the connecting link between the Irish and the Welsh as, geographically, the island is between the two countries.

“ It has been said by some that the only difference between the Manks and Irish is the introduction of Icelandic terms; but this appears a reason brought from a distance when a much better could be had at home. The greatest difference appears to be, not in the spoken language, but in the written, and has arisen from the Irish having been much longer a written language than the Manks.

“ There have been various editions of the Scriptures in this language, and a few other books—the most important of which are—

“ Henry Rowland *Mona antiqua restaurata*, with an Appendix containing a comparative table of primitive and derivative words. 4to. London, 1722.

“ ————— Second edition. 4to. London, 1766.

“ A Practical Grammar of the Ancient Gaelic, or language of the Isle of Man, usually called Manks, by the Rev. John Kelly, London, 1803.

“ Thomas Wilson's Introduction for the better understanding of the Lord's Supper, in English and Manks. 8vo. Whitehaven, 1777.

“ The Manks bears a greater resemblance in many respects to the Scottish Gaelic than to the Irish, being similar to the Scottish Gaelic in its

structure, and in the most of its vocables. It is like the Welsh in having no dative plural different from the nominative, and bears a marked resemblance in the orthography.

"The Marks is, however, sadly corrupted, and has a vast mixture of Saxon words, yet the translation of the Scriptures into it is much happier and more idiomatic, than those either in Irish or Gaelic.

THE WELSH.

"The Welsh language, spoken in its greatest purity, at the present day, in North Wales, is undoubtedly of very ancient Celtic origin. This dialect, in point of antiquity, lays claim next the Irish; it has also been more cultivated than the other branches which we have noticed, for which reason we will not attempt any thing like a complete account of it, but reserve its more full investigation for another opportunity.

THE IRISH.

"That the Irish dialect is more ancient than any of the other Celtic branches cannot be doubted by any, unless their minds are imbued with the particular prejudice of their own dialects. But to any one *not a Celt*, who will compare the various dialects, and mark their differences, such a conclusion will be certain. Lhuyd, who was himself a Welshman, remarks regarding this dialect, "To the antiquary this language is of the utmost importance; it is rich in pure and simple primitives, and which are proved such by the sense and structure of the longest compounds; by the supply of many roots which have been long obsolete in the Welsh or Armorican, but still occur in the compounds of these languages; and by their use in connecting the Celtic dialects with Latin, Greek, and Gothic, and perhaps with some of the Asiatic languages."

We are sorry to find that Mr. Reid, in giving an account of the Irish language and literature, is not so well acquainted with his subject, and seems to have acquired little further knowledge than what Mason, Anderson, and others, who have lately written on the matter, have supplied him with. In giving his readers directions as where Irish MSS. are to be found, he has altogether omitted one of the best collections extant, namely, that of the Royal Irish Academy; and he has directed the student to places where we have reason to know there are none existing—namely, in the Royal Library of Copenhagen; for some persons, interested in the ancient literature of Ireland, having requested a gentleman in Copenhagen, fully competent to the task, to examine the Royal Library, he, having obtained permission of the king, did so, and, to the surprise of those who commissioned him (who expected that during the long occupation of the Danes, the invaders would have possessed themselves of such literary treasures), there was a return made of *nulla bona*.

As the MSS. in the possession of the Royal Irish Academy are very important—as they are in the very best order, and are rendered accessible to all who, under proper introduction, are desirous to consult them, we give a catalogue of them as furnished by Mr.

Connellan, who has been employed for some time in the library of the academy, in taking a copy of the Book of Leacan for his Majesty, which he has beautifully executed, and which not only reflects credit on the munificence that called for the work, but on the skill and perseverance of him who has executed it. We also add, as furnished by the same individual, a list of the Irish MSS. in the possession of Lord George Hill and the Marquis of Hastings.

IRISH MSS. IN ROYAL IRISH ACADEMY LIBRARY.

No. 16. (2) Proverbial Triads in the seven first leaves; after which is the instruction of Cormac *M'Airt M'Cuinn* to his son, which continues to p. 35, where begins the confession of Maran, son of Maoin, which ends at p. 43, where it is stated that it was written by Donald O'Dunn. At p. 44 begins an invocation to the Virgin Mary in verse, and ends at p. 46, dated from Dancing Rock, by O'Dunn. At p. 47 begins a poem composed by Poor Philip; but the leading or capital letter of each stanza is stitched in. This ends the MS.

18. (3) Topography of Ireland in verse, by John O'Dugan, who lived A. D. 1872.

106. (4) The first 18 pages of this M.S. contain the family names of the monarchs, kings, princes and chiefs of Ireland, as set forth in the topographical poem by O'Dugan. At p. 19 begins a poem on the royal residences of Ireland. At p. 21 begins a poem on the O'Neills and O'Donnells, by *Fland Mainisbrach*, who lived A. D. 1056. At p. 23 begins a poem on Ireland, by Alfred, King of the Northumbrian Saxons, A. D. 685. At p. 25 begins the death of Mortogh, son of Earca, and continued to p. 48. At p. 51 begins the Vision of Adamnanus, which is continued to p. 82. At p. 85 begins a poem on the origin of the Gadilians, by *Maolmaire Othna*, A. D. 884; and at p. 95 begins another poem by the same, on the monarchs of Ireland, which continues to p. 103. At p. 109 begins Giolla Caoimhghin's poem on the ancient Gadilians; he died A. D. 1072. At p. 116 begins his poem on the names and numbers of the Milesian monarchs that reigned in Ireland; and at p. 123 begins his poem giving an account of the first colonization of Ireland. At p. 141 begins a poem on the pedigree of the saints of Ireland, in which are given three St. Patricks. It was composed by *Lealbhadh*, secretary to *Cormac Mac Cuillionian*, king of Munster, and Archbishop of Cashel, A. D. 908. At p. 160 begins a poem by *Aife* daughter of John. At p. 164 is the deed of Mageoghagan. At p. 169 begins the Gospel of James the greater, who was sent to Spain in the early part of the first century to preach the Gospel, whose disciples came to Ireland in the end of the same century, translated the Gospel by James into Irish, as stated by the venerable Bede; and also by O'Flaherty. This copy was taken from Mr. Haliday's, who first transcribed it from the books of Fermoy and Kildare, in both

of which it was partially defective. At p. 205 begins the *Play of Plautus*, after which follows a vocabulary of the Irish words. At p. 226 begins a poem on the descendants of *Ir*, by *Ferghal 6g Mac an Bhaird*, A. D. 1583, and some other poems, and ends with a poem by *Cenfaoladh* the learned, A. D. 628.

56. (7) Dialogues in English and Irish.

157. (9) The first poem on Leinster, by O'Dugan: the second his topographical poem which begins at p. 10, and ends at p. 59. The next poem on the six children of *Conn*, written A. D. 1072. At p. 68 begins *Goilla Caoimhghin's* poem on the first inhabitants of Ireland, who died A. D. 1072. At p. 89 begins *Conaing O'Maolconaire's* poem on the first inhabitants of Ireland, from the fifth century to the eleventh. At p. 95 begins a poem on the kings of Ossory. At p. 99 begins O'Dugan's poem on the kings of Cashel, after which follow some other poems by different poets.

The M.S. which is figured in the same number, contains a copy of the contention of Bards.

6. The next is the *Adventures of Connall Gulban*.

7. No. 816 contains at the end, fragments of the *Brehon Laws*.

8. A Calendar on Vellum. This Calendar has All Saints day, but does not give All Souls day, which shews that it was written before the eleventh century.

9. A vocabulary of obsolete words, followed by a copy of the *Adventures of Thomas M'Lobus*.

10. A collection of Irish poems, by some of the most eminent poets, beginning with one of Oisín's.

11. Index to *Brehon Laws*.

12. (No. 113) The *Book of Conquests* by O'Cleary.

13. (No. 101.) *Historical poems*, small 4to.

14. Fragment of the *Brehon Laws*, 2 Vols. 4to.

15. Contains historical extracts, taken from the *Four Masters*, and the *Leinster Book*. It also contains the *Will of Cathair Mor*.

16. *Geneological extracts* from the *Book of Leinster*, folio.

17. *Extracts from the Speckled Book* of M'Egan, small folio.

18. (No. 111.) *Historical and geneological MS.* small folio.

19. *Astronomical Irish Vellum MS.* very old, 4to.

20. *The Wars of Thomond*, 4to.

21. *The House of O'Reilly*, 4to.

22. *The Annals of Tigernach or Cronicon Scotorum*, 4to.

23. *The Book of Rights*, or *Tributio payable to the monarchs*, petty kings, chieftains, &c. 4to.

24. *Geneological and Historical* small folio.

25. Another copy of the *Book of Rights*.

26. *Annals of the four Masters*, 5 Vols. 4to.

27. *Annals of Connaught*, 2 Vols. 4to.

28. An *English Irish Dictionary*, written by M'Crabb, 3 Vols. folio.

29. *The Heirology of Angus*, the servant of God, who lived

A. D. 800. This is an account of the festivals observed in the church in his time, in verse, beautifully written on vellum, together with other tracts on Divinity, very old small folio.

30. The Life of Red Hugh O'Donnell.

31. On the O'Brien family, folio.

32. The Annals of Innis Fallen, folio.

33. The Speckled Book of M'Egan, a very ancient Irish Vellum MS. principally on Divinity, of which there is no perfect copy.

34. The second part of the original of the Four Masters, in 2 Vols. to which are annexed the Autographs of the Masters.

35. The Book of Leacan, of which a copy has been made for the king, folio, on Vellum.

36. The Book of Ballymote, of which a copy is making for the king's Library, in which are copied the Ornamented Letters of the original, representing birds, beasts and reptiles, which is a most curious specimen of painting, by the ancient Irish Artists—Vellum MS. folio. It is stated, that this MS. was purchased from the M'Donnoghs of Carran, by Black Hugh O'Donnell, prince of Tirconnell, A. D. 1522, at the price of 140 milch cows.

A MS. the property of Lord George Hill, M. P. written by John O'Cleary, the fifth in descent from one of the Four Masters. It contains a copy of the contentions of the Bards, and several other poems, by the following writers:—

1. John O'Dugan, who lived A. D. 1400.

2. Teig O'Higgins, A. D. 1588.

3. *Maoiltín M'Brúaideagha*, do.

4. *Cúsaing naeth Maolconaire*, A. D. 1314.

5. *Giolla Caomhghin*, A. D. 1072.

6. *Lugair* the poet, A. M. 3982.

7. An account of the first coming of the Fitzgeralds to Ireland, and their genealogy up to the time of writing the MS. taken from the Books of Kildare, Leacan, and *Maolconaire's* Book.

8. Satires on all the leading Irish families, by Eneas O'Daley, nicknamed the *Red Bar*.

I have been informed by an Irish scholar, that he had for a length of time the use of an Irish Medical MS. from a friend of his. It was written in the tenth century, by a person named Neill O'Carney, and was, as he stated, the only genuine Medical MS. in the language to be found in Ireland, at the time. In it were described all the plants and herbs of the kingdom, in metre, and even the prescriptions were also in verse, which proved it to be a genuine original Irish Medical one, and not a translation from any of the German, Greek, or Latin authors. It also contained an account of the circulation of the blood, which certainly is a very curious circumstance so many years before Harvey. I have several extracts from the same MS. It was taken away from the borrower, by a messenger on the night the lender departed this life, and no trace can be found of it since, although it is

hoped, that it may, ere long, be brought to light, like the 2d Vol. of the Four Masters, at present in the Library of the Royal Irish Academy.

List of Irish MSS. in the Marquis of Hasting's Library—

1. The Book of Conquests.

A curious collection of poems, by the most eminent druids and bards in Ireland, from the beginning. The travels and adventures of the Milesians from Scythia, before their arrival in Ireland, the origin of the monarchs and provincial kings of Ireland, attested by the Four Masters, taken from the MS. of the learned Doctor Sullivan: to which are added

A poem describing the kings of Munster, by Mac Bruaidin, a famous Antiquary.

A poem on the O'Briens, by the same.

A poem on the Fitzgeralds, by Torna O'Maolconaire, a famous Bard.

A poem on the Geraldines, by Mac Daire.

A poem on the O'Neills.

A topographical poem, by O'Dugan.

A poem on the nobility of Leinster.

The Battle between *Fear Dee* and *Cunchulain*.

The Adventures of Carroll O'Daly—a Romance.

The Proverbs of Cato.

The Adventures of a Cropt Dog.

The son of the king of Greece, who was by magic transformed by his step-mother.

The Battle of *Albhain*, or Allen.

The Adventures of the son of the king of Spain.

The Adventures of a Fool.

The battle of *Reis Corran*, in the county of Sligo near Ballymote.

The Adventures of the sons of the king of Denmark.

The Battle of Keeran.

The Adventures of Giolla Deacair.

The pursuit after the daughter of young Owen.

The Prodigal Son, commonly called *Mac na mickemhairle*.

The Enchanted Palace.

The Adventures of a Traveller.

The Adventures of Richard and *Lisorda*, of the assembly of *Corman's* house.

The Death and Battles fought by Conchullain.

The bloody actions of *Connell Kearnach*, for the death of *Conchullain*.

The Life and actions of *Magnus* and *Giolla Looa Maguire*, kings of Fermanagh.

The Death of the sons of *Uinsagh*.

The Death of the sons of *Lir*.

The Battle of Clontarf, and the death of *Brian Boromh*, monarch of Ireland.

The pursuit after the tooth of the son of Greece.

The Dialogue between Oisín and Patrick, and five Vellum MSS. the contents of which are not known.

We hope Mr. Reid, if he means to prosecute his researches in Celtic literature, will come to Ireland, and make himself better acquainted with Irish MSS.

Mr. Reid speaks of the Gaelic MSS. as follows:—

"The Highland Society of Scotland, possess the largest and most valuable collections of Gaelic MSS., a catalogue of part of which may be found in Sir J. Sinclair's edition of *Ossian*, vol. iii. p. 566. The late Major Mac-lachlan, of Kilbride, possessed 22 Gaelic MSS., a catalogue of which was made out by the Rev. Donald Mackintosh, and printed in the volume above quoted, p. 570. There are also a few among the Clarendon MSS. at Oxford; in the Bodleian library; in the Harleian library; in Trinity College library, Dublin; the Advocate's library, Edinburgh; and also in the possession of various private individuals in the three kingdoms. In the above quoted volume, we have an account of them as far as known at that period, and also a letter from Donald Mackintosh, keeper of the Gaelic MSS. to the Highland Society of Scotland, dated 19th November, 1806, in which is given an account of such of the MSS. in the possession of private individuals as he was aware of."

With regard to the printed literature of the two countries, we consider that independent of the superior desire that for the last century has existed in Scotland for the evangelizing the Gael through the medium of their own language, there were two additional circumstances that helped to forward the desirable work in Scotland: the one was the controversy with respect to the poems of *Ossian*; the other was the printing of the Gaelic works in the Roman character. The controversy about *Ossian* communicated to many, who would never have otherwise thought of it, a desire to become acquainted with a language which contained even the ground-work of such beautiful poems; and we cannot but think the Scotch wiser than the Irish, who, pertinaciously adhering to the old character, have thereby limited the means, to a deplorable extent, of committing to the press the ancient or modern productions of her literature.

If the prophetic announcement of the near and approaching death of the Gaelic, be in any wise well founded, what shall be said for the Irish, when all the causes that operate against the continuance of the one language operates with many other additional ones not known in Scotland; but in the mean time, and until the language dies the death, what is to become of the multitudes of Irish, who are handed over without a struggle to barbarism and error? Or what can be said for the evangelical devotedness of those, who while anxious for the dissemination of the Gospel in foreign parts, will still allow their countrymen to worship at wells and hills, holy bones, holy stones, holy trout, and

all the abominations that cause the land to mourn, and its people to be degraded.

Though Mr. Reid's book professes to be but a catalogue, yet it contains, besides much information, many biographical sketches of much interest. We can only find room for the following interesting notice.

"Dugald Buchanan was born in the parish of Balquidder, Perthshire. Of his early life little is known; but tradition relates that he was very loose and immoral, much addicted to swearing and other such vulgar vices. It appears, however, that when his faculties came to maturity, a very important change took place on his mind, and consequently upon his outward conduct. The exact period of this change cannot now be ascertained; but whensoever it was, we may date from it his engagement in the service of the Sacred Muses. In consequence of the sacred songs which Buchanan began to compose and recite about this period, his fame as a poet and pious individual became widely spread in the neighbourhood of his residence. This naturally attracted the attention of pious and thoughtful minds to inquire after our poet's history and circumstances. They found him the conductor of a small school in a hamlet in Perthshire; which situation was far from supplying our poet with anything like a comfortable subsistence. This induced some pious men, who felt an interest in him, to look out for some situation where he might be more comfortable. These friends succeeded in procuring for him the situation of schoolmaster and catechist at Kinloch-Rannoch, in Perthshire, on the establishment of the Society for Propagating Christian Knowledge. With mental powers of high order, and with personal piety, zeal, and devotedness, which have never been surpassed, he laboured, during many years, in enlightening and improving the inhabitants of that remote district. At this period, the extensive tract of country which surrounds Loch-Rannoch was under the charge of one pious clergyman; but, in consequence of the wide circuits which he was obliged to make, he could perform divine service at the end of the Loch, where Buchanan was stationed, only once in three weeks. But every Sabbath day that the clergyman was absent, the greater portion of the people used to assemble, and our poet prayed with them, and addressed them, after reading a portion of Scripture.

"Although Buchanan had not the benefit of what is termed a liberal education, yet he was well versed in divinity, natural philosophy, history and poetry, as far as these could be acquired from the best English treatises extant in his day. He had a most uncommon genius, a delicate fancy, and an irresistible thirst for useful knowledge. Though poor and humble, he was thus possessed of a degree of learning and knowledge that might have done honour to many who were far above him in worldly circumstances.

"His accurate acquaintance with the Gaelic language, enabled him to render essential service to the Rev. James Stewart, of Killin, in translating the New Testament. He accompanied Mr. Stewart to Edinburgh, for the purpose of contributing his aid in superintending the press. Being exceedingly desirous to add to his stock of knowledge, our bard, whilst in Edinburgh, seized the opportunity of attending the university, where he heard lectures

upon anatomy, and the various departments of natural philosophy. The new ideas which these views gave him of the wisdom of the Divinity made a very deep impression on his mind. While in that city, he was introduced to the celebrated David Hume. The sceptical philosopher, while he admitted that the Bible was an excellent book, maintained that, in beauty and sublimity of language, it is surpassed by passages in profane authors. In support of his assertion he quoted the lines—

‘ The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yes, all which it inherits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind.’

“ Buchanan admitted the beauty and sublimity of these lines, but said that he could furnish a passage from the New Testament still more sublime, and recited the following verses: (Rev. xx. 11.) ‘ And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened: and another book was opened, which was the book of life. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.’

“ Buchanan was naturally very tender hearted; inasmuch that, when he heard a pathetic tale recounted, he could not abstain from weeping. The tear of sympathy often bedimed his eye. He was equally subject to shed tears when his bosom was excited with joy, gratitude, or admiration. In his conversation he was modest, mild, and unassuming, and distinguished by great affability. His condition was but humble, yet he never murmured or complained, even though he had to provide for a large family.

“ There were some gentlemen who considered Buchanan’s merits so high, that they made application to procure him a license to preach the Gospel. This was without his knowledge. His friends, however, did not succeed in their application; and on communicating to our bard their intentions, and what had been the unsuccessful result, he kindly thanked them for their good wishes, and felt no concern for the rejection of their suit, but was rather well pleased that he had not been raised to an eminence on which, in his own opinion, he was not qualified to stand.

“ On returning home from a long journey, in the summer of 1768, he found two of his children lying sick of a fever. Shortly thereafter six more of them were seized by it, together with himself and two of his servants. While the family lay in this sad condition, his wife could get no one to engage in her service, from fear of the disease, and she herself being *enceinte*, was not very able to do much for their comfort. Our poet soon became delirious. This fever carried away himself and all his family, save his wife. He died the 2d of July, 1768. His funeral was most numerously attended. A plain stone, with a neat inscription, marks the spot where he is laid.

“ With regard to the poetical genius of Degald Buchanan, our limits per-

mit us only to say, that it was of the first order. He may be called the Cowper of the Highlands. This judgment might be established by a critical reference to his poems. They are allowed to be equal to any in the Gaelic language, for style, matter, and the harmony of their versification. 'La a' Bhreitheanais' and 'An Claionn' are the most celebrated, and are read with perfect enthusiasm by all Highlanders. An attempt was made to render the former popular in English, but it failed. Had it been Buchanan's fortune to have written in English, his name would have been familiarly known from John O'Groat's house to the Land's End."

Would that in describing those who have worked in the field of Irish literature, some Mason, some Anderson, would record such evangelical characters as those of Buchanan M'Gregor, &c. but still though weak is our hope, we do not despair; and perhaps the *Christian Examiner* before it ceases to exist, may be privileged to record that Irishmen have preached, and written, and printed, in the south and west amongst Ireland's mountains and sea-girt isles, what has tended, and will tend, to exalt the Saviour and convert souls to the praise and glory of God.

The Signs of the Times, as denoted by the fulfillment of historical predictions, traced down from the Babylonish captivity to the present time.—

By the Rev. Alexander Keith, minister of St. Cyrus, author of "The Evidence of Prophecy," 2 Vols. with maps.

The sound judgment, perspicuous illustration, and acute discrimination displayed, in the author's former excellent and deservedly popular work on prophecy, excited considerable expectations when the present one was announced; and we have not been disappointed. The same characteristic features are discernable throughout; and we consider this work as one of the happiest specimens of the true mode of elucidating prophecy, and as fitted to form an appropriate correction for that wild and reckless spirit which has, but too generally, prevailed among "the students of prophecy."

The author commences with the visions recorded in Daniel; and having explained them, proceeds to the Apocalypse, which, as he justly remarks, from its very name—*Revelation*, denotes light and not darkness, and whose design was to elucidate, not mystify. Generally speaking, we consider his expositions felicitous; though we are far from pledging ourselves to all the minute details. Many of his views are original; and we join in the caution so candidly given by the author to the reader, to weigh all, but especially these, with the most scrupulous care.

In reference to the visions recorded in Daniel, we have merely to observe that our author generally treads the common and ordinary track; but his diction is so simple and striking, and his application of historical facts so apposite, that the reader's attention never flags, nor does he suppose that he is reading what

others have a thousand times written—though not, perhaps, so well. We particularly commend to the reader's attention, the sixth chapter, vol. I. which contains the exposition of the prophecy regarding the rise and exaltation of the papacy. It is truly wonderful how accurately the pencil of truth has drawn every feature, even the most minute, of that monstrous system.

In expounding the Apcalypse, however, there are many things not quite so clear; in many of the views of the respected writer we cannot coincide; there are moreover, marks of haste in the abruptness of his commencement and of his conclusion; yet generally speaking, the facts which his industry has collected, and their applicability to the visions, are striking. The sublime vision of the throne in the fourth chapter is not explained; and when afterwards the author, considering the first, second, third, and fourth seals, respectively, as symbols of Christianity, Mahomedanism, popery, and infidelity, asserts the four living creatures before the throne to be symbolical of these systems—merely because each seal is announced by these living creatures in succession with the words, "come and see,"—we must say that of all the interpretations given of these four symbolical living creatures, this seems the most unlikely and repulsive. The imagery of the scene is clearly borrowed from the cherubim and the temple; and from the visions of Isaiah and Ezekiel; and we rather prefer the old view, which consider them as emblems of the ministers of the gospel, as the elders seem to symbolize the church, surrounding the throne of God, in the middle space around which is the Lamb, the way of access, and before which are "the seven spirits of God," the infinitely perfect Holy Spirit.

We have not room for extended remarks or lengthened extracts; but shall give as one of the happiest specimens of our author's tact for adapting the facts of history to the illustration of prophecy, his exposition of the fourth seal.

"And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked and beheld a pale horse; and his name that sat on him was death; and hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

"Christianity arose *white* in its native purity; it went forth conquering, error fell before it, paganism was destroyed; and Christ has yet to *conquer*. Another religion, *red* with blood and propagated by the sword, afterwards arose, and now, after having long taken peace from the earth, its deluded votaries would seem to be entering on their last warfare, in *killing one another*. We may come and see. Mahometanism needs not to be named. Darkness, as all know, long brooded over Christendom. And a religion, the same in name as the Christian, but no more like unto its heavenly purity, simplicity, and truth, than that which is black is like unto that which is white, prevailed for a long period, and was accompanied by a heavy yoke, till it has recently been superseded by different principles in the minds of men.

And the spiritual state of man put on a new aspect, and that is the paleness of death.

"Jesus in appealing to the children of men as being endowed with reason, asked, 'Why, even of yourselves, judge ye not what is right?' 'The successor of Peter' asked no such question at the blinded votaries of Rome. The darkness of superstition could not finally withstand the light of reason, and men at length reclaimed the exercise of private judgment, the inalienable right of every rational creature. But the proneness of man to error was exemplified anew. From superstition the descent was easy to infidelity. And the blackness of darkness was changed into the lividness of death. And if Christianity, Mahometanism, and Popery, have heretofore been seen holding their divided, however different, sway over the minds of men, not less marked than these, we may now come and see infidelity. John saw but the figure; we are the witnesses of the fact. Modern sceptical philosophy, falsely so called, occupies the last space, in the view of the hostile forms by which Christianity has been assaulted. And the world need not be ignorant of the significance of the symbol. And the effect of the vision has been already felt, in revolutions and convulsions such as were scarcely ever witnessed before; and the slaughter of millions, it is to be feared, is the beginning, not the end, of that work of death and destruction, which, even on earth, infidelity can do.

"In modern times, unlike to any that went before them, all forms of religion have been abandoned and abjured. It was a new thing on earth that a nation became infidel. The Sabbath was desecrated and displaced. Superstition was overthrown, but no altar was erected to the living God. Religion, the life of the soul, was extinct; and nothing but a death-like form could designate its state. Men had no hope of heaven, no fear of hell, no faith in God, no thought of retribution; but like spiritual desperadoes, defying God to the uttermost, and making a mockery of the judgment to come, they engraved on the entrance to the catacombs, as if a chisel in the hand of man could uncreate or annihilate the spirits of all flesh, that 'death is an eternal sleep.' The paleness of death came over the spirits of men. The death of the soul was their only doctrine. And so absolutely lost was all feeling of religion, as characterizing the times—so perfectly could *death* alone denote and designate the spiritual state of man, that frenzied mortals, the council of a great nation, which led the van of the infidel hosts, first decreed that there was not, and afterwards, to complete the blasphemy, that there was, a God.

"There was no more spiritual life, in a religious sense, in the souls of men, when faith in God was renounced, and where deceitful lusts reigned uncontrolled and rioted within them, than is human life in the body, when it has passed into its state of corruption, and knows no life but what is to be found in a mass of worms. There is an existence after its own kind, but it is not the man that lives—*His name was Death; and hell*, which he denied, or rather shades—death in a natural sense, or the separate state of the dead, *followed with him*. There is a natural union between infidelity and death. If the soul have no life, no separate being or after-existence, the life of man is of no more worth, and no more to be regarded, than that of any other

brute-beast made to be taken and destroyed. And never was there a recklessness of life, nor a work of human and mutual slaughter, like unto that of the reign of terror, when death kept his court where infidelity had its throne.

"It is not merely the general prevalence of infidel principles that marked the character of that awful time. The world was come to such a pass, that they were openly avowed and publicly established.

"It appeared to the philosophers of the school of Hebert, that in totally destroying such vestiges of religion and public worship as were still retained by the people of France, there was room for a splendid triumph of liberal opinions. *Gobet, Constitutional Bishop of Paris*, was brought forward (in the Convention) in full procession. He disowned in solemn and explicit terms, *the existence of the Deity*, to whose worship he had been consecrated. He laid on the table his episcopal decorations, and received a fraternal embrace from the President of the Convention. The world, for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce, unanimously, the belief and worship of a Deity.

"Religion was formally abolished. France continued to subside, and to achieve victories, although apparently forsaken of God, and deprived of all the ordinary resources of human wisdom. All this extraordinary energy was, in one word, the effect of TERROR. DEATH—a grave—are sounds which awaken the strongest terrors in those whom they menace! *There was never anywhere, save in France during this melancholy period, so awful a comment on the expression of Scripture! All that a man hath will he give for his life? Force, immediate and irresistible force, was the only logic used by the government. DEATH was the only appeal from their authority—the guillotine the all-sufficing argument, which settled every debate betwixt them and the governed.*

"Was the exchequer low, the guillotine filled it with the effects of the wealthy. Did the paper medium of circulation fall in the market to fifty under the hundred, the guillotine was ready to punish those who refused to exchange it at par. Was bread wanting, corn was to be found by the same compendious means, &c. The guillotine was a key to storehouses, barns, and granaries. Did the army want recruits, the guillotine was ready to exterminate all conscripts who should hesitate to march. Even on the generals of the republican army, this decisive argument was possessed of the most exclusive authority. They were beheaded for want of success; but they were also guillotined when their successes were not improved to the full expectations of their masters. Nay, they were guillotined when, being too successful, they were suspected of having acquired over the soldiers who had conquered under them, an interest dangerous to those who had the command of this *all-sufficing reason of state*. Even mere mediocrity, and a limited but regular discharge of duty, neither so brilliant as to incur jealousy, nor so important as to draw down censure, was no protection. There was no rallying point against this universal, and very simple system—of main force.' 'The Jacobin clubs themselves took upon them, in every village, the exercise of

the powers of government. *Death or Fraternity* was usually inscribed over their place of assembly.'

"There never was anywhere, save in France during this melancholy period, so awful a comment on this *prediction* of Scripture—descriptive of the last great system of opinions, itself the rejection of all religion, which was finally to rise up against the Christian faith. 'And I looked, and behold A PALE horse: and his name that sat on him was DEATH, and hell followed with him.'

"The monsters who presided over France in the reign of terror, became the victims, in its most appalling form, of that death which followed hard in the wake of infidelity. It were blasphemy to name the death of Christ, even in contrast with a mortal end like theirs. But it may be permitted, in comprehending in a single view the religion of Jesus with all that have opposed it, to cast a glance from the death of the first of Christian martyrs, to that of the apostles of infidelity, whom it first exalted as rulers.

"Stephen, a man full of faith and of the Holy Ghost, and chosen out among men of honest report as an elder of the church of Christ, was taken by certain libertines and others, and brought before the Jewish council. When he was falsely accused, all that sat in the council looking stedfastly on him, saw his face as had been the face of an angel. When he had reasoned with them out of the Scriptures, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Acts vi. vii. 54—60.

"In changing the scene from Judea to France, and from the first to the close of the eighteenth century, the spiritual contrast is infinitely greater, and mocks the power of man to measure it.

"None of all the victims of the reign of terror felt its disabling influence so completely as he the Despot (Robespierre) who had long directed its sway. The Hotel de Ville was surrounded by about fifteen hundred men, and cannon turned upon the doors. The deserted group of Terrorists within conducted themselves like scorpions, which when surrounded by a circle of fire, are said to turn their stings on each other, and on themselves. Mutual and ferocious upbraiding took place among these miserable men. 'Wretch, where are the means you promised to furnish?' said Payan to Henriot, whom he found intoxicated and incapable of resolution or exertion; and seizing on him as he spoke, he precipitated the revolutionary general from a window. Henriot survived the fall only to drag himself into a drain, in which he was afterwards discovered and brought out to execution. The younger Robespierre threw himself from the window, but had not the good fortune to perish on the spot. It seemed as even the melancholy fate of suicide, the last refuge of guilt and despair, was denied to men who had so long refused every species of mercy to their fellow-creatures. Les Basas alone had calumnia

enough to despatch himself with a pistol shot. Saint Just, after imploring his comrades to kill him, attempted his own life with an irresolute hand, and failed. Couthon lay beneath the table brandishing a knife, with which he repeatedly wounded his bosom, without daring to add force enough to reach his heart. *Their chief*, Robespierre, in an unsuccessful attempt to shoot himself, had only inflicted a horrible fracture on his under-jaw.

"In this situation they were found like wolves in their lair, foul with blood, mutilated, *despairing*, and yet not able to die. Robespierre lay on a table in an anti-room, his head supported by a deal box, and his hideous countenance half-hidden by a bloody and dirty cloth bound round the shattered chin.

"The captives were carried in triumph to the Convention, who, without admitting them to the bar, ordered them, as outlaws, for instant execution. As the fatal cars passed to the guillotine, those who filled them, but especially Robespierre, were overwhelmed with execrations from the friends and relatives of victims whom he had sent on the same melancholy road. The nature of his previous wound, from which the cloth had never been removed, till the executioner tore it off, added to the torture of the sufferer. The shattered jaw dropped, and the wretch yelled aloud, to the horror of the spectators. A masque taken from that dreadful head was long exhibited in the different nations of Europe, and appalled the spectators by its ugliness, and the mixture of *fiendish expression* with that of bodily agony."

In conclusion we cordially recommend this work as a valuable addition to the helps for understanding prophecy; a subject growing, hourly, in interest to the Christian, at the present momentous period, when every sign in the political and ecclesiastical world seems to indicate that the time is at hand. Blessed is he that shall be found watching.

NOTICES OF BOOKS.

Combination; a Tale, founded on facts. By Charlotte Elizabeth. Dublin: Religious Tract Society. 1832.

Our readers are doubtless very well aware that Charlotte Elizabeth is a decided favourite with us. On the present occasion we will not repeat eulogiums which have been so frequently passed; but extracting from the little volume, leave others to judge, by a specimen, of the value of the work. Two young men, brothers, are discussing a declaration of their employer, who had come to the resolution of reducing the wages of his men, on account of distress in trade.

"That same evening, while the young men were explaining to their sister that they must now be poorer than before, one of their fellow-workmen came in and seated himself with the sociable air of an old acquaintance, though he had been but a short time in the town. The Rileys were more surprised at this, because he had given himself airs of superiority, and seemed to despise people who did not wear coats as good as his own—though, if all were known of the way in which he came by it, no honest man would have wished to exchange places with him. He was a bad character, and had seduced many simple fellows from habits of industry and obedience to those of idleness and vice.

"Well, my lads," he began, "you have a snug little room here; more's the pity that you should lose any of your comforts."

"We were talking of that to poor Judy," said William; while Thomas, who had often been offended by Smith's pride, took no notice of him.

"There is little talk of any thing else among us," continued Smith; and it is the biggest shame to do a parcel of hard-working people out of the morsel that they earn by honest labour."

"Master was unwilling enough," replied William; "he could'n't help it."

"All humbug: let him turn off his idle fellows in livery, and sell his

horses. He talk of distress! No, no; the gentry would leave us without salt to our potatoes, sooner than put one dish less of kickshaws on their long tables."

"I think you are wrong, Mr. Smith," said William; "from what I know of our gentry, they would never distress us, if they could find any other way of getting over this difficulty: and suppose it was not so, what then? We, who live by our labour, must take what we can get: a little is better than nothing, and times may soon come round; at any rate we can't help ourselves."

"That is the question, Riley, whether we can't help ourselves. Suppose we don't choose to be defrauded of our fair earnings, and refuse to work, except at the old price: do you think master would let the manufactory stand still, and be ruined for want of hands? No—he'd soon come to our terms, and find out other ways of saving."

"Sure, he would be at no loss," said William. "There are plenty out of employ, who would be glad to work at his own price."

Thomas laughed disdainfully. "Fine talking, truly! As if the constables and the military would not lay us down faster than we could lay down the law!"

"Aye, if we did it openly: but one who knows that a man may be taken off in a quiet way, and nobody the wiser as to who did it, will not care to venture."

"Oh, then, it is murder you mean," said Thomas, drily.

"I mean no such thing," answered Smith, hastily, afraid he had gone too far. "I was only putting a case to answer you."

"Come, Mr. Smith," said William, "we understand what it is that you are aiming at; but we have made up our minds against joining in any thing of the sort. First, because there is no such great difference in the old and new rate, as to make it worth our while to throw away what we

have, in anger about what we lose; next, because, if we forsake master now, in a difficult time, he may refuse to employ us when in prosperity, as I hope he may soon be again. And, besides, I must tell you that we have observed the people most ready to strike work are not those who have families, and so really want the difference, but wild fellows, who don't care how they spend, and perhaps would not be very particular as to how they get their money. We come of a respectable and honest family, and don't wish to join such."

"And lastly," said Thomas, when his brother ceased speaking, "we are independent men, and not belied by others. We give master our time, and we take his money—all fair and even; but we don't choose to be slaves to any faction, nor be driven to swear this, and to do that, by persons no better than ourselves."

The whole volume details the evils of Combination, and places them in a striking light.

The Noble Office of the Sunday School Teacher. By the Rev. G. W. Doane, A.M., Rector of Trinity Church, Boston, U. S. London: Davis, 1832.

A neat little reprint of a very excellent transatlantic address. Its price, two-pence, may enable it to find its way into the hands of every Sunday-school teacher, and we trust it will.

Memoirs of Two Sons of a Clergyman, Deceased. London Religious Tract Society, 1832.

It is a delicate thing for a parent to present to the public memoirs of deceased children. The present little tract seems judiciously and affectionately written, and free from much of what the severer eye of a stranger would find fault with. No man can estimate the effect which biography has upon the minds of youth; it is a means of framing character which perhaps has never yet been properly estimated.

Scripture Portions for the Afflicted, especially the Sick. London Religious Tract Society. 1832.

The London Tract Society is one truly worthy of being a metropolitan

one. The exceeding usefulness, the exceeding neatness of the productions which they daily issue, deserve the highest praise. The present volume is neat, excellent, and useful.

Spiritual Perfection Unfolded and Enforced. By William Bates, D.D. London Religious Tract Society. 1832.

Dr. Bates is one of those old divines who flourished at a period when not a few of those worthies lived, whose writing are the mine from which the man of spiritual heart and chastened intellect draws his richest stores. There is a clearness and a plainness in this work which will render it acceptable even to those who shrink from the writings of the divines of the seventeenth century, and who are too much accustomed to regard them as repulsive in style and matter. It would be well for the country if professing Christians entered more deeply into the meaning of "spiritual perfection." It is an awful and a solemn subject, and has to do with all the higher qualifications of man as a mental and a moral being.

A Sermon preached before the Church Missionary Society, in the Parish Church of St. Clement Danes, Strand, on Monday evening, April 30, 1832. By the Rev. Edward Bickersteth. London: Hatchard, and Son.

A pious, practical sermon, and worthy of the man and the cause. It contains many facts placed in a striking light, and the conclusion is not unworthy of quotation.

"The times are stormy and agitating. The kingdoms of the world are heaving to and fro with all the convulsions of a mighty earthquake; every thing else is moving, and shaking, and breaking up. But there is a kingdom that cannot be moved. Receive that kingdom, and have grace to serve God acceptably with reverence and godly fear.' 'This kingdom shall never be destroyed; it shall break in pieces and consume others, but it shall stand for ever.' Here is an ark that shall ride in safety over a ruined world; the family of God have entered, the door is still open; we beseech you enter in with them; decidedly join the people of God;

confess boldly Christ our Saviour, and help us to sound out to the whole earth, the last invitation of the Spirit and of the church: 'The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst say, Come. And whosoever will, let him take the water of life freely.' For the kingdom of Christ is the only ultimately conquering and triumphant kingdom; the people of Christ are the only permanently useful, happy, and blessed people. 'And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'

The Antiquities of Greece. By the Rev. R. B. Paul, M.A. Oxford, 1832. pp. 318.

This little work is intended to supply our schools with a short compendium of Grecian antiquities. It is, of course, a compilation, derived principally from Archbishop Potter's large and learned work on the same subject, and from the admirable treatise of Dr. Robinson. Mr. Paul has selected the topics most necessary for the junior classes, with accurate explanations of such military, legal, and other technical terms, as are most frequently to be met with in the Greek Classics. He has divided his little volume into two parts, the first of which treats of topics common to all Greece; the second, those peculiar to Athens and Sparta. The first part is divided into four books, the subjects of which respectively are as follows:—

Book I. General History, &c. of Ancient Greece.

Book II. The religion of Greece.

Book III. The Military and Naval affairs of Greece.

Book IV. Miscellaneous, Manners and Institutions of the Greeks.

The second part is divided in two books; of which the first relates to Athens, the second to Sparta—containing a brief outline of the history of each of those celebrated states, with

their peculiar civil and political institutions, manners, and customs. At the end, he has given a chronological table from Professor Bredow, together with a series of questions for self-examination, and this is followed by an index of Greek words.

On the whole we strongly recommend the work—well suited to the purpose for which it is designed, and calculated to supply what has certainly been long a desideratum in our grammar schools.

The Life and Diary of the Rev. Ebenezer Erskine, A. M. of Stirling, father of the Secession Church; to which is prefixed a Memoir of his Father, the Rev. Henry Erskine, A. M. of Chirnside, by Donald Fraser, minister of the United Associate Congregation, Keshornay, in Fifeshire.

It has seldom, if ever, been our lot to read a more instructive piece of biography; one more worthy the close attention and study of every minister of Christ. Into any consideration of the circumstances which led the venerable subject of this memoir to "secede" from the established church of Scotland, we have no design to enter; but this much may be said, that the church of Scotland a century ago, seems to have sunk into a state not greatly dissimilar to that of her sister of the south, and that the secession has been the means of doing in the former, what Wesley, Whitfield, and their followers did in the latter. The writer is candid, temperate, and judicious; and to those desirous of being acquainted with the religious state of Scotland for the last century, and at the present time, the book will be acceptable. But it is on account of the part strictly biographical we so warmly recommend it. The diary is peculiarly valuable; and the minister who loves to study the best mode of combining unwearied activity with the cultivation of a devotional spirit; the close and constant study of the word of God, with the uninterrupted discharge of public duty; the way, in short, to combine the highest style of personal religion with the most laborious and successful exercise of the gospel ministry in all its departments, will find an admirable help in the present volume.

FOREIGN RELIGIOUS INTELLIGENCE.

LIBERIA.

American Colonization Society.

Mrs. Kilham of the Society of Friends, who is well known to our readers, has visited Liberia from Sierra Leone; and the following notices are extracted from a letter, written by her on the 3d of March from the colony.

"I have met with a very kind reception from the residents in this place; and should grieve to think of so early a departure, were it not for the hope that we may be permitted to maintain a communication by letters, which could not have been so fully entered into by persons who had never met, as it may now; but, having been here even for a short time, I have been enabled, as a sister, to enter into sympathy with those around me, in the difficulties, the consolations, and the duties connected with a situation so peculiar and so responsible as that of the first settlers in a colony like this.

"Some, with whom I have had communications, have possessed themselves of the comforts and accommodations of life; chiefly the fruit of a few years persevering, steady industry: and are anxiously concerned for the promotion of the general welfare, and of the new emigrants whom they desire to see coming out, from time to time, in such numbers as the society may be able to send.

"The colonial government is providing for the education of a number of children in each settlement; and some benevolent families in America are aiding this good cause, by providing for the instruction of two girls' schools, and sending out well-qualified and estimable women of colour as teachers for them. The girls' school in Caldwell is already opened; and the excellent combination of gentleness and steady command in the teacher, is seen in the respectful and cheerful attention exhibited in the countenances of her pupils. The friends of this cause will hear with

concern, that the other teacher, Betsey Johnson, a very superior woman, has been kept back from her purpose by sickness, and has lost her husband: he had the fever of the country in a mild form; but, after walking out, was speedily carried off by sickness of an apoplectic kind.

"This colony altogether presents quite a new scene of combined African and American interest. I cannot but hope and trust, that it is in the design of infinite Goodness to prepare a home, in this land for many who have been denied the full extent of that privilege in the land of their birth; and that many who are brought hither but as a shelter and resource for themselves, may through the visitations of heavenly goodness in their own minds and the further leadings of divine love, become ministers of the glad tidings of the Gospel to many who are now living in darkness and the shadow of death. Not that I would convey the idea of a high state of religious feeling or great missionary zeal in the colony; still I cannot doubt the existence of sincere desire to prefer the things that are excellent and that make for everlasting peace; and trust that the many outward cares which attend the formation of a new colony, with prospects of so rapid an extension, will not be suffered to take the place, in the leading residents here, of that feeling which connects all our desires with some sense of the transient nature of that which must perish with the using, and of the superior importance of that which is spiritual and eternal. The laws of Liberia against violations of order and morality are more strict than any other which I have heard of, and I trust that strength will be given them, not to relax on these important points, but thus to check those beginnings of disorder which gather strength and malignity by neglect.

"Great discouragement has been thrown out with respect to Liberia, on account of the mortality, in an early stage of the arrival of some of the emigrants. Several circumstances

contributed to this—the want of sufficient provisions for the first arrivals, the lack of medical residents, and the removal from a cold and mountainous district to so warm a climate. Monrovia appears, for an African station, very favourable and pleasant.

“The governor, Dr. Mechlin, was absent at the time we arrived; having gone to Grand Bassa, to arrange for the formation of a new settlement. On my way to Caldwell, we stopped at New Georgia, a settlement that much interested me, about half way between Monrovia and Caldwell: the situation of the boys' school is beautiful, and the children lively in application, but not many well advanced; the school having been scattered more than once, to make a temporary receptacle for the new emigrants.

POLISH BIBLE.

The Bible has been translated into Polish, for the use of Protestants, four different times. The first version is very rare; the copies of the second were burned by the papists; three copies only are known to exist of the third; of the fourth, seven editions have been printed; the first six together were but seven thousand copies, of which the jesuits destroyed nearly half; the seventh was printed by the London Bible Society, and contained eight thousand copies, but even this large number is not equal to the wants of the people.

UNITED STATES.

We do not recollect having mentioned in our pages, the magnificent bequests to a variety of religious charitable institutions in the United States, chiefly those of the protestant episcopal church, by the late Mr. Kohne; and which amounted to more than a third of a million of dollars. Mr. Kohne was a native of Germany; but had been for many years a citizen of South Carolina.

The following are extracts from President Allen's lecture before the American University of Cambridge:—

“With men of candour and well balanced judgment, the false pre-

tences to inspiration or to the guidance of the Divine Spirit, the wild visions and the atrocious excesses of fanaticism, the dreams of madmen, whether in former times or at the present day, will no more produce the persuasion that there is no spiritual influence on the mind, than the boisterous, patriotic profession and ravenous seizure of public offices by hungry demagogues will convince them, that there is no such thing as the love of country seated in any human heart.

“I have known wild visionaries and fanatics; but they did not spring up under the religious excitements which have fallen under my notice. In fact, there is a high intelligence and faithfulness of teaching and warning in our New-England pastors at the present day, which in a great degree cuts up fanaticism by the roots. It grows, however, in neglected fields, wherever the pure truth of the gospel is not sown; it grows, too, in solitude, produced by selfish, unguided musings; it grows sometimes in the halls of science; but it springs up most commonly among men who withdraw themselves from the regular methods of religious instruction, and in whom two qualities preponderate—gross ignorance, and the desire of exercising their imagined gifts, or playing the part of a bishop or elder. Most heartily, therefore, will I join in decrying fanaticism; but I must be careful where I lay the charge of this wild delusion, lest I be found casting reproach upon the Spirit of God, and defaming the beauty and glory of the Christian character.

“I was once myself a New-England pastor; and in this commonwealth, in one of its most enlightened and beautiful villages, I toiled for years with the ordinary gradual blessing on my ministry. But after Providence had removed me, and substituted a more faithful teacher in my place, I happened to return and to spend a Sabbath in the former field of my labours. And what was the spectacle, do you think, which on that Sabbath I beheld? 'Twas the spectacle—and a sublimer, a more joyous one I never saw—of more than eighty persons, new converts to the faith of

the Gospel, standing up together, and taking upon themselves the covenant of a congregational church, and then singing a song of praise for redeeming love! These were not fanatics; they were intelligent and considerate.—These were new converts; and in the transformation of their character I saw proofs of power, higher than any other power of the earth; sordid worldliness and covetousness changed into a generous charity and heavenly temper; imbibed, rancorous hostility,

into brotherly love; profligacy into temperance and purity; contempt of prayer and of religion, into the fervour of devotion and a glorying in the cross of Christ. Without doubt, as among church members of less rapid growth, some may have been self-deceived. But I trust I shall never be disposed to point the finger of scorn at a scene which, as Christ has taught us, sends a thrill of joy and rapture through the hosts of the cherubim and seraphim of heaven."

VIEW OF PUBLIC AFFAIRS.

Can the Christian look with any favourable anticipation on the state of the times? Has he any reason to hope that our ministers have, ere it is too late, come to the conviction that agitation is about as mischievous to the body politic as a fever to the body physical? Have they found that the "fierce democracy," that like the hunting leopard of India, they have pampered to run down their game, is after all, a dangerous beast, too apt to turn and rend its keepers? More especially, have they found that the Irish slave to his priest, values not *true* freedom, while he insists on licentiousness, and that the only liberty he has and would attain to, is the power of wreaking all his bad intentions on others with impunity to himself? If our rulers have found this—if they are determined to put a stop to the robbery and spoliation which bishops and priests, claiming an *exclusive* privilege to rule Christ's flock, and feed Christ's LAMBS, have instigated—if they are determined to see the laws of the land obeyed—the property of the king's subjects respected—and none allowed audaciously to renounce solemn engagements—hold back the money they had covenanted to pay, and cheat on *religious* principle—if our government is determined to put an end to that organized resistance to the laws of the land, which has been so long in operation—if so, we hope better things for Ireland, and are sure that the Lord Lieutenant will have the good wishes and effectual aid of

all the sound part of the Irish nation. And we really do expect that the measures we allude to, will be taken. Perhaps Lord Anglesey, universally known to be a brave man, and by some supposed to be a *firmer* man than the priests and demagogues imagine him to be, will prove that he beareth not the sword in vain, and will shew himself as the terror of evil doers. We expect from the tenor of the king's speech delivered at the prorogation of parliament, that church property will be upheld, both in England and Ireland, and though there may be, as perhaps there ought, some modification of the system, yet tithes will not be extinguished "as one would put out a candle." In England, Scotland, and Ireland, we see a reaction in favour of conservative principles, and people who have wealth to lose, and with them (thank God) remain the available strength, the intellect, the *morale* of the empire, begin to rally and recover courage after the stunning effects of the reform bill, and seem determined to use all their great means in preparing for the ensuing elections.

The new Education Board being now amply provided by parliament with the funds withdrawn from the Kildare-place Society, is proceeding with apparent vigour, if the appointment of sundry officers and inspectors at no small salaries, affords proof of such activity. Our opinion has been so often recorded concerning this institution that we need scarcely any we

cannot hope for the success of a project that aims at establishing the very worst principle of popery, and must consider that knowledge, even should it be disseminated at such a sacrifice, will but produce such results as attend those who go forth to sow the wind. We trust the protestants of Ireland, who are now forming, as they say, in self-defence, conservative associations, will bear in mind that nothing can be conservative, properly, providentially conservative, if the scriptural education of the youth of the land is not attended to.

With respect to foreign affairs we observe little worthy of drawing off attention from the more important objects of national policy. The husband of our still lamented Princess Charlotte has taken a second wife—and with that liberality so prevalent in these latitudinarian days, rejoices in being the husband of a popish princess, and the king of popish priests, and thus he gives himself over as the servant of France, and the slave of jesuits. Don Pedro, the proposer of a free constitution, seems to make little progress in Portugal, where the people seem to prefer despotism and Don Miguel.—Irish priests, who are good judges of these matters, say that their brethren in Portugal will not accept of Don Pedro; and why? because Don Miguel is the priest's slave in Portugal, just as the demagogue is their most obedient servant in Ireland—

and the clergy of the church of Rome, that have such happy powers of adaptation, though they hate jacobins, can and do condescend to take a turn out of them, in Ireland, "pro hac vice." But when protestant church property is overturned—the present establishment demolished—the northern protestants driven out of the land—the act of settlement upset—the separation of the two isles effected—and the painter cut which lashed popish Ireland to protestant Britain—then what is to become of the alliance between jesuitism and jacobinism? Undoubtedly there will be great discord, and those that were tied together to carry firebrands and effect a great conflagration, like Sampson's foxes, will bite into each others vitals, and there will be mighty controversy—and He only who overrules all, can tell whether infidelity shall put down priestcraft as in France, or priests drive away democrats, as they have done out of Spain and Portugal, and secure the blackfeet and whitefeet for themselves. In the mean time, the Christian man, though dark are the world's prospects, looks with sure confidence to Him, who can alone order the unruly wills and designs of sinners, and make even the wrath of man to praise Him, so that even the most apparently untoward events will ultimately tend to the triumph of his truth and the praise of his glory.

ERRATUM.

In our last number, in the article on an Irish Dictionary, Lhuyd's *Archæologia Britanica* was misprinted *Shuyd's Archæologia Hibernica*.

HIBERNIAN BIBLE SOCIETY.

To the Members of the Society
and the Secretaries of Auxil-
iary Institutions. }

SOCIETY'S HOUSE,
9, Upper Sackville-street, Dublin.

By direction of the Committee, we transmit to you the following
Extracts from the correspondence of the Society.

Signed by order,

B. W. MATTHIAS, }
J. H. SINGER, D.D. } Secretaries.

* * Although the Committee frequently publish these Extracts without the names of their Correspondents, yet they pledge themselves to the public, that they publish nothing from anonymous Correspondents, nor from any but those with whose respectability they are acquainted. The object of the Committee is to make the public acquainted with facts, and not to express sentiments; they, therefore, do not hold themselves responsible for the language in which their Correspondents express themselves.

THE following communication has been received from the Provisional Committee:—

Provisional Committee.

7, Lower Abbey-street, 25th July, 1832.

Gentlemen,—Though we had not the favour of receiving a copy of your late Circular, inviting your constituents to give their opinions on the questions which have now been so long in discussion between us, yet we have seen and considered it. We know that you were not bound to submit to us this Circular before you published it; though perhaps we might have expected it; and we will only now say that had we seen it before it was sent forth, we should respectfully have submitted some alterations—especially when you seem to have identified our Committee with the Trinitarian Bible Society, with which we never held communication, nor did we ask your Committee to model the Hibernian Bible Society after its form.

But, as it is, we judge it better to assume that the Letter will elicit the opinions of your constituents on the matters which we have deemed it to be our duty to press upon the attention of the people of God in this country; at least so far as to make us terminate our labours as a Provisional Committee. We therefore beg to announce to you, that we do this day dissolve ourselves as a Provisional Committee, and leave the friends of Bible Societies to decide on what shape such Societies should in future assume.

We do pray, that many may be led to see what appears to us, and that as distinctly as ever, to concern the glory of the divine and only Redeemer in this matter, and to rescue his name and cause from the unhallowed and injurious intrusion of those who deny and blaspheme him.

In whatever respect, Gentlemen, in addressing you, and communicating with you, we may have forgotten to render any of that respect which we most certainly owe you individually, we trust that we shall be forgiven of you. We do not, however, hesitate to repeat that we judge your decisions on the matters between us, to be painfully and grievously erroneous. But we know too well the influence which the characteristic features of the times have even upon the servants of God, much to wonder at this: and in these times of ours, we hesitate not to say, conciliation and liberality, falsely so called, are used to pervert all distinction between righteousness and iniquity; and money and the other influences of this world have been boasted of and trusted in, and used too much as the strength of the Church.

Whether our religious Societies, or any of them have been guilty in these matters, we will not say, but it behoves them all to enquire, whether any of this leaven be in any measure corrupting them.

Believe us, Gentlemen,

With much respect,

We remain yours, &c.

Signed for the Provisional Committee. }

CHRISTOPHER BOWEN, *Secretary.*

To the Committee of the Hibernian Bible Society.

From the Rev. Doctor Singer.

You are aware that the peculiar circumstances of the time prevented our holding the Enniskillen Meeting on the 13th July, but before I left that town, I made arrangements with the Secretary, Rev. Mr. Cleary, to hold one on my return. At Ballyshannon, to which place I was accompanied by the Rev. Hugh Hamilton, we held a meeting on Saturday the 14th, Rev. Mr. Tredennick, the Rector of the parish, in the Chair; Rev. George Griffith, Rev. Mr. Beattie, Methodist Preacher, Rev. Hugh Hamilton, and myself, took part in the proceedings, which were opened by Mr. Tredennick reading a Psalm, which had a solemnizing effect. The meeting was small, owing to the day being that of the market, and to a report that the deputation could not come, and that the meeting was deferred; it was, however, considering these circumstances, larger than could have been expected. At Sligo we had a meeting on the following Monday. It was held in the Court-house, and most numerously attended: the High Sheriff, Mr. Neynoe, in the Chair; and Rev. Mr. Armstrong, Rev. Mr. Nolan, Rev. Mr. Mostyn, Rev. Mr. Gilmor, Rev. Mr. Woodward, Rev. Mr. Wilson, and myself, took part in the

Meeting. It seemed to produce a good effect. On the Wednesday after we held the Enniskillen Meeting, Rev. Mr. Atthill in the chair. As the Assizes were going on, our attendance was not very large. Sir H. Brooke excused himself from taking the chair on account of illness. Rev. Mr. Cleary, Rev. Mr. Weir, Rev. Mr. O'Reilly, Rev. Mr. Huston, Rev. H. Hamilton, Colonel Connelly, M.P. for Donegal, and myself, addressed the meeting, which I think was impressed with a sense of duty, and seemed aware of the peculiar exertion required in these times. I have good hope that the Enniskillen Branch will revive effectually, and resemble what it was in former years, when it sent in an annual collection of £200 to the Parent Society. I have the pleasure of informing you, that so far as I have had the means of knowing the sentiments of the Auxiliaries I have visited, they are decidedly friendly to the present constitution of our Society, and whatever difficulties we may have to struggle with, much is of a cheering nature in the distance. "Thank God and take courage."

Extract from the Report of the Castlecomer Auxiliary.

THE Committee of the Castlecomer Auxiliary Bible Society, in laying before its Friends and Supporters a statement of its progress for the period which has elapsed since its last anniversary, would, in the first instance, call the attention of the Meeting to the number of copies of the Scriptures issued through its instrumentality. Your Committee are enabled to state, that 97 Bibles and 48 New Testaments, constituting a total of 145 Books, have been by them thrown into circulation, either at cost price or at a price not less than one half the cost price, since your last General Meeting; and the number thus circulated is greater than the number issued from your Depository during the preceding year by an excess of 78 Bibles and 22 New Testaments. Your Committee would also inform you, that the total number of Books, issued by your Society and its Branches since their formation, has exceeded 239 Bibles and 246 New Testaments. Your Committee have received a favourable Report of your Branch Society at Coolcullen; and they are also happy to inform you, that a feeling of interest respecting the objects of this Society has been manifested at Durrow; where another Branch of your Society (for some time in operation) has been visited by a Deputation from your Committee since your last General Meeting. And such visit, your Committee trust, has been productive of good, as the meeting at Durrow was numerously attended. Reports for a considerable length of time have not been received from your Branch Societies at Grenan and Johnstown. Your Committee have, with pleasure, to acknowledge the receipt of a donation amounting to £4, voted to them by the Castlecomer Ladies' Bible Association, which they are anxious to view as a pledge of renewed exertion, in aid of the cause to which they profess themselves attached.

Your Committee, while they regret that so little has been effected in so large a field, and that so many obstacles present themselves in the

way of a more general diffusion of the divine records, must admit also, that they see much to call forth their gratitude for the blessings already experienced in this country in general, and within their own district in particular, where each and every individual, professing to receive the word of God as a rule of faith and practice, may find within the house where that individual dwells a copy of the revealed will of Jehovah.

Your Committee would conclude by expressing their conviction, that it is the duty of every person, who values the divine testimony, to contribute with humble, yet steadfast purpose, to aid its progress, relying upon the promise of that God who is truth, and has declared with all the solemnity attending a communication emanating from himself, his word shall not return unto him void, but shall accomplish that which he pleases and shall prosper in the thing whereto he has sent it.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Rev. Thomas Beighton.

Pinang, Jan. 21st, 1832.

YOUR welcome Letter of June 19, 1831, addressed to the Rev. Mr. Dyer and myself, we received about a month ago; also 250 Malay Bibles and the same number of Testaments, together with 50 English Bibles. I have had many applications already, and had partly determined to put a price upon them, as I thought the natives might value them more on that account; but one of them, to whom I mentioned my wishes, assured me that the books would be more valued if given gratis: "Besides (he observed) the poor people cannot afford to pay one quarter of what such elegant books are worth; and to sell them for a few pice each would depreciate them in their estimation." They now take the Bible and put it on their head, treating it with the same reverence as they do the Koran. I weighed in my mind what the man said; and as my only object was to circulate the Scriptures in a way in which they might be most useful and most revered, and after conversing on the subject with Mr. Dyer, I determined to give away these valuable books only to persons who may appear anxious to read them, and that on their own personal application. Long before the year closes I shall not have one left; nor indeed in the course of a few months, if applications continue as they are. This morning a Malay, who can read well, applied: I sat down with him, and asked him to read me a chapter in the Bible. I had just been conversing with him on the subject of Nebuchadnezzar's golden image, as he saw a little book on the table, with pictures, giving a description of it (in English), and he asked me what it meant: so I pointed out to him the 3d chapter of Daniel, which he read; he appeared quite astonished, and noticed particularly the fourth person in the

furnace as being like the Son of God, and from that passage I directed his attention to the Lord Jesus. I gave him a Bible, and exhorted him to read its contents to all his friends and neighbours, yea, to all he could. I asked him if he understood the phraseology of what he read, and if the language was sufficiently plain: he replied, that the chapter he had just read was not difficult, and that it was good Malay. During the past year, I was privileged to put in circulation a great many more copies of the Malayan Scriptures than in any former year; and which I shall perhaps not be able to do again, for want of books. The very large supply of Quarto Bibles, sent to Pinang several years ago by the Calcutta Bible Society, are nearly all gone. Last year I put into circulation more than 1100 copies. I should probably be considered a bold beggar, or I certainly would solicit a little more help from the Society, both as it regards Malay and English. Should you have any Malay Bibles or Testaments in the Roman character, I shall be happy if you can spare a few for Pinang; as I find many people can read that character who do not know the Arabic, and the Roman Catholic books are all printed with the Roman letters. I have had several applications lately for Testaments printed in that form, but the copies I had are all gone; I have also been asked for Portuguese Testaments. I had lately sent me for distribution, by our Resident, K. Morchison, esq. 34 Arabic Bibles, a few of which still remain. Many languages are spoken in this island; I believe twenty or more: and as many of the natives are engaged in mercantile affairs, and remove from place to place, opportunities are afforded for distributing books to a considerable extent. As it regards these dark places of the earth, there remains much land yet to be possessed; yea, comparatively speaking, we have none as yet in actual possession, and the commencement has scarcely been made.

Extracts from the Journal of the Rev. Mr Pfander: (from the May Number of "The latest accounts concerning the Kingdom of God," published at Berlin.)

"Bagdad, Oct, 1830.

"Oct. 4.—THE following is the substance of what I have been able to collect respecting the Jesidis. The main tribe of these people inhabits the mountains of Sindschar. This is a range of mountains extending between Mosul and Merdin, on the western bank of the Tigris; beginning at the distance of a day's journey from Mosul, and continuing as far as Merdin. In the midst of this hilly district, there are, at present, from 5000 to 8000 families of the Jesidis, living scattered in small villages, and independent of the Turks.

"The number of these Jesidis was formerly much greater than at present; insomuch, that at one time they menaced the cities of Mosul and Merdin with destruction; the Plague however, which for several years raged among them, has swept away a moiety of them. Besides the Jesidis inhabiting the mountains of Sindschar, there are several villages of this tribe on the banks of the Tigris, in the neighbourhood

of Mosul; as well as others in the mountains of Curdistan, who, with some wandering tribes, penetrate with their flocks into the Pashaliks of Wan, Musch, and Bajazid. They are all regarded as arrant robbers; although they are represented as not being so cruel as the Kurds, and better disposed towards Christians than towards Mohammedans.

"Their language is Curdlish; but they are unacquainted with the arts of reading and writing. They are Heathens, and their religion is probably a remnant of that of the Ancient Parses or Sabæans.

"Oct. 5.—I received to-day the news that the caravan by which I sent, a few weeks ago, two cases, containing copies of the Arabic New Testament to Merdin, had, before it reached Mosul, been attacked and plundered by Arabs. The robbers opened these cases among the rest; but finding that they did not contain treasures of gold, as they had hoped, but merely books, they left them untouched: and thus these identical cases, from their containing divine treasures, reached Mosul in safety, and were afterwards despatched thence to Merdin. The two Syrians who had come hither from Merdin, and returned thither with the books, were, notwithstanding their old and threadbare garments, plundered and robbed of the few paras which we gave them as alms on their journey.

"Oct. 15.—Since I have visited Mohammedans in the character of a Messenger of Christ I have frequently had opportunities of witnessing the cheering circumstance, that when ever any one of that nation is induced or has been led by the influence of the Holy Spirit to begin to read the Gospel of our Lord Jesus Christ devoid of prejudices, and has devoted his attention to its contents, he has been unable to withstand the force of its truths and the power of its divine doctrines; but has been obliged to confess, if not openly, at least silently, that it contains the word of God and the wisdom of God; so that the horrid security into which he has been lulled by the tenets of Islamism has been more or less shaken, as he has contemplated the doctrines of Christianity with more or less earnestness. And although it has not hitherto been our happy lot to behold this hidden seed of the divine word spring up in the hearts of Mohammedans, and become a tree bearing rich fruit, yet the foregoing is a sufficient proof that the truth of the Gospel, and that alone, is, by its internal power, sufficient to overcome the bitter hatred which the Korân has so deeply planted in the breast of its adherents against Christ and the word of His Cross, to soften and illuminate their hard and benighted hearts, and to cause their stubborn reason to yield obedience to the faith. The certainty of this also contains a powerful encouragement to offer the Gospel to the Mohammedans, to distribute it among them, to direct their attention to it, and not to suffer ourselves to be misled or disheartened in the sacred cause by the ridicule and contempt with which many, and perhaps the greater part of them, treat the sacred volume, and those who present it to them. Among ten, there may perhaps be one—or should it even turn out that among a hundred, or even a thousand, there were only one, whose heart God has prepared for the reception of His word, and in whose heart it may sooner or later, openly or silently, produce fruit sixty or a hundred fold—how great, how immense the reward of all our labours!"

So far the remarks of the Rev Mr. Pfander, as contained in his Journal. It remains for us to add, that it is undoubtedly a gratifying circumstance that God has, in our days, inspired the members of the British and Foreign Bible Society with an anxious desire to come to the assistance of the wild tribes of the Curds inhabiting the lofty mountains of Mesopotamia, by finding out ways and means of providing them with the Word of God, translated into their own language. By these means, the living fountain of the knowledge of the salvation of God in Christ Jesus, would also be rendered accessible to the plundering horde of the Jesidis on the Tigris, who also speak the Curdish dialect, and appear to be one of the numerous tribes of this powerful people.—Oh ! what will hereafter be the state of things on earth, when all, from the highest to the lowest, shall acknowledge Him, the only true God.

From the Rev. J. Rudolph Passavant, communicated by Rev. C. J. Lutrobe.

Paramaribo, Feb. 25th, 1832.

THIS is the first time I address you from this distant post. The occasion of my writing is to express our thanks to the British and Foreign Bible Society, for their goodness in sending us, nine months ago, the first copies of the Negro-English Testament, which they kindly printed for our use, and the receipt of which has already been announced by my predecessor, Brt Genth. The Society directed us to transmit to them the amount of what might be sold, when opportunity offered. This I now do; and enclose a draft for 250 Dutch guilders, (about £20 sterling,) which I beg you to deliver to the Committee. One hundred guilders are from the Surinam Bible Association; the rest from other purchasers. Though the sum is but trifling, it will, I am persuaded, be considered of value, as coming from Negroes belonging to our congregation. We hope to receive more; and, according to the kind offer of the Bible Society, shall apply to them for a new edition when the present one is exhausted.

This work is an invaluable present made to our colony, and particularly useful in our schools. In this language (and the Negro population understands no other) the works previously printed were only a few small Elementary Books, and a Hymn Book: but now we have the Word of God, which, blessed be His Name! approves itself, indeed, the power of God unto salvation to all that believe. In Christendom it does not seem as if this treasure was sufficiently appreciated; but in a heathen country we learn to value it, especially when we see how much is wanting, where the Word of God is alike unimpressed on the heart and on the memory.

I am thankful to say, that the word of the Lord extends in this city, and even, by slow degrees, on the plantations. Of these we can scarcely visit one in fifty; and the mass of the Negro population lives in as heathenish a state as they did a century ago. In this respect, our schools are a most important means of instruction: the children learn to read; and, as they are by degrees distributed all over the colony, and get into places to which we may not have access, if they can read, and carry the New Testament with them, they supply the place of Teachers—of

which we have had several encouraging proofs. Even in the city the negroes themselves become better acquainted with the Gospel: and I am always delighted, when I enter one of their huts, to see a New Testament lying in it, and to find that the children read it to their parents. I lately entered a negro cottage, and found that the mistress was reading it to the negroes. All this good has been effected by the printing of the Negro-English New Testament.

Sometimes we are called to visit English residents, as no English Minister resides in Paramaribo; and to speak a word of comfort to them on their sick beds. We do it as well as we can in their language, and direct them to our Saviour. I was lately called to two of your nation. One of them could not sufficiently express his thankfulness for my visit. Could you not procure for us some copies of the New Testament, in small print, in English, French, and Danish: these would be a most acceptable present. I bless God daily that I am favoured to labour in this fruitful field; and account it a privilege to serve the poor negroes of this colony with the Gospel.

M. GOODWIN & CO. PRINTERS, 29, DENMARK-STREET, DUBLIN.

THE
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VOL. I.

THE PRESENT STATE AND PROSPECTS OF IRELAND.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The view which you, in common with many others, have taken of the spiritual state of Ireland, has been increasingly gloomy. Nor am I surpriz'd that it should be so. Circumstances have occurred that might sadden the most sanguine hopes, and so little prospect of a change in these circumstances, that the warmest friend of Ireland's welfare may fear for its destiny, while to the awful catalogue of insubordination, murder, and demoralization, that connect the present period of Ireland's annals with all preceding ages, and complete, in awful uniformity, the contents of the prophet's scroll, "lamentation, mourning, and woe," another source of disquietude seems to be added, that Ireland has had of late years the Gospel presented, and seems to have refused it—that at no former period had so much been attempted, and so much effected for the moral and religious good of Ireland as at the present, and that the witness of God and the word of God now seem to be rejected by this deluded people;—"I loved strangers, and after them *will I go*." Now the truth of all this while I *willingly* accede to, I mourn over; these facts are written in characters of blood and of fire, and I would say in the words of the last quoted prophet, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men. And they bend their tongue *like* their bow *for* lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the LORD." (Jer. ix. 1-3.) Yet strange as it may seem to you and to your readers, I am inclined to think that you have given too unfavourable a view of the affairs of our country, and in looking at the gloomy prospect presented by the surface of society, not to have penetrated deep, and seen what our God has prepared for us hereafter. I am myself induced, whether from a sanguine temperament, or a confidence

substantial or unsubstantial in our cause, to believe that the very circumstances on which you and your readers have dwelt, as the cause of failure, may by the blessing of the Lord become the means of success, and the very expedients resorted to by the friends and agents of evil, will recoil upon their own heads. In this there is nothing strange; the history of man is full of such instances of retributive justice; and in seeking to confirm my own confidence in the Lord by such views, I trust that I do not exercise an unwarranted speculation, or seek to draw others to an unsubstantial and visionary ground of hope.

If we were to name the most appalling circumstance of the present moment, and that which renders the application of other means hopeless, it would seem to be the state of insubordination in which the people are plunged, and the illegal combinations formed equally against tithe and rent, against parson and landlord. How great this evil now is, or how far it may extend itself before our Government, whose mildness declined nipping it in the bud, can limit or stop it, I would not venture to say: scarce a part of the midland or southern counties is free from the system, which we see recommended by bishops, eulogized by candidates, and preached by parish priests. To triumph over the laws—to set military and magistrates at defiance—to evade the clearest intentions of the legislature, and at the same time, to serve Mother Church by robbing the Heretic, is such a victory that we cannot wonder if Dr. Doyle and Dr. M'Hale have disciples, who will be as acute in applying passive resistance to rent, as their teachers in directing it against tithe, and as determined in persecuting by active aggression, all who gainsay that passive resistance. What can be expected during the prevalence of such a spirit, which spreads a moral blight over our land; what can be hoped for while the unholy alliance of a corrupted religion and objects of temporal aggrandizement scare our very legislators, and “frightens our island from its propriety?” This is all true, too true, yet from this very circumstance I am inclined to collect hope for Ireland. The great evil that has shed its pernicious influence upon our country has been the spiritual domination of the Popish priesthood; compared with this all other evils have been trifling, all other obstructions easily removed: but this blockaded up the road to improvement, restrained the progress of every tendency to good, and converted the peasant into an inert machine, moved towards evil by one master hand. The law spoke and he heeded not, for superstition had closed his ears; the fairest invitation of civilization was presented to his eye in vain, for his religion had blinded him, and it was vain to offer a remedy to one who relied on his spiritual physician that he was in health and needed no medicine. I feel inclined to think that what we could not do, Popery is effecting for us; the peasantry of Ireland are being roused from their slumber, and are assuming the rank of intellectual beings; they feel their strength and their power—they see themselves sued and courted by the demagogue—they know

that their priest is now compelled to accompany them in order to maintain his influence, and it is not in the nature of things that those who have enjoyed the independence of mind which is required even for the dark combination of guilt, will again submit to the mental slavery they had borne, that the bold insurgent will become the voluntary votary. Reading* is not uncommon even in the wildest parts of Ireland; newspapers have been a necessary instrument in the hands of the demagogues, and with the perusal of the incendiary harrangue or artful exhortation, a principle of intellectual power is imbibed, and he who commenced with being an insurgent only against the law, will probably end by throwing off the fetters of his religious *caste*. I am well aware of the awful consequences that impend; but it is the curse that follows the superstition which has hitherto oppressed Ireland, that it too frequently is exchanged only for infidelity; those who become the slaves of false religion, must pass through a tremendous trial before they can feel the liberty of the children of light; and I hesitate not to avow my own conviction that the transition state of Ireland will be *practical infidelity*. Few are now acquainted with the country parts of Ireland, who cannot recollect reasonable grounds for believing the influence of the priests to be in a great measure shaken, and I have known enough to justify me in thinking that while Popery exults in an apparent political ascendancy, she is only trembling at an anticipated theological fall, that her priests and her bishops have raised a spirit, to lay which transcends their power, and that they are turning pale at the results of their own unhallowed victories.

You have frequently stated, and I feel the full force of the truth, that what Ireland wants is religious education. The state into which Ireland is plunged is not that of intellectual apathy or deadness, there is a great deal of a particular species of education, as much† perhaps as can be found anywhere for the same population, but that education in the Roman Catholic districts is unconnected with Scriptural lessons or Scriptural sanctions, and only available for mischief. I feel the importance of this truth; I mourn over the spirit of *caste* which has made the Roman Catholic clergy oppose, and in many instances too successfully, at least for a season, the extension of this species of education; and I more peculiarly lament that the Government should seem, for (it can only be *seem*.) to support them in their unscriptural assumption of power, by endeavouring to substitute for Scriptural education, "the thing of shreds and patches" which is justly styled the *new system*, and that men of any character should be found in

* Ireland is, so far as reading goes, one of the best educated countries in Europe. It is calculated that one-twelfth of her population have been at school.—France can reckon but one-twentieth.

† See the Letter of Messrs. Foster and Glassford in the Ninth Report of Education Enquiry.

Ireland as the agents of their plan. This is more especially the subject of regret, because it must stand to reason that the new system will be an obstacle to the extension of what is conceded to be a more useful mode of instruction, and it has been sufficiently proved that very many of the Schools newly established have been founded on the destruction of more scripturally constituted institutions. Such is indeed to be lamented, yet not matter for despair. If any one fact has been elicited by recent experience, it is this, that the hostility to Scriptural Education is found not among the people but the priests—that obedience to their mandates, where it has been found, has been unwilling, confined, and transient; and that the priest has been compelled to call in the assistance of the demagogue to give him even that temporary influence. Now can this influence be rendered permanent; can the violence which now threatens property of all kinds, and renders life the most insecure of possessions, be longer tolerated, and if the power that restrains the demagogue deprives the priest of his assistance, will not the natural tendencies of the people, and their inclination to a scriptural education, have their influence too, and “the great and effectual door” that has been opened admit them to its blessings? That the friends of Ireland must wait, I readily concede. The storm that has artificially been raised must subside, the moral tempest must blow over, the heaving of the surface be smoothed, and the Protestant’s faith that would stand persecution, may perhaps sink under delay; but the promise is that “his word shall not go forth void,” that “the vision will not delay,” and I feel confident that twenty years of internal political quiet, and religious toleration, would effect a wonderful change in Ireland. This very Board of Education may be made useful for this purpose. It has done more to unite all Protestants together, to give an interest in education to those who had not felt or thought upon the subject, to remove petty differences, and bring forward the one great object, than could perhaps have been accomplished by any other measure. The high churchman and the Evangelical, the Presbyterian and Episcopalian, the Arminian and the Calvinist, separated, as they are, by other barriers, are united on this, and the front they exhibit, and the feelings they have manifested, must tend to remove the prejudicial parts of the present system, or to procure the dissolution of the Board. One thing it assuredly has accomplished, it has brought within the sphere of mutual attraction, those who but for the influence of this cohesive principle, would not and could not have overcome the repulsion of circumstances.

One source of dependency on the subject of education, and a very natural one, is to be found in the present condition of the Clergy of the Established Church throughout a large portion of the country. The different scriptural societies depended not merely on the countenance and support, but on the subscription of the clergy, and whatever diminishes their income must necessarily affect the stability of these institutions; while the

very attempt now being made by the Executive to restore to those individuals at least a modicum of the property which has been theirs for centuries, must have a decided tendency to render them and their exertions still more unpopular in the country, to impede the progress of the good they would do, and to involve all their attempts at benefiting society in the undistinguishing cloud of party spirit. Can it be supposed that the priests will be backward to ascribe to the church and its ministers the very calamities which their own illegal, and unchristian, and incendiary exertions have produced, and to separate, still further, Protestant from Roman Catholic, under the influence of this additional excitement. It is indeed true, and lamentably true, and the Government and the Church of Ireland, and the people of Ireland, are now suffering for the indifference and mistaken policy which permitted the continuance and growth of Popery in the land, which, when the light of reformation dawned upon England, and under the blessings of divine grace, settled there in the light that now distinguishes that country, opposed in Ireland a barrier to its progress, and handed over the population of this unhappy land to the influence of the priests, to the machinations of Popery. Had some of the exertions that were consecrated to the service of religion in England, or Scotland, or Wales, been employed in Ireland, what a different scene would it now exhibit; but those who "sow the wind, must expect to reap the whirlwind." It cannot be disguised that the present state of the Established Church must be viewed with deep and sincere regret, whether it be considered as a part of a system, or as the result of the workings of one, or be viewed with regard to individual suffering; yet even from this dark and gloomy spot of our history, I own that I think hope may be extracted: I compare together the two opposing churches, I consider the different effects that their differing circumstances have produced upon them; and when I see one benefited and sanctified by suffering, and the other rendered more furious and secular, one awakened by adversity to a sense of sin, and the other only more bent upon political aggrandisement and power, I feel satisfied that the will of the great head of the church is to correct and not to destroy—that the object of the present awful dispensation is to "prove us and to try us, as silver is tried," in order to fit us more effectually to be fit instruments for accomplishing his gracious purposes.

Grounds of hope may be gathered from the developed character of Popery and the popish clergy. But a very short time has elapsed since the most influential of its prelates swore, in the most solemn manner, that emancipation bounded all their wishes and would meet all their wants—that it would unite together in the common object of preserving the peace of Ireland, all the clergy whether of Protestant and Roman Catholic denominations—that it would consolidate the property and the permanence of the establishment. Scarcely were the words uttered when the boon was

granted ; and no sooner was the boon granted than the oath was forgotten, and not only the people, whose political and religious representatives had thus expressed themselves, openly combined against the very institutions they had solemnly pledged themselves to support, but their bishops, their demagogues, careless though the brand of perjury would rest for ever against their names, were the very persons who halloed them on in this godless crusade against law and civil order : and what has subsequently been their conduct ? Has not all the influence of their name, all the ingenuity of their logic been employed to justify the most open violation of the law, and when resistance to the authority of the magistrates has been attended with its usual consequences, the victims to offended justice have been considered as martyrs ; and the government and the church have been identified in one common strain of invective. Has any one Roman Catholic bishop protested against the anti-social doctrines of Dr. Doyle or Dr. McHale ? Has any one popish priest separated himself from the immoral conspiracy that has manifested itself, and sought to restrain his misguided flock from overt acts of insubordination ?* Assuredly if men are to be taught by their own experience, our rulers have been instructed as to the confidence to be placed in such instruments as they have endeavoured to employ, and even from high places have lauded. If such be the conduct of the Romish church as exhibited in its bishops and clergy, it is with thankfulness that a Protestant can contrast with this the demeanour of the Protestant clergy, even of those who have suffered most severely in the late and present proscription. That there may have been imprudence in some ; that a sense of injury pressing upon a feeling of ingratitude have incensed others, it would be too much to deny, but from personal knowledge of a large proportion of the clergy, and from other sources, I hesitate not to say that it would be difficult to conceive more patience, more resignation, more meekness than these devoted men have exhibited ; and the only sense of injustice that many of them have manifested was to tell the Roman Catholic pensioner who applied for his usual alms, that he must have recourse to the priest, for that no farther resources remained with his former benefactor. If any change has taken place it is in an increase of love and earnestness, it is an addition of the missionary spirit that has been experienced, and while awaiting the development of the designs

* If I do not mistake, the Roman Catholic clergy did not for a considerable period identify themselves with the popular outcry against tithes ; for a considerable time they had some hope that a change of circumstances might pour the revenues of the establishment into the coffers of Rome, but finding that hopeless, and finding that the people were getting beyond their spiritual teachers, in order to maintain some influence they were compelled to chime in with the cry ; and, for fear of being left behind, to press forward to the van. It would be a scene of considerable curiosity to witness the interview between Dr. Murray and his Protestant fellow commissioners after the publication of Dr. Doyle's letter to the Marquis of Anglesea.

of Providence, though they saw their brethren murdered or expatriated, though their own families were in want and privation, they yet cheerfully submit to this, trusting their cause to the Lord, and only wishing to spend and be spent for his service. Such is, I firmly believe, the character of a large proportion of the clergy of the establishment, a character which always belonged to them, but which required the gloomy and overshadowing cloud of the present distress to exhibit impressed clearly upon the times. Such is their character, and seeing as I must see the tendency of times like ours to discipline the Lord's servants—seeing the important part which such a clergy, so educated and so trained may perform—seeing what a void would be left, both morally and civilly in Ireland, if the influence and the presence of such a body were withdrawn, I confess that even from their distress I draw comfort. I believe them to be passing through a school, preparatory to their employment in another, a wider, and a more extended sphere of usefulness; and however fantastical it may seem to many, I confess that I see, through the influence of opposing, but simultaneous operations—the people preparing for the clergy, and the clergy preparing for the people; the one gradually undergoing a relaxation of all the ties that bound them to their former faith and pastors, and taught the bitter results of depending for guidance on the “blind leaders of the blind,” the other being fitted for the undertaking of an enlarged system of missionary exertion, by the previous discipline of privations and adversity, by which their affections and habits are still more separated from the world, and they themselves “purged that they may bring forth more fruit.”

It would not be a difficult task to dilate on these subjects—to point out the non-political character of our clergy in general—to contrast our churches, where the sound of the Gospel goes forth every Sabbath, with the places of worship in the Roman Catholic Church, which every Lord's day are made noisy arenas for political discussion—to compare one class studiously employed in abridging the circulation of the word of God, and directing the thunder of the church against those who presume to harbour a thought for themselves; and the others* giving of their time, their exer-

* I cannot avoid alluding to two circumstances that I think have not been so much dwelt on, as their importance in elucidating the character of the Established Church would seem to deserve. One is that when the hour of adversity came on them, when distress and privation, and even want stared them in the face, this body abounding, as their enemies asserted, in overgrown wealth, appeared to have literally *saved nothing*; and the proceeds of their livings had been spent among the very people who had turned against their benefactors. The other is the opposition that the system of education patronised by the present government, and by originating which they will probably be longest remembered, has experienced from the clergy at the very time when the income, nay, the very existence of that clergy depended upon the will of that government. Assuredly there was here no manifestation of that courtly and politic attention to the ruling powers which has been so frequently attributed to churchism!

tions and their incomes to promote the objects of Scriptural education and the knowledge of the word of God. But it is unnecessary, and in conclusion of these observations I would only say to my brethren of the establishment, that "in patience they possess their souls"—"their strength is to sit still," to leave themselves and their cause in the Lord's hand;—as surely as that cause is the cause of truth, of piety, of the Gospel, so surely is the success attending it promised, and it requires no peculiar power of prophetic vision to see that the very instruments now employed to retard its progress, may, unwittingly be urging on its triumph. It is from such feelings, I confess, that I have myself derived fresh comfort when I have looked upon the awfully distracted face of society in Ireland. And it is therefore I have wished to present my crude observations to the attention of your readers, that others may be excited to pursue with far superior power the train of reflections they may perhaps suggest.

I.

. We have great pleasure in presenting in a prominent place, our correspondent's views and feelings. With many of them we cordially agree ; that his judgment may be correct on all, we sincerely hope and pray ; and we trust that the present times may produce that spirit of union and love of prayer and devotedness, which, whatever be the event, must be a triumph.—Ed. *Christian Examiner*.

Religious and Miscellaneous Communications.

ON THE VARIETIES OF CONDITION IN A FUTURE STATE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—That death can work no change upon the soul, but that the immortal principle in man will carry into its future state the moral character which was impressed upon it here, is a truth, I believe, which no enlightened Christian will deny. Our extrication from this tabernacle of corruption, and our translation from a world of sin and sorrow into realms of purity and joy, will, doubtless, free us from those moral trials and natural evils under which we groaned and travailed in this vale of tears. But still the mind, though changed in circumstances, will continue itself the same, and derive its happiness from its own inherent tendency to prize the blessings which will then surround it. If this be true, it seems to follow, as a natural consequence, that the degrees of happiness or misery, which we shall enjoy or suffer, will be abundantly diversified in the life to come. Nay, if our future state be essentially the full expansion and development of what we are in mind and temper, when we die, it is self-evident that we shall differ as widely from one another in our several conditions hereafter, as we do in the constitutions of our minds and in our characters here. Hence, as some philosophers hold that there is no vacuum in the material system, we may, perhaps, be warranted in supposing that, from the lowest misery to the highest happiness, there will be no one point of moral space unoccupied or unfilled. However this may be, it appears, not only from reason, but from Scripture, that the diversities of mind, and consequently of happiness, will be as multiplied as the diversities of men are here. For if the word of God declares that every human soul will outlive the shock of death, and if it has not declared that death will change their several characters, but that as the tree falls so it will lie, it follows, unavoidably, that they will pass into eternity with every peculiarity of temperament, which constituted their distinctness from one another in this present world. This doctrine seems to be substantially implied in the declaration, Gal. vi. 7, "Whatsoever a man soweth, that shall he also reap." Also in Matt. xvi. 27, "Then he shall reward every man according to his works." The same great truth likewise appears in that remarkable passage in Rev. xxii. 11, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

That the punishment of the wicked will be inflicted in degrees proportioned to their individual guilt, is evident from the following texts: Matt. xi. 24, "It shall be more tolerable for the land of Sodom in the day of judgment than for you." Matt. xxiii. 14.

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"Therefore, ye shall receive greater damnation." Luke xli. 47, 48, "And he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." On the other hand, that the righteous shall enjoy degrees of blessedness, differing according to their several attainments in this state of trial, is set forth with equal plainness in Scripture. Take, for instance, Dan. xii. 3, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Matt. xx. 28: "To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." 1 Cor. xv. 41, 42: "One star differeth from another star in glory; so also is the resurrection of the dead." 2 Cor. ix. 6: "He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully." Add to these, the declaration in the 19th chapter of St. Luke, that some will be placed in authority over ten, and others over five cities.

In spite of all that can be argued from such passages, it may still be argued, that though, in the different allotments of the righteous and the wicked, there will be various degrees of happiness to the one and misery to the other, yet, that between these two, there is a broad line of separation drawn by Scripture, which forbids the possibility of their mutual approximation. For what can more boldly mark out opposite and irreconcilable extremes, than the terms which the Spirit of God has chosen to designate that wide interval which will divide the heirs of glory from the children of wrath throughout eternity? Between light and darkness—life and death—a blooming paradise, and fire unquenchable—nay, between states of which these are but the faintest images or shadows, what concord can there be, and how can the boundaries of these hostile regions meet? To this I answer, by proposing the following supposition: suppose, then, that the Scripture had described the righteous and the wicked as inhabiting, in the future world, the separate hemispheres, in the one of which perpetual day and ceaseless summer, and in the other of which eternal night and endless winter, reigned, could the wide circle of creation supply a contrast more entire than scenes like these exhibit?—or could the whole compass of nature furnish images more fitted to fill the breast with hope, or to overwhelm it with horror?—could imagination conceive more violent extremes than these two states, when taken in the abstract, offer to its view? And yet, certain it is, that from winter to summer the transition is so gradual that the one runs into the other, and meets no barrier to oppose it. In like manner, between day and night the boundaries are so evanescent, that we know not of which of the two the intervening twilight is most a part, or whether "the star which is last in the train of night belong not better to the dawn." Thus may the separation of the two great classes of mankind into regions as widely differing as those allotted to them by Scripture, be, nevertheless, compatible with the near approach of those whose stations lie upon their respective confines.

It is true, that the line of demarcation is fixed for ever; and, as we find in the case of the rich man and Lazarus, it never can be passed. And here a thought, harmless, I conceive—at least may be hazarded in the way of mere conjecture:—It will be granted that the precise middle point between the highest happiness and the deepest misery is, to all intents and purposes, moral annihilation; for to be neither happy nor unhappy is surely, in moral calculation, the same as not to be at all. Beyond the line of neutrality the wicked can never pass; but up to that line they may, perhaps, even from the lowest depths, at last ascend. The deeper their several degrees of crime and guilt have been, the deeper will be their descent into the shades of darkness. Thus their punishment will be proportioned to their desert. But, nevertheless, though they will be, to all eternity, excluded from the habitations of the blessed, and from the glory of God's presence, they may, through different degrees of penal suffering, reach, at length, that point where their condition will be, in moral estimate, as if they had never been awakened into existence at all. I need not repeat that I offer this conjecture merely for consideration. If it can be shown that it opposes or compromises any doctrine of the Scripture or article of the church, I am ready to withdraw it; but at present I cannot see that it does. It allows of some mitigation of future punishment; but it maintains in full force that the wicked shall be eternally severed from the just; and whatever alleviation their sufferings may admit of, that they will still be excluded from happiness and from the presence of God for ever. If, however, it be objected to such a speculation, that it is of dangerous tendency, as calculated to unsettle the commonly received opinion on this subject, I answer, that, in my estimation, the danger lies on the other side. There is, I grant, a kind of general admission that, according to the Christian scheme, every individual soul must be either supremely happy or supremely miserable hereafter. But I am persuaded, that a notion so repugnant to common sense, and so falsified by the phenomena which the present state of human character presents, has been no doubt a fertile source of doubt with respect to the truth of Christianity itself. Whatever, then, can tend to prove that revelation imposes no such dogma upon our faith, so far from being of dangerous tendency, serves rather to free it from what cannot but act as an obstacle to its reception by men of enlarged conceptions and reflecting minds. But others will, perhaps, condemn all such inquiries in the lump, as being what they term unnecessary to salvation. In combating this objection, the point is not whether the speculation now proposed is in itself of importance, or not? I oppose it on the general grounds, that if every invitation to reflect upon religious subjects be met with the inquiry, whether it be absolutely necessary to salvation to entertain the point proposed, the thinking mind must be left without matter to employ or interest it; nor can any principle more effectually counteract the truth of that cheering promise of the apostle, that

“ if we think of whatsoever things are true, and honest, and just, and pure, and lovely, and of good report, the God of peace will be with us.” If, indeed, religion begins and ends with a conviction that we are pardoned sinners, then all beyond it is, I grant, but beating the air. But if the wisdom from above include, in addition to this, all that can furnish the understanding and fill the soul with food convenient for their high capacities and boundless appetites, it is then difficult to know what the expression means, that this or that inquiry is not necessary to salvation. Every speculation which would raise our thoughts above this earth may be rejected, one by one, upon this principle; and thus the soul must be left to starve in the midst of plenty. It would be precisely so with our natural food; for what would be the consequence if we refused all corporal sustenance, unless it could be proved of each successive morsel, as it was presented to us, that it had the power, beyond all others, to sustain our bodies in life and vigour? But allowing, as we surely must, that some religious truths are more essential than others, yet, doubtless, a jealousy about all that can be thought, argues, if a safe, at least a very low condition of the mind. Where man has no ambition beyond the relief of animal necessities—no object interesting or present to his thoughts, but that of keeping soul and body together—in such a state, it is admitted that he holds the lowest possible rank in the social life. The same classification may be applied, with equal justice, to the spiritual system; and, therefore, if the man who wishes for no more than will barely save him, can be within the precincts of religion at all, it must be confessed that, like his counterpart in the social scheme, he is amongst the dregs of that system of which he forms a part. But I doubt, nay, more than doubt whether we can concede so much; for, can the mind, which is habitually indisposed to more of religious exercise than it cannot, in its own apprehension, safely do without—can such a mind be said to be religious?—or, to ask the question in another form, can it be said to love religion? It is not, let us remember, in things congenial, but in things revolting to our tastes, that we are apt to object to what is more than necessary. Into society which we like we gladly go, or food which we relish we take; and in neither case do we think of asking, whether we could, or could not, dispense with doing so. On the other hand, nothing but the impossibility of avoiding it, will induce us to receive an unwelcome visitor; and dire necessity alone can force nauseous medicine down our throats.

Let those, then, who would pare down all religion to what they think the necessities of salvation, examine well what sort of spirit they are of; let them consider whether they do not, by the indulgence of such a disposition, defeat the very object, at which alone they aim; and whether, to be thus contented with bare salvation, is not to want the essential principle of salvation itself.

I am, Sir, your obedient servant,

H.

CARSON'S REPLY TO T. K.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—The dispute between T. K. and me, with respect to 2 Tim. iii. 16, is, whether *γραφή*, in its appropriate sense, can be used without the article. That there is no grammatical principle, nor any thing in the practice of the New Testament, to prevent this in certain circumstances, I think I have fully shown in my first letter. T. K. still thinks that the presence of the article is necessary to justify the common translation. This involves our translators in a very serious charge. Were they ignorant of this grammatical principle of the language from which they translated? How does T. K. relieve them from this charge? Why, he saves them from the imputation of ignorance at the expense of their honesty. He preserves their character as scholars, only by supposing them guilty of forgery. He takes it for granted that "our translators, who were scholars of a high rate, in rendering *πασα γραφή*, *all Scripture*, did suppose that the article had, by some means, been omitted." Now, a more serious charge could scarcely be brought against our translators. If they were guilty of taking so audacious liberties with their text, their conduct would deserve the utmost reprobation, and their translation would deserve no respect. What would be thought of the man who should make such an alteration, if employed to translate a will for the decision of a jury? Of such tampering with the original, however, there is no example in our worthy translators. This profane freedom they left to more modern critics, who when they are not satisfied with the meaning contained in the original, make no scruple to alter it, without the authority of manuscripts, by their own conjectures. But instead of supposing the presence of the article in this place, our translators mark its absence by their version. Had it been present, they would have translated the phrase by the words "*all the Scripture*." T. K. says, he does not see the difference between the two phrases, "*all the Scripture*," and "*all Scripture*." Even granting that the phrases are in all instances perfectly equivalent, the question at issue is not affected. They are two phrases which the English idiom warrants, as well as the corresponding idiom is warranted by the Greek. Whatever is the difference of the phrases in the Greek, the same is the difference of them in the English. T. K. will say that the difference of the phrases in the Greek is, that one of them refers to writing in the unappropriated sense, and that the other refers to the Scripture. But I have shown that this cannot be the difference, because I have given instances in which *γραφή*, without the article, signifies *Scripture*, and with the article it may not signify *the Scripture*. Both with and without the article, it is used in its appropriate sense: both with and without the article, it is used for writing in general. The article, then, as matter of fact, can-

not affect the appropriation. In my future letters, I will show, from the nature of the article, that it never was intended to have any such power. My business here is not to show the difference between the above phrases, or to prove that there is a difference; but to prove that the difference is not what T. K. makes it. It is the same thing to me whether there is a difference or not; or whatever is the difference, if it is not that the article is necessary to give the word its appropriation. But though the phrases are in many cases interchangeable, they are never perfectly identical; and even when the one may be substituted for the other, they do not exactly express the same thing. When T. K. then says, that he does not see the difference, he questions whether there is meaning in the English definite article. We may say, with equal propriety, "Scripture informs us," or "*the* Scripture informs us," or "the Scriptures inform us;" yet there is a characteristic difference in each of the expressions, which ought to be observed in translating them into another language. When the article is used, the phrase refers to the object designated, as being one well known book; when the article is not used, the word refers to the same object, without reference to any of these circumstances. It may be well known, or little known; it may be one collection, or consist of writings not collected into one book. The one phrase marks definitely what the other does not notice at all. There is a difference, then, in the expressions even when they respect the same writings. But when I come to treat of the nature of the article, I shall show that there is another difference, great and important in this place; I shall show not only that *γραφη* may, without the article, signify Scripture; but that to express the meaning of the apostle, the word must be used without the article. The article implies the *present* existence of the object to which it is applied. Had it been made, then, in this place, the assertion of inspiration would have been made only with respect to the collection of Scripture then existing. But without the article, the assertion of inspiration refers to the epistles not then collected, and to those parts of Scripture not then existing. Inspiration is asserted of every thing that can be called Scripture, whether then existing or not. Again, if *γραφη* be here understood to signify a passage of Scripture, as both the practice of the New Testament and of the Fathers warrant them, *πασα γραφη* will be "every passage of Scripture." "All Scripture" would make the assertion with respect to the Scriptures as a whole; "every passage of Scripture," makes the assertion with respect to the component parts of that whole. The latter is used for the sake of energy. "All the creation shows the wisdom of God," is not so strong as "every particle of creation shows the wisdom of God." In the expression, "I am an Irishman every bit of me," he would be a Goth who would say, that the latter part of the phrase is tautological.

T. K. thinks that *πασα γραφα* cannot be rendered *every Scripture*. Does he mean that *γραφη* is not used to signify "a

passage of Scripture," and that *πασα γραφή* cannot mean "every passage of Scripture?" I have proved the contrary both from the Scriptures and from the Fathers; and shall give additional examples in my next letter. Does he mean that the English word "scripture" cannot be used in this respect, as the Greek word *γραφά*? Were this true, it is nothing to the purpose. The only consequence would be, that instead of translating *πασα γραφή*, "every Scripture," we should translate it "every passage of Scripture." I left nothing depending on the use of the word Scripture; for I explained by the phrase, *every portion* or *PASSAGE OF SCRIPTURE*; but I maintain that the use of the word is correct. Is it not warrantable to say, "No Scripture quoted by you bears you out in your assertion," or "every Scripture quoted by you is perverted?" In this respect, we can use our word *Scripture* just as the Greeks used their word *γραφά*. "With us," says T. K. "Scripture has a kind of technical meaning, and only admits of application to a definite subject." Very true; and in this it differs from *γραφά*, and from Scripture, from which it is derived. While both the latter assume an appropriated meaning, they continue equally as before applicable in their general sense. The reason, it would appear, why the word *Scripture* has not application in a general sense is, that it never was used in the language in a general sense; it was taken immediately from the Latin, to denote the word of God. Had the word *Scripture* been originally in common use before its appropriation to the Word of God, that appropriation would not have unfitted it for general use. That this doctrine is true, appears from other appropriated words in the language. The word *meeting*, with us, just as *ἐκκλησία* in Greek, has been appropriated, in some parts of the country, for a religious assembly; but this does not prevent it from continuing to serve in its general sense; and it may be observed, it is used in its appropriated sense, usually with, but, like *γραφά*, sometimes without, the article. It is generally *the meeting*; but sometimes the article is omitted—"were you at *meeting* to-day." *Εκκλησία* also, while it is appropriated to a religious assembly, continues to have its general sense; and where it is appropriated, it usually has the article, but sometimes wants it. With the article also, it is used in its appropriated sense. In fact, there is not one of such appropriated words, in either Greek or English, that has its appropriation given it by the article. The doctrine of T. K. about the article, is not only untrue with respect to *γραφά*, but also with respect to every word of the like description in both languages; it is universally unfounded; the appropriation is entirely independent on the article. It is remarkable that the very verb from which this word is derived, is used in this appropriate sense. Mat. iv. 4, &c. We very often read, "it is written"—importing *it is written in Scripture*—as if nothing was written but the word of God. Ignatius, I observe, uses the same style. Well, then, may the substantive retain this appropriated sense without the article, when the verb is used to express it without the regimen.

I had brought forward some passages from the earliest Greek Fathers, which, in my folly, I thought very decisive. But T. K. refuses to hear them. "When the word occurs so very frequently in the New Testament," says he "I think it unnecessary to seek its meaning in any other book." This is a very summary way of despatching evidence. What would be thought of a counsellor who, when his opponent called his evidence, should exclaim, "I think it altogether unnecessary to bring forward any other witnesses, as I have already brought so many?" If my witnesses are competent, they must be heard. The question between me and T. K. is one of Greek grammar; and on such a question Justin Martyr is as competent an authority as the Apostle Paul. I appeal to the Fathers, not to sanction a theological sentiment, but to determine whether the appropriation of *γραφη* can subsist without the article. Inspiration did not give syntax to the Greek language. If the word *γραφη*, in any one instance, in any Greek writer, is used appropriately for Scripture, without the article, the question is decided in my favour. Nay, if any similar appropriation retains its appropriate meaning without the article, it is sufficient to settle the grammatical principle. If I can show that any word appropriated, on the same principle with *γραφη*, is sometimes used in its appropriate sense when the article is omitted, does not this show that there is no such grammatical principle as that for which T. K. contends? Now, I not only have shown several other words which have retained their appropriation without the article, but I engage to show this with respect to any word that my opponent can allege. Never was there, then, more complete proof to overturn an allegation than that which I adduce on this subject. I not only prove my point with respect to the word *γραφη*, but with respect to all similar appropriations. Nothing but fanaticism can reject an appeal to the Fathers on this question. It is strange, indeed, that while my opponent so perversely continues to withdraw the testimony of this celebrated passage from the evidence for the inspiration of the Scriptures, he should confine to them the settling of a question of Greek grammar. "The noun *γραφη*," says T. K., "singular or plural, occurs fifty-one times in the New Testament. This surely furnishes us with sufficient means of arriving at the true meaning of the word." Among these fifty-one occurrences of the word, there are examples perfectly sufficient to determine this question of criticism in my favour; and I have proved my point from these examples; but, as my opponent endeavours to pervert these instances from their obvious meaning, it is proper to confirm the fact from every available source of evidence. Too much land does not destroy land. I have made surety doubly sure; but this is more especially proper, as an example from any Greek writer, on the nature and effect of the Greek article, is as valid as one from the Scriptures. But I deny the very principle on which this observation is grounded. It supposes that in fifty instances of the occurrence of the word, there must be some that

will determine the point in dispute. Now, I will undertake to produce five hundred instances of the word which cannot bear on the question at all. Whether any number of examples is fit to determine this point, depends on whether any of them is used in circumstances that bear on it. One example may decisively determine the question: fifty may have nothing to do with it. Were there not another instance to my purpose in the Scriptures, I would not be drawn from my position on 2 Tim. iii. 16. I would rest with the utmost confidence on the general principle of appropriation, as operating on other similar words, and on the evidence of the passage itself. I would argue, from universal analogy, that the appropriation might remain without the article; and from the necessity of the case, this is an instance in which it does remain.

Suppose a person should take it into his head to deny that the phrase $\eta \sigma\alpha\phi\eta$ was ever appropriated to signify the *Scripture*; and for proof should allege ten thousand examples of the occurrence of the phrase in Greek authors, how should we overturn this testimony? Just by alleging that it is not to the purpose. Ten thousand examples that do not bear on the point may be set aside by a single example that bears on it; say, they may be set aside without an example at all. It is enough to say, these examples are not on the subject in dispute, and cannot have a bearing. The phrase, we should say, is according to the principles of the Greek language, capable of such appropriation, and in the Scriptures and Christian writers it has such an appropriation. My opponent, then, proceeds on a false principle, namely, that a great number of examples must necessarily furnish means to determine this point; whereas it is possible that there might not be among them all one really bearing on the point at issue. To determine a grammatical principle from the use of a word, the examples must be selected, in which, if it exists, it must operate.

"Of these fifty-one times that the word occurs," says T. K., "there are but five instances in which it occurs without the article." Well, and what does this say? The very thing that I have said, namely, that usually this word, in its appropriated sense, has the article; but that in certain circumstances it is used without it. This is what is as true of the Fathers as of the New Testament. I have said, that in Clemens Romanus, though the word is sometimes used for "a portion of Scripture," yet I have not found it without the article. In Justin Martyr, also, it usually has the article, though, as in the New Testament, in certain circumstances, it is without it; it never can want the article, except in certain circumstances; yet the appropriation is not effected by its presence. It is vain for T. K. to parade the number of examples in which it occurs with the article; in this there is no difference between us. I hold, as well as he does, that the word occurs much more frequently with the article than without it. That of the fifty-one occurrences of it, as signifying Scripture, there are but five in which it wants the article; but these five are quite

sufficient for me. I could maintain my ground, if there was not an instance to my purpose, but the passage in dispute; nay, I could overturn T. K.'s grammatical principle, if this word did not afford me one instance of proof. No number of examples in which *γραφή* occurs with the article, as applied to Scripture, can prove that it cannot occasionally be so used without the article. In our own language, too, if we run over any religious book, the number of instances in which the word Scripture occurs without the article, bears a very small proportion to those in which it has the article. Does this say, however, that it can never be used without it? The two classes of examples are not contradictory, for they do not depose with respect to the same point. The testimony of both may be strictly true—in perfect accordance with each other. The one testifies that this word, as applied to Scripture, occurs with the article forty-six times in the sacred volume: the other does not dispute this, but merely alleges what the first cannot deny, that it occurs five times in this signification without the article. What now is the inference that we are entitled to draw from this? Not surely that the word cannot be applied in any circumstances to the Scripture without the article, for the contrary is laid down in the premises, but that in general it has the article, while there are circumstances in which it can want it. Suppose a witness comes forward and deposes that since the establishment of the Drapers' schools, the governors have met above fifty times at Moneymore, and another asserts that during the same time, they have met two or three times at Draperstown; is there any contradiction here?—is there any appearance of contradiction?—is there any child who would suppose a difficulty?—is there a child who could not draw the proper inference from these two testimonies? Would it not appear evident to every human understanding, that while the governors of the Drapers' schools usually meet at Moneymore, they are not, by the constitution of their charter, bound always to meet there? Were this the case, there would not be a single exception. Would any one argue from there being fifty examples on the one side, and only two or three on the other, that by their charter they are bound to meet always in Moneymore?

From the known good sense of T. K. it has been matter of the utmost astonishment to me, that he should have viewed these two classes of examples as in any way in opposition. Yet on this supposition he has laboured to make the minority conform to the inference which he draws from the majority, by using new translations, new readings, and the violent expedients by which the Scriptures are usually perverted. In accounting for the first exception, he admits all I want. The passage is, John xix. 37, *ετερα γραφή*. "The reason," says he, "why the article is absent in the first case is quite obvious: *ετερα γραφή* would not express 'another portion of the sacred volume,' but 'the other portion,' as if there were but two, and *η ετερα γραφή* would denote 'another sacred volume.'" Now, this may be a very good rea-

son why the article cannot be admitted here ; but it is no reason why *γραφη* should, without the article, be employed to signify *Scripture*, if without the article it has not that power. If it cannot signify *Scripture* without the article, and if, in a certain situation, it cannot have the article, then in that situation it cannot be employed in such a signification ; some other word must be chosen. If a chief constable of police cannot order his men to fire without the presence of a magistrate ; and if, on a certain occasion, a magistrate cannot be found, is he then at liberty to do what the law forbids him to do ? Without doubt *γραφη* is here used in its appropriate sense without the article. This appropriation, then, must belong to it without the article, otherwise it would not be so employed. If it did not appropriately signify *Scripture* here, it must be translated "another writing," which is obviously impossible. One admitted exception overturns the doctrine of T. K. as well as five hundred. Speaking of *γραφη*, he says, "this word denoted, in general, a *writing* ; and what would justify its application to the inspired volume, would be the presence of the definite article." If this is true, the word can never signify *Scripture* without the article ; yet he explains the above passage as an exception. He justifies the application of it in John xix. 37, in the signification in which he asserts it can never have. If there may be an exception in John xix. 37, may there not also be an exception in 2 Tim. iii. 16 ? I want no more for the latter passage than he claims for the former. I can also give a reason why the article would be improper in 2 Tim. iii. 16 ; but I do not ground it on this. I am not obliged to give reasons ; it is enough if I substantiate fact. In John xix. 37, the word *γραφη* is used in its appropriate sense without the article : without the article, then, it must have this power. I care not if there was not another example to my purpose in the *Scripture* or in any other book. This completely establishes my doctrine. One admitted exception is as valid as ten thousand. This exception my opponent is obliged to admit. "Εν γραφαῖς ἁγίας (Rom. i. 2)," says T. K. "is the next case ; 'in holy writings.' Here the presence of the article does not appear to be necessary, because the epithet ἁγίας, holy, limits the meaning, in writings being acknowledged such, except those of the one volume." Now, I will undertake to prove, that if the word *γραφη* does not here signify *Scripture* in virtue of its own appropriate meaning, this sense is not conferred on it by its epithet ἁγίας. Although no writings, then in existence, were acknowledged holy, but the *Scriptures*, yet, as the article is not used, it is not asserted that they were then in existence. This can be known only from the appropriate meaning of the word *γραφη*. No one is assured that every thing written by the prophets was embodied in the *Scriptures*. They may have spoken and written many prophecies that were not necessary as a part of the Sacred Volume. This is at least possible. If so, unless *γραφη*, by appropriation, signifies *Scripture*, the holy writings here referred to may not be the *Scriptures*.

Besides, that the article is not here omitted, because the expression is rendered definitely *αγιοι*, is clear from the circumstance that the article is as usually employed with this and similar epithets, as without them. Even in the fullest expression that is used to designate the Scriptures, situation and circumstances, more than either article or epithet, are necessary to determine the reference. Τα ιερα γραμματα is the fullest expression we have to designate the *Sacred Scriptures*; yet the same expression in Herodotus signifies the sacred writings of the Egyptians. I may add, that, in the writings of the Fathers, γραμματα, without the article is sometimes applied appropriately to the Scriptures, and with the article to other writings. In the interpolated Epistle of Ignatius to the Magnesians, we find Παλαιου γραμμασις appropriately signifying the Scriptures of the Old Testament, yet the epithet is not of itself decisive.

But, granting that the meaning of γραφη is here limited by αγιοι, and on this account can dispense with the presence of the article, I say the same thing with respect to 2 Tim. iii. 16. The assertion and construction of the sentence necessarily limit γραφη to Scripture. It is only of all such writing that it can be said that it is given by inspiration, &c.

But what says T. K. for our translators here? They render, in the *Holy Scriptures*. Did they translate on the supposition that the article was originally here also as well as in 2 Tim. iii. 16? If he is correct, the phrase should be translated in *holy writings*, leaving the writing meant to be gathered from inference.

In my next I shall examine T. K.'s observations on the remainder of the five exceptions, and give some additional examples from Justin Martyr.

I am, Sir, yours truly,

ALEX. CARSON.

THE RELIGIOUS CHARACTER OF APOSTATES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—That the believer may be warrantably assured of his eternal salvation in virtue of his union with the Lord Jesus, is, in my opinion, a doctrine clearly stated in Scripture. Yet, from the nature of the subject, difficulties of great magnitude may be expected, from time to time, to arise, involving the fact of *Regeneration* in considerable uncertainty. Moral subjects rarely admit of mathematically demonstrative evidence. We cannot exhibit the diagram and lead you along a palpable line to the irresistible conclusion. On the contrary, in reasoning concerning the mind and its operations, the greatest care is necessary to avoid wrapping up the subject in a multiplicity of words to which we attach no definite meaning. To the want of this care may be attributed half the religious controversies which have, in every age, distracted the professing church.

It is true that when we *feel* in a particular manner, our consciousness can no more deceive us than the united testimony of our external senses. But very few take the trouble of attending habitually to what passes within them—of critically analysing their feelings so as to discover their compound qualities, and trace them to their *proper sources*. The majority of Christians, it is to be feared, are too little accustomed to this useful analysis, and hence the melancholy facility with which impressions that are the result of natural causes are attributed to the agency of the Holy Spirit.

Untaught alike in the science of human nature and the word of God, many persons, acting under the influence of excited feelings, too hastily conclude that they are converted, take upon themselves the profession of Christianity, and run well for a while, making, it may be, an obtrusive display of their flaming zeal. Bye and bye, however, when temptations spring up because of the word, they fall away; and they deem their experience in so doing a complete refutation of the doctrine of "Final Perseverance." Recollections of former feelings crowding upon their minds, they are persuaded that they were once "enlightened," were once "partakers of the Holy Ghost," having "tasted of the heavenly gift," "the good word of God," and "the powers of the world to come." But even admitting this to be the fact, is it not strange that they should despair of *final* salvation (if indeed they do) unless they are *sure* that they have trampled under foot the blood of the covenant in the *very sense* in which the expression was employed by the sacred writer.

We must admit, that our liability to error as to the immediate causes of our feelings, and, as its necessary consequence, the frequent *deceptiveness* of our religious experience, coupled with certain startling passages of Scripture on the awful subject of apostacy, should lead every Christian to pause *often*, and examine *well* the grounds of his hope, lest haply he be found running in vain, and should himself become a castaway.

The term *Apostacy* implies a receding from a certain standing in the professing church. The question is—How far had the apostate gone in religion? Had he been *born again*, or had he remained *dead in trespasses and sins*, possessing merely a *name* to live? There are some who maintain that the Apostle, in Heb. vi. 4-6, merely *supposes* a case which could not possibly be realized, inasmuch as the security of God's people (to whom alone they think the words apply) depends on the immutable oath-ratified purpose of a Being whose wisdom and love are commensurate with his almighty power; while others, admitting that the unhappy persons spoken of had been in a state of *actual salvation*, strenuously contend that they may sin the sin unto death and draw back to everlasting perdition. This is a practical question of vital interest to the believer, and therefore I make no apology for entering upon its discussion. For, if only one *hypocrite* be unmasked and brought to repentance, or only a

single weak hearted saint be comforted and strengthened, my labour will not be in vain.

For my own part, after a careful examination of the passage with its context, I feel persuaded that the sacred writer has sketched no imaginary character, but that he has drawn the dark and mournful picture of wretches whose sun of hope has gone down amid the eternal gloom that broods over the confines of perdition.

Before entering into a brief analysis of the interesting passage referred to above, I beg to offer a few preliminary remarks on what may be called the *natural* force of Scripture language viewed *merely* as *literary* composition. It will, I suppose, be admitted that the word of God possesses no inherent *regenerating* power independent of the communicated energy of the Holy Spirit. The seed may be sown and watered, but God only can prepare the soil and give the increase. It is he that opens the heart to receive the word, and it is in his hand alone that it becomes a double-edged sword piercing with convincing power the inmost soul, and causing to flow forth the bitter but salutary waters of a repentance not to be repented of.

But are we to suppose that if *this* be not the happy result, no effect whatever follows the attentive reading or hearing of the divine word? Does it fall upon the ear like the unmeaning melody of some pleasant song—like some far away music that seems to come on the wings of the summer breeze from the bowers of an unseen paradise, impressing the mind, indeed, with a feeling of vague solemnity, but neither kindling emotion nor awakening the powers of thought? Shall we in this point of view degrade the divine records of inspiration below the meanest human composition? Is not the *poetry* of Scripture calculated to fill the imagination with images of surpassing beauty and overwhelming sublimity; its *morality* to inspire reverence, if not love; its *threatenings* to appal the guilty heart, and its *appeals* to the passions to stir up the most powerful emotions? Can it be that its flights of eloquence,—its bursts of pathos,—its touching simplicity of narration,—its searching interrogatories,—its resistless force of argument,—its graphic delineations of human character,—its bright discoveries and vivid portraiture of things unseen, are utterly destitute of power to “*illuminate*” the mind and *move* the affections, unless that power be impressed by the Holy Ghost? To maintain this is, in my mind, to libel the inspired writers. Look at the triumphs of human eloquence; what wonders has it not wrought! And is Scripture alone a dead letter, a sun shorn of its beams, dark and cold, unless in the comparatively rare cases where, in the hands of the *Spirit*, it is made the mighty instrument of regeneration!

Such a view of the subject is, in fact, equally opposed to the word of God and the testimony of daily experience. In the parable of the sower, the high-way, the stony ground, the land over-run with briars and thorns are suitable emblems of various

states of the unrenewed heart, in which the statements of revelation produce this *natural* effect, to which I wish particularly to direct the attention of your readers as furnishing an explanation of many interesting and perplexing phenomena connected with religious experience. The *forgetful* hearer, spoken of by James, beholds himself in the Gospel as the natural man beholds his face in a mirror,—in other words he is “illuminated,” but this illumination is not *always* accompanied by salvation. Many passages might be adduced to the same effect. But a few *examples* from the sacred pages will be more in point.

Herod, doubtless, was forcibly impressed by the preaching of the Baptist; for “he heard him gladly, and did many things” in consequence. But his lusts prevailed; the preacher lost his head, and the unlawful union ceased not till, with the partner of his guilt, he died in exile. Yet it cannot be denied that he was the subject of powerful *conviction* occasioned by the *light of truth* which had reached his understanding.

The wealthy young man in the Gospel had, very probably heard our Lord’s discourses often, and been much affected by the truth; but not sufficiently so, as to be led to abandon the world for the cross of Christ, a result which is effected only by the agency of the Holy Spirit.

While the illustrious apostle of the Gentiles, not less dignified because the chains were about his up-lifted hands, reasoned solemnly of temperance, righteousness, and judgment to come, Felix, with all his covetousness, with all his official pride, trembled. The “powers of the world to come” filled his soul with horror—but his convictions were transient as the lightning’s flash, illumining for a brief space only the settled darkness of his mind. On another occasion King Agrippa was constrained, amid all the pomp of royalty, to exclaim to the same apostle, “almost thou persuadest me to be a Christian.”

Now I believe there is not one of these *almost* Christians, who was not partially, at least, “enlightened,” who did not “taste the good word of God, and the powers of the world to come.” Alas, many an “illuminated” mind is the companion of an unregenerate heart! Is not this a hacknied truism? Does it not resound weekly from pulpits that are utter strangers to the voice of a Calvinist? There may be clear views, accurate information, and orthodox principles. But what avails *mere* knowledge? It may indeed illuminate, but it cannot warm; it cannot dissolve the ice nor fructify the soil of the heart. Like the radiance of the moon, it may reveal to us dimly our danger, but it is too feeble and shadowy to guide us into the path of safety.

After what has been said, my critical notice of the disputed passage may be very brief. It will, I hope, be granted, that a man may be “illuminated,” though not regenerated; that he may be fully persuaded of the truth of Christianity, and yet not experience the *converting* and sanctifying power of the Gospel. But it is said these persons “have tasted of the heavenly gift.”

The heavenly gift means the exhibition of a crucified Saviour, as set forth in the Gospel.

Now, I think that when the love of Christ, as evinced in his condescension, his poverty, his sufferings, and his death, is forcibly and graphically placed before the mind of the sinner—it will make an impression which may well be called a *tasting* of the heavenly gift. A similar remark applies to the phrase, “tasted of the good word of God.” The parity and the terrors of the law, the merciful and holy design of the Gospel, the truth and wisdom of the word of God throughout, may extort the warmest and most sincere approbation from men who remain all their lives the slaves of Satan.

If this be true, then “the powers of the world to come”—the terrors of the great day of account—the wrath of God—the woes of hell, when they thunder in the ears of the guilty, may be expected to produce an effect on the conscience still more decided and striking. Only one other expression remains to be considered, namely, “made partakers of the Holy Ghost.” That it is not torturing this passage to limit its meaning to the *miraculous gifts* of the Holy Spirit, will be evident from a candid consideration of the following places among others.—John xx. 22—Acts x. 44, 47—xv. 8—xix. 6. In these and similar passages, persons are said to “receive” the Holy Ghost, when the meaning is evidently the miraculous gifts of the Spirit, which were so abundantly and so generally communicated in the apostolic times, sometimes even to persons whose piety was doubtful, or who altogether denied the power of godliness in their lives. Witness Saul, Balaam, Judas, &c. as specimens of this class. To be made the partaker of the Holy Ghost is then, at best, an *ambiguous* expression; and whether it relate to the miraculous gifts or saving graces of the Spirit must be determined by the context.

It will not do to say that all or any of these phrases are employed elsewhere, in connexions which make them undoubtedly descriptive of the character of the saints. In such connexions they perform their part in filling up and finishing the picture, their meaning being fixed by the prominent figures with which they stand as accessories. But when the same ambiguous phrases stand in a different connexion; when their light serves only to relieve or heighten the black colouring of the apostate’s character, we are not warranted to deduce from their *doubtful* authority, a principle obviously at variance with the clearest, and strongest, and most indubitable evidence of Scripture, which goes to establish the everlasting security of God’s people.

It was justly remarked by one of your correspondents, that the object of the apostle in this very context is to confirm this consolatory truth. Can any language be stronger than the following:—“Wherein God, willing more abundantly to show unto the heirs of promise the *immutability* of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who

have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast." Heb. vi. 17—20.

In reply to the argument which turns on the word "again," I may remark that the more natural reading is, "if they fall away again," connecting this participle with the preceding clause. This Griesbach suggests as an amendment; and as to the comma, be it remembered that the sacred writer used *no points*. But in whatever way we read it, it will be found only a redundant or pleonastic mode of speaking, by no means uncommon in the Bible.

It is urged, however, still further, that they were *renewed* to repentance, implying that they had repented before. But granting this to be the case, I beg to ask, is repentance invariably attributed in Scripture to the *regenerate only*? May there not not be a repentance *without* saving faith—a repentance which does not issue in the regeneration and sanctification of the soul? I think we may discover such a thing in Scripture, and may probably also see it exemplified in the experience of some of our acquaintance.

It has been observed that the contrast here is between a *hopeful* and a *hopeless* state. To *human eyes* indeed there is a contrast, and a striking one, between the state of a man instructed in Christianity, introduced to the visible church, attending the ordinances of God, listening to the word of God, and doing many things to evince himself a zealous disciple and devoted follower of the Redeemer, and the state of the same man, when he grows negligent in his devotions—abandons secret and social prayer—becomes less scrupulously irregular, and dissipated in his moral character—insinuates hard things against God's people—shuns Christian society—forsakes habitually the house of God, and finally sits down among the scorners. The latter state of that man is worse than the first. It were better if he had never *known* and never *felt* any thing of the *truth* and *power* of the Gospel,—his former state was *hopeful*, because he seemed to be going on prosperously in the way of salvation,—his latter state is *hopeless*, because his heart has come in contact with the fire of divine love, and instead of melting as gold, it hardened like the potter's clay. His conduct has proclaimed to the world that Christianity is an imposture, and thus put its author to an open shame. He has poured contempt on the only sacrifice for sin; and hence, as far as we can see, he has drawn back from the yoke of Christ to eternal perdition. But even here we should be cautious in judging. We may exclaim, How can *he* escape? But let us remember the reply of the *Saviour* himself to a similar interrogatory, "the things which are impossible with men are possible with God." Luke xviii. 27.

But *this* is not the contrast that was in the mind of the apostle. He contrasted "the things which accompany salvation" with the things which may exist apart from the saving influ-

ences of the Spirit. "We," (he thus concludes an allusion to the same subject, at the close of the 10th chapter,) "We are not of them that draw back to perdition, but of them *that believe to the saving of the soul.*" To any one that carefully examines the 6th chapter, it must be manifest that the writer contrasts a *fruitful* with an *unfruitful* state; which he at once proceeds to illustrate (in ver. 7, 8) by the simile of fertile and unproductive land—"For the earth," &c. The apostates previously described are evidently compared to the *barren* soil, on which the sun had shone, and the frequent showers and kindly dews had fallen in vain. There were only briers and thorns where there should have been the full corn in the ear. Here, in my judgment, is the key to this much litigated passage. These unhappy individuals were destitute of the grand evidence of genuine faith; and if all their *light*, and all their *gifts*, and all their *excitement of feeling* were unproductive of the *fruits of the Spirit*, it is plain they could not have been the children of God—that they did not "believe with the *heart unto righteousness*," (Rom. x. 10.) and, in fine, that they were still the children of *disobedience*, and, as such, exposed to the wrath of God.

Having submitted these brief remarks on a subject deeply interesting to every Christian, I may observe, in conclusion, that the Gospel is a system so beautifully perfect in all its parts—so exactly suited to the condition of human nature, that it evidently wears the impress of infinite wisdom. It wounds but to heal—it saddens but to cheer—it casts down but to exalt, and condemns only to justify the returning sinner. Its threatenings and its promises—its warnings and its consolations, are admirably fitted to maintain the nice equilibrium of virtue and happiness between the depressing gloom of despair and the swelling arrogance of pride. The Christian's experience is chequered by an alternation of antagonist feelings—the shadows and the sunshine of the heart, which to the man of the world furnishes a paradox truly inexplicable. Fear and love—doubt and hope—diffidence and confidence—sorrow and joy, in turn humble and elevate the soul which the Spirit of God is schooling for a blissful immortality.

Hence, the use and propriety of alarming Scriptures, such as that which we have been considering. Like beacons, they shed their warning light over those rocks and shallows and angry surges, among which the soul might suffer shipwreck. In the appointment of the means of grace, man is throughout considered and treated as a being invested with various passions, subject to moral influences, and acting with perfect freedom. The merciful purposes of God in regard to him, are not effected instantaneously by the simple volition of Omnipotence, but are slowly matured in the application of a probationary course of exercises, wisely suited to their end.

The conclusion at which I have arrived on the subject of *Apostacy*, I shall express in the language of the venerable apostle

John—"Whosoever is born of God doth not commit (this) sin, for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John iii. 9.

I am, Sir, &c.

JAMES GODKIN.

ON THE FINAL PERSEVERANCE OF THE SAINTS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—The passage (Heb. vi. 3—6) referred to in the numbers of the Examiner for February, June, and July, of the present year, has, to my knowledge, been a subject of consideration to many persons, and on which, though I have heard and read many definitions, I must say with your correspondent, P. J. W. "I am not now satisfied." And as I concur with said correspondent in his opinion on the Final Perseverance of the Saints, perhaps the following suggestions may answer the purpose, at least so far as being the means of removing some of the difficulties in explaining said passage.

Being a Scripture reader, I find three description of characters delineated under the Gospel dispensation, namely, the Christian, (Acts xi. 26) Antichrist, (1 John ii. 22) and the foolish virgin; (Matt. xxv. 8) but by reason of the diversity of characters under each of these heads, the ordinary Christian mind cannot in all cases discriminate; hence it is that the tares and the wheat must grow together until the time of harvest; however, to the accomplishment of my object, in removing some of the difficulties attending the explanation of Heb. vi. 3—6. I shall observe, first, that the Christian is born of God, by the belief that "Jesus is the Christ. (1 John v. 1.) In this act God is merciful to the sinner's "unrighteousness," and Christ, "who of God is made unto us" (the children of promise) "wisdom, righteousness, sanctification, and redemption;" (1 Cor. i. 30.) being our surety, therefore, all the weakness and wickedness of human nature, under which the Christian frequently groans, cannot separate him from the love of God, WHICH IS IN CHRIST. I shall only instance the case of Peter, who, born of God, by the belief "thou art the Christ;" (Matt. xvi. 16.) that belief in Jesus being the *anointed* Son of God, in whom all the promises are sealed, *yea and amen*, was holy of the operation of God—so saith Jesus, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" whereupon the subsequent promise then made to Peter, *as God is true—was not yea and nay.* (2 Cor. i. 18.) And, therefore, the after sins of Peter, for which he was called Satan, (Mat. xvi. 20—22.) nor his iniquities in cursing and swearing that he knew not Christ, "could not disannul that it should make

the promise of none effect." (Gal. iii. 17.) Not notwithstanding the sins of Peter's nature, Jesus looked on him with the eyes of everlasting love, according to the covenants; "I will be merciful to their unrighteousness, and their iniquities will I remember no more." Heb. viii. 12.

Having observed that the sinner, being taught of God to believe that "Jesus is the Christ," has thereby "everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 22. This being the first character, I shall next make a few remarks upon that of *Antichrist*. Now, as the belief that "Jesus is the Christ," constitutes the Christian, to deny this fact, must certainly be *Antichrist*; hence the question by the church—"Who is a liar, but he that denieth that Jesus is the Christ? He is *Antichrist* that denieth the Father and the Son"—(1 John ii. 22.)—the Christ, (*the Lord's Christ*, Luke ii. 25.) implying both; and herein is *Antichrist* made manifest, in denying the co-eternal and co-equal love of the Father, and of the Son, in the election, redemption, and sanctification of the church, as instanced in the case of Peter. This *Antichrist*, being under the Gospel dispensation, grew in the field where the seed of life was sown. (Mat. xiii. 38.) He is the old man, the man of sin, sitting in the temple of God; human nature and human reason exalted above all that is called God, in the economy of redemption; as it is only in the Gospel that the believer can see "the Lord sitting upon the throne, high and lifted up" far above all human excellency; but this *Antichrist*, "the man of sin," the natural man, which "receiveth not the things of the Spirit of God, for they are foolishness to him," (1 Cor. ii. 14.) and is at enmity with God in the election by the Father of his people, (Eph. i. 6.) and to the efficiency of the blood of Christ, as having "obtained eternal redemption for us," (Heb. ix. 12.) and to the final perseverance of the saints; (Phil. i. 6.) this triune doctrine the *natural man* never loved, and his enmity to Christ is generally manifested in proportion to his possession of the Gospel. The Epistle of Jude is full on this point—it is dedicated "to them that are sanctified by God the Father, preserved by Jesus Christ, and called." (ver. 1.) There is our triune doctrine of the grace of God in the election, redemption, and conversion of his people. Upon whom is the benediction in the 2d verse? Who are exhorted in the 3d verse earnestly to contend for the faith once delivered to the saints, against those in the 4th verse, who have crept in unawares, and under the profession of the Christian religion, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ? These spake evil of things they know not; but what they know naturally, as brute beasts, in these things they corrupt themselves. (ver. 7.) Although such are the works of human nature—the natural man, *Antichrist*—yet, under all circumstances, we cannot judge the tares from the wheat; seeing that the saints have the *treasure* of Gospel grace "in earthen

vessels, that the excellency of the power may be of God, and not of us;" (2 Cor. iv, 6, 7;) the "earthen vessel—flesh and blood," (which) "cannot inherit the kingdom of God;" (1 Cor. xv, 58;) being *at enmity* with the *treasure* it contains; (Gal. v, 17;) we are therefore, while warned in Jude against those "who separate themselves, sensually, not having the Spirit," (19,) yet are exhorted in verse 22, to have "compassion on some, making a difference." The saving effects of the Gospel is to the "casting down imaginations, and every high thing that exalts itself against the knowledge of God: and bringing into captivity every thought" (not to our obedience, nor to the obedience of man, but) "to the obedience of Christ." (2 Cor. x, 5.) And thus is the man of sin gradually "consumed by the spirit of his mouth," and shall at last "be destroyed by the brightness of his coming." (2 Thess. ii. 8.) This leads me now to consider the third character, namely, the foolish virgin.

Although the old man, which is corrupt according to the deceitful lusts, is *at enmity* with God, yet this *enmity* doth not at all times appear alike, either in believers or unbelievers; and, therefore, that the term "*MYSTERY*" being in Scripture applied to *godliness*, and to *iniquity*, is not to be wondered at when we see so many things even in nature above the comprehension of the wisest philosopher. The word of God by Peter, warning the church against the antichristian heresies under the gospel dispensation, states, that "Paul according to the wisdom given unto him, had written some things hard to be understood, which they that were unlearned, and unstable, *wrest*, as they do also the other Scriptures, to their own destruction." (2 Pet. iii, 15, 16.) Whether Peter had got wisdom to enter into the views of Paul on said writings, or not, is I believe not immediately stated; however this much we are informed of, that there was a time when Jesus told Peter, with the rest of the disciples, such things as was not the will of God, that they should then understand. (Luke xviii, 34.) But notwithstanding their limited knowledge in the word of Christ, it was at the same time sufficient to keep them close to himself, so that many who were called disciples were offended at HIS word, and said, "this is an hard saying, who can hear it,—went back and followed no more after him. Then said Jesus unto the twelve, and will you also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John vi. 58–68.) And if there be still some portions of the word of Christ which his people do not now understand, yet they are taught so much as enables them at the throne of Grace to say, "we believe and are *sure*, that thou art that Christ, the Son of the living God." (69.)

The use which the apostle Peter made of those Scriptures written by Paul "as hard to be understood, which they that are unlearned, and unstable, *wrest*," is to remind the Church of the word of Christ, "there shall arise false Christs, and false

prophets, and shall deceive many;" hence is the following:—"Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." (2 Peter iii. 17.) Perhaps Heb. vi. 3—6, is one of those passages written by Paul which is hard to be understood; this much however we may say, that it is a passage at least hard for unbelievers to understand. But the Scripture informs us, that these passages false teachers use to their own destruction: and do we not see this passage used in the present day by many, to the denial of God the Father's final election—of God the Son's finished redemption, and of God the Holy Ghost's effectual sanctification of his people *to the praise of the glory of his grace*? Yet many of these self-deceivers tell us that they do not deny God's election, redemption, and sanctification of his people, but that it is of characters, and not of persons; by which delusion they exalt themselves *above all that is called God*, when we ask them the question, who forms the character? But to return to Heb. vi, 3—6, the object of the apostle in this chapter, is to exhort his hearers to be rooted and grounded in love; and thereunto reminds them of the immutability of the promise made to Abraham, saying, "*surely, blessing I will bless*," (14;) and in the preceding verses, (3—6,) throws the work wholly on the arm of the Lord, and at the same time warns them of the danger of having only a name to live, while yet dead; heaping up as it were the many gifts, and tastes, which a man may have, and still come short of having Christ in him the hope of glory. The apostle doth not say that those (4, 5,) thus gifted had fallen away, but "*if they shall fall away*," (6, *see also* 8;) some will say there was implied a possibility of their falling away; this I at once admit of, but still will not give up the Scripture doctrine of "*whom he loveth he loveth unto the end*;" nor need I go far for proof of this doctrine—let the same apostle explain it, *see* 1 Cor. xiii. 1—3; here are greater gifts, and zeal also, and yet a possibility of falling away for the want of the one thing needful to the final perseverance of the saints, namely, the love of God in Christ, (*mark ver. 8*), "*charity never faileth*." It is again to be observed, that in Heb. vi, 3—6, there is no mention made of any of the fruits of the Spirit in regenerating grace, which are "*love, joy, peace, long-suffering, gentleness, goodness, faith*." (Gal. v, 22.) Neither are they mentioned in the more gifted characters above, save that of faith, which faith the apostle has explained as only relative to performing miracles.

The characters, (Heb. vi, 3—6; x, 26—29; 1 Cor. xiii. 1—3; Matt. vii. 22; xxv, 11, 12;) are not accused with false teaching, but if they get no farther, come under the head of the foolish virgins, having no oil, whose lamps, as the margin reads, are "*going out*," and shall sooner or later be severed from the church. Neither under this head can we in all cases discriminate between the backslider, to whom the Lord is married,

(Jer. iii, 14,) and the apostate, who like "the dog, is returned to his own vomit again, and the sow, that was washed to her wallowing in the mire." (2 Pet. ii, 22.) Paul neither could, nor did, pass sentence on the Galatians, notwithstanding their formality to the law with their profession to the Gospel; his words are, "have you suffered so many things in vain, if it be yet in vain." (Gal. iii, 4.) And again, "I am afraid of you, lest I have bestowed on you labour in vain." (Gal. iv, 11.)

I shall now in connection with my subject, offer a few remarks upon Mr. E. B. Cooper's doctrine, set forth in the number of the *Examiner* for July; and in doing so, I shall point out some of the evils of being led by what he calls "an able critic of the present day," instead of the Scriptures, (p. 473, par. 3d.) in opposition to the doctrine of the Final Perseverance of the Saints, Mr. C. states on Heb. vi, 3—6, that the hopelessness of their state is placed in verse 4; this is a sentence of reprobation the apostle did not pass, see verses 6, 8. Mr. C. having passed sentence!! of reprobation on St. Paul's hearers, next does the same on St. Paul. Mr. C. writes thus:—"Besides it is alleged, (chap. x, 26,) that there remaineth to them no more sacrifice for sins: which as plainly proves before their apostacy there was a sacrifice for their sins, but that they had cut themselves off from its benefits by wilfully renouncing it:—see the 26th verse, quoted by Mr. Cooper, in which St. Paul says, "IF WE SIN WILFULLY," upon which he passes the above sentence. In his next paragraph, in reference to chapter vi, 3—6, he writes:—"But it is plain that their's was a state of actual salvation. Hence the apostle states, (chap. vi. 4,) 'that they were once enlightened, had tasted the heavenly gift,' &c." To which I reply, that their "being once enlightened" is no proof of regeneration, in which act God "hath delivered us from the power of darkness." (Col. i, 13.) But to make the passage "once enlightened," import with regenerating grace, Mr. C. marks for a Scripture quotation, in reference to the Ephesian converts, thus:—"the eyes of their understanding were enlightened:" this I call forgery, forasmuch as it alters the meaning of the passage, putting the past for the present tense; the words are, "*the eyes of your understanding being enlightened.*" (chap. i, 18.) On "tasting the heavenly gift," Mr. C. quotes to the same import:—"much more they which receive abundance of grace and the gift of righteousness;" (Rom. v, 17,) Here shall I say he has wittingly omitted the next words, "SHALL REIGN IN LIFE." Should these remarks be the means of encouraging any poor naked sinner to trust to the alone promises of God in Christ, unto him who provides and uses the means, be all the glory.

I am, Sir, your obedient servant,

J. H.

SATIRE UPON DUELLING.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I send you an article written by a friend, on the absurd and barbarous as well as unchristian practice of duelling, for your *Examiner*, if you approve of it, or think it suited to its pages. It presents the subject in, I think, a striking or ridiculous point of view, and may do some good. Believe me with very sincere regard, yours, most truly,

C. C. T.

LETTER FROM TOPIRA, HEREDITARY PRINCE OF WANGAROA,
IN THE KINGDOM OF NEW ZEALAND, TO KING GEORGE.

MOST MIGHTY KING—Two-and-seventy moons have enlightened the earth since I have been withheld from grasping the sceptre of my ancestors. My claims, according to ancient usage, are acknowledged; my reverence for the laws of New Zealand undisputed; and my character untarnished, excepting on one point, the circumstances of which I will faithfully lay before your Majesty.

One evening my friend Enakee and I were walking by our great river, named after your own Thames, when happening to differ in our ideas of the depth of it, angry words arose; (saving your Majesty's presence) a New Zealander's blood boils over, while an Englishman's is only beginning to simmer. Two warriors were at hand to assist—our weapons were soon heard to clash, and, before our shadows had lengthened two hairs' breadth, Enakee fell at my feet, his head was quickly off and put aside to be cured, while the chiefs cut up the body and called me to the feast. I drew back; in vain did they threaten and intreat; in vain did they represent to me that it would even have been better not to have killed my friend, than after I had killed him to refuse to eat him; that if I persisted in my obstinacy no chief would speak to me for ever, or even pollute his eyes by looking on me; that my blackened bones should be held up for my children's children to execrate, and that they and I should for ever be cut off from the inheritance of our ancestors. The wise men were next sent to reason with me. Refusing to eat of the slain was an unheard of thing in New Zealand, and it was feared that the very safety and sinews of the state, and its well being as a nation, might be implicated in it, as, if the thing were suffered to pass, chiefs of a weak digestion might be apt to follow my example. The wise men acknowledged the custom to be a barbarous one, but constituted as society was, they said that the very existence of New Zealand as a nation depended on its continuance; the simple act of killing one another would never be sufficient to restrain the great chiefs from spitting in each others faces—that it was the dread of the infamy of being eat, that alone kept up the order of society; that in fact, though eating human flesh might seem a barbarous thing, yet it tended to save the lives of

many brave chiefs, for it was well known that every one would be much more prone to kill his friend, but for this circumstance of being obliged to eat him; that even supposing all the chiefs of Wangaroa were to resolve to eat no more human flesh, yet what was to be done when they met the chiefs of Tiami? they eat us and we must eat them. These were powerful arguments, but I felt I had still more powerful ones within my breast; to these I listened; became an outcast from society, and was pronounced unworthy to be seen by man. Once, indeed, the great Kullo-Kullo, on suddenly turning an angle in the suburbs of Wangaroa, had like to have polluted his eyes by meeting me face to face, and in his haste to avoid my sight, the south wind at the same instant bending his large plume over his face, he ran his head against the signal post, while the Cuakee (slave) who carried his spear, urged onward by the same dread of disgracing himself, slipped off the causeway and floundered into the swamp, and they thus narrowly and hazardously escaped meeting me face to face. There was not, however, any infamy attached to the chief who merely looked at me over his shoulder, and *thus* to see the man who would not eat the man, become a subject of no small interest and curiosity in the island of New Zealand.

Thus, living for two-and-twenty moons as the off-scouring of all things, I yet dare to think I have acted right. The still small voice within, which is scarcely audible in the tumult of a court, is distinctly heard in the silence of the desert, and that voice, in the matter of not eating Enakee, invariably says, right, right; and so far all is right; but, my Sire, there is an innate love of justice in the breast of a New Zealander; and, as I see no just reason why I should be deprived of the sceptre of my ancestors, so I would wish to have it restored. Shunghee, who sometimes unknown to others, comes to me by night, asked me lately why I did not apply to King George? I told him that King George would despise me as much for having killed Enakee, as the New Zealand chiefs did for not eating him—that king George's people were Christians, and that the missionaries at the Bay of Islands said one of the great laws of the Christians was, "Thou shalt not kill." But Shunghee replied, "oh, that is only the religion they *say* in England, the religion they *do* is quite different; you would have been treated in England with just the same marked contempt if you had neglected to kill Enakee, as you are in New Zealand for having refused to eat him; but, in slaying your friend you have exactly done what in England makes a man of honour, only you did it somewhat too suddenly; you should have meditated on it for a day first, to have done it quite in a Christian-like manner: however, write to King George; I will turn your letter into English, and send it to some of my very good friends in London to lay it before him." Shunghee's proposal was very agreeable to me, and it raised my spirits and dispelled some scruples that were stealing upon me, to find that Englishmen think it all good to kill each other. Your Majesty's missionaries

certainly tell us of too hard a religion, we can never follow it; they want us to see iron without stealing it; to have but one wife, and she not to be made to hang herself when her chief dies; to forgive those who injure us instead of killing and eating them; to let the weakly children live as well as the strong ones, and not to abandon our parents when they are too old to do any good; they even advise us to leave off tatooing ourselves and look like women.

Now if, instead of these missionaries who teach us the religion that Englishmen *say*, some of your brave chiefs were sent among us to teach us the religion that Englishmen *do*, the New Zealanders might be able to follow them. Shunghee himself, though shortly after he came from Great Britain, he feasted on three hundred prisoners in the field of battle, told me in confidence that he did it more out of reverence for an ancient custom, and to show that he was uncontaminated by his intercourse with Christians, than from appetite. He was sorry that I had not so far complied with our venerable usage as to eat the left eye of Enakee, which in some cases has been thought sufficient, yet he himself would not be sorry to see the practice done away with altogether. By the blessing of the great Autua, these English chiefs whom I petition your Majesty to send, could not be long on the ground of New Zealand without spitting in each others faces; *our* chiefs would then have an opportunity of seeing the Christian method exemplified by the simple act of killing without eating; they would be constrained to acknowledge the possibility of holding a place in the scale of nations without devouring human flesh; they would be led to confess that the Christian method of meditating for a day on the death of a friend might, even to the most sanguinary, be some recompence for not eating him. My character would be speedily retrieved by the support of their noble example. I would be allowed to grasp the scepter of Wangaroa, while I should thankfully acknowledge, and teach my children's children to acknowledge, that I owed it to King George of England. And as one good turn deserved another, and as I am fully persuaded that no nation would tolerate the barbarous practice of eating human flesh, who had not been accustomed from their earliest childhood to hear it accounted by all about them, either as a necessary evil to restrain the insolence of pride, or as a positive good to nourish the stamina of bravery; I repeat, that but for these early and indissoluble impressions, I am convinced no nation would ever tolerate such a practice; therefore, as one poison is known to neutralize another, I would humbly suggest to your Majesty, if at any time the exigencies of the state should make it expedient to restrain your chiefs from shooting each other, that you will have nothing farther to do but to get your high court of Parliament to make a law, by which every one killing a person in single combat shall be obliged forthwith to eat the same.

(Signed)

TOPIRA,
Hereditary Prince of Wangaroa.

EXTRACTS FROM THE OLD DIVINES.

The Divines of the 17th century are so sound in doctrine—so mighty in the Scriptures—so original in fancy—so well instructed in classical lore—that we deem extracts from their writings, occasionally given in the Examiner, will be acceptable to our readers, and that they will thank us for bringing things old as well as new from our treasure.

The good Christian's comfort, in time of the Church's trouble.

“Martin Luther perceiving the cause of the Church to go backward, puts pen to paper, and writes to the Elector of Saxony, where amongst other expressions, this was one; ‘Sciat celsitudo tua, and nihil dubitet, etc.’ Let your Highnesse be sure, that the Church’s business is far otherwise ordered in Heaven, than it is by the Emperour and States at Nurimberg. And, ‘Gau-deo quod Christus Dominusest, etc.’ I am glad that Christ is King, for otherwise, I had been utterly out of heart and hope, (saith holy Myconius, in a letter to Calvin) upon the view of the Church’s enemies. Thus, it staggers many a good Christian at this day, to see Sion in the dust, the Church under foot, the hedge of government and discipline broken down, all the wild beasts of heresie and schism crept in, such as labour to root out true religion, to dethrone Christ, and to set up the idle fancies, and enthusiastick conceits of their own phanatick brains; some crying out against the Church with those Edomites, down with it, down with it even to the very ground; others casting dirt upon her harmlesse ceremonies. But let the Church’s friends rest assured, that ‘God sees, and smiles, and looks, and laughs at them all; that the great counsell of the Lord shall stand, when all’s done; that Christ shall reigne in the midst of his enemies, and that the stone cut out of the mountains without hands, shall bring down the golden image with a vengeance, and make it like the chaff of the summer floor,’ Dan. 2. 35.”—*I. Spenser.*

The comfortable resurrection of God's poor despised people.

“When we see one in the streets, from every dunghill, gather old pieces of rags and dirty scraps, little would we think, that of those old rotten ragges beaten together in the mill, there should be made such pure fine white paper as afterwards we see there is: thus the poor despised children of God, may be cast out into the world as dung and dross, may be smeared and smooted all over with lying amongst the pots, they may be in tears, perhaps in blood, both broken-hearted and broken-boned; yet for all this they are not to despair, for God will make them one day shine in joy, like the bright stars of Heaven, and make of them royall, imperiall papers, wherein he will write his own name for ever.”—*W. Balcanquet.*

Conversion of a sinner, matter of great rejoicing.

“It is observable, that Abraham, made a feast at the weaning

of his son Isaac, not on the day of his nativity, not on the day of his circumcision, but on that day when he was taken from his mother's breast, from sucking of milk to taste of stronger meat ; this made a festival in Abraham's family, and may very well make a festival in every true repentant sinner's heart : ' Nascimur carnales, ablactamur spirituales ;' we are all of us conceived and born in sinne, and with our mother's milk, have sucked in the bitter juyce of corrupt nature ; but when it comes so to passe, that by the speciall illuminations of Gods holy Spirit shining into our hearts, that we are weaned from the things of this world, and raised up to those things which are at Gods right hand, that we are new creatures, new men, etc. This hath always been matter of great rejoycing to the angels of Heaven, and must needs be the like to every sinner that is so converted."—*T. Stapleton.*

Childrens Christian instruction, the great benefit thereof.

" It is reported of the harts of Scythia, that they teach their young ones to leap from bank to bank, from rock to rock, from one turfe to another by leaping before them, which otherwise they would never practise of themselves, by which means when they are hunted, no man or beast can ever overtake them : So if parents would exercise their children unto Godlinesse, principle them in the wayes of God whilst they are young, and season their tender years with goodnesse, dropping good things by degrees into their narrow-mouth'd vessels, and whetting the same upon their memories by often repeating, Sathan that mighty hunter, should never have them for his prey, nor lead them captive at his will, they would not be ' young saints, and old devils,' (as the prophane proverb hath it) ' but young saints, and old angels of heaven.'"—*I. Spenser.*

Love to be preserved with all men.

" When the King of Babylon sack'd Jerusalem, it was observable, that whereas the Priests might have had what they pleased, yet they preserved onely the fire of the sanctuary, and hid that in a pit, because this fire (as its said) came down from heaven upon the first Mosaicall sacrifice, and was kept to that day. Thus must we do with love, (that divine spark of a farre greater flame, which streaming from God, hath by the illumination of his Holy Spirit from the beginning of the world warmed the sons of men). ' Above all these things' (says the Apostle) ' put on charity. Love friends, love enemies, love all, amicum in Domino, inimicum pro Domino, love our friends in the Lord, our foes for the Lord ;' so that whatsoever else we do amiss, as in many things we sinne all, admit the opinions and judgments of men be different from ours, yet let us not differ in affection, but keep up and maintain love one towards another."—*I. Spenser.*

Every man to labour that he may be a new creature.

" We look upon guns and printing as new inventions ; the former found out by Birtcholdin the Monk, anno 1380 ; the

other by one Faustus a Fryer, anno 1446. Others say that John Guthenburg a German, was the first inventer thereof; but for certain the first press was set up at Mentz, and the first book there imprinted, was Tully's Offices; afterwards one Conradus set up a press at Rome; Nicholas Jenson added much to the art; and William Caxton a merchant, free of the company of mercers, London, propagated the same in England, in the reign of King Edward the Fourth, having his work-house in the sanctuary, near the Abbey of Westminster; now the author of the Belgic Commonweal, will have one Laurence Jans, a rich citizen of Harlem in the Low Country, to precede all these, and sets out the manner how; that he walking forth one day into the neighbouring woods for recreation, began to cut in pieces of wood the letters of his name, printing them on the back of his hand; which pleasing him well, he cut three or four lines which he beat with ink, and printed them upon paper, wherewith he was much joyed, and determined to find another kind of ink more fastning, and so with his kinsman one Thomas Peters, found out another way to print whole sheets, but of one side onely, which are yet to be seen in the said town; yet for all this, it is said, that the Chineses had the use both of guns and printing long before we in those western parts had any notice of them. Why then should Christians so eagerly hunt after novelties, when Solomon by the Spirit of God sends a peremptory challenge to all mankind, 'Is there any thing whereof it may be said, this is new? Let every one then labour to get spirituall eyes, to behold the beauty of the new creature, the bravery of the new Jerusalem, get into Christ that he may be a new creature, and so he shall have a new name, a new spirit, new alliance, new attendance, new ways, and new work, a new commandement, a new way to heaven, and new mansions in heaven.'—*T. Trap's Commentaries.*

The sad condition of a worldly-minded man at the time of death.

"It is reported of a wretched rich man, who when he heard that his sickness was deadly, sent for his baggs of money, and hugg'd them in his arms, saying, 'Oh must I leave you? oh must I leave you?' And of another, who when he lay upon his sick-bed, called for his baggs, and laid a bagg of gold to his heart, and then bade them take it away, saying, 'It will not do, it will not do.' A third also being near death, clap'd a twenty-shilling piece of gold in his mouth, saying, 'Some wiser than some, I'll take this with me however.' Now if these men's hearts had been rip'd up after they had been dead, there might have been certainly found written in them, 'The god of this present world;' a sad condition, wherein may be seen the corruption of nature discovering itself: When men are so wedded to the things of this world, that they do as it were incubare divitiis, sit hatching upon their riches, as the partridge upon her young, (especially if gotten by their own industry) then they think much to be divorced from them by death, and to leave them to others, to whom many times

they know not, and usually to them that will never give thanks for them."—*J. Burroughs.*

Not to regard what men say ill, if conscience say well.

"It was a good saying of one, that in those daies was known to be an able speaker, when he was to make his reply to some, that had unjustly maligned him; 'I will rest' (saith he) 'hence forward in peace, in the house of my owne conscience; and if I do any good deeds, it is no matter who knows them; if bad, knowing them my self, it is no matter from whom I hide them; they will be recorded before the judge, from whose presence I cannot flee: if all the world applaud me, and he accuse me, their praise is in vain.' And thus let every man, in all his intents, projects, and ends, as a conscionable Christian, look to the Lord, as the searcher of his heart, and regarnder of his work; not caring for the howling of dogs, the slaundersous reports of leud and wicked men, so as the little bird within sings clear; not discouraging himself at whatsoever men think or speak of him, and his doings, so as God and his conscience do approve them; nor contenting himself with mens approbation, when the testimony of Gods Word and his own conscience, gainsaies them."—*Secretary Cecil.*

Not the length, but the fervency of Prayer, required.

"It is said of Alcibiades, that he was λαλεῖν ἀμυτος, λέγειν δὲ ἀδυνατώτατος, one that could talk much, but speak little; but, O quam multa quam paucis! Oh how much in a little! said Tully of Brutus his epistle. On the other side, Corniculus citius in Africa, &c. That jack-dawes are sooner to be found in Africa, than any thing of worth in the writings of Turianus, was the censure of Berengarius. So may we say of the publicans prayer, much more of the Lords prayer, set in flat opposition to the Heathenish battologyes, and vain repetitions of some, that would be held good Christians. It is not the length, but the strength of prayer, that is required; not the labour of the lip, but the travell of the heart, that prevails with God. The Baalites prayer was not more tedious, then Eliah's. short, yet more pitthy then short. Let thy words then be few, (saith Solomon) but full, to the purpose. Take unto you words, saies the prophet, neither over-curious, nor over-carelesse, but such as are humble, earnest, direct to the point, avoiding vain bablings, needlesse and endlesse repetitions, heartlesse digressions, tedious prolixities, wild and idle impertinencies: such extemporary petitioners, as not disposing their matter in due order by premeditation, (and withal being word-bound) are forced to go forward and backward, just like hounds at a losse; and having hastily begun, they know not how handsomely to make an end."—*I. Spenser.*

Hope in God, the best hold-fast.

"Famous is that history of Cynegirus, a valiant and thrice renowned Athenian, who being in great sea-fight against the

Medea, spying a ship of the enemies well man'd, and fitted for service, when no other means would serve, he grasped it with his hands to maintain the fight; and when his right hand was cut off, he held close with his left; but both hands being taken off, he held it fast with his teeth, till he lost his life. Such is the hold-fast of him that hopes in God, *dum spirat sperat*, as long as there is any breath he hopes. The voice of hope is according to her nature, *Spes mea Christus*, God is my hope. In the winter and dearest time of calamity, hope springeth, and cannot die; nay, she crieth within herself, whether I live or die, though I walk into the chambers of death, and the doors be shut upon me, I will not lose my hope; for I shall see the day, when the Lord shall know me by name again, righten my wrongs, finish my sorrowes, wipe the tears from my cheeks, tread down my enemies, fulfill my desires, and bring me to his glory. Whereas the nature of all earthly hope is like a sick mans pulse, full of intermission, there being rarely seen *sperate miseri* on the inscription, but it is subscribed *Cavele felices*."—*T. King.*

How it is that the strength of Imagination prevails so much in matters of Religion.

"It is observable, that when some men look up to the rack or moving clouds, they imagine them to have the formes of men, of armies, castles, forrests, landskips, lions, deers, &c. whereas none else can see any such things, nor is there any true resemblance of such things at all; and some again there are, that when they have somewhat which tumbles in their thoughts, they think that the ringing of bells, the beating of hammers, the report that is made by great guns, or any other measured, intermitted noyse, doth articulately sound, and speak the same which is in their thoughts: Thus it is that a strong imagination or fancy, becomes very powerfull as to perswasion in the matters of God and religion; hence it is therefore, that most of those that are unlearned and unstable, wrest the Scriptures, thinking they find that in them which indeed is not there to be found, perswading themselves that the Scripture represents to them such formed opinions, such and such grounded tenets, when (without all doubt) they do but patch and lay things together without any reason at all; from whence have proceeded the senselesse dotages of Hereticks, visibly recorded by the ancients in elder times; and of late the whimsical conceits of some dreamers, that have flown about in their most ridiculous papers, wherein they bring Scripture with them, but no sense, fancying the holy word of God to strike, to ring and chime to their tunes, to echo out unto their wild conceptions, and answer all their indigested notions."

How is it, that every man hath one darling sin or other.

"It is a maxim in philosophy, that though all the individuals of one kind, agree in one specifical nature, yet every one hath

a particular difference, whereby it is distinguished from another, which is called heccietie. And so it is, that though original sin be the seed of all kind of wickednesse, and there cannot be an instance given of any horrid crime in the world, but this would carry a man unto it: yet this poyson in every man, vents itself rather in one way, then another; so that there may be many sins acted in common by all, yet severall men have their severall particular corruptions, their Dalilahs, their beloved sins, which like the prince of devills, command all other sins. As in every mans body, there is a seed and principle of death; yet in some there is a pronenesse to one kind of disease more than other, that may hasten death. So though the root of sin and bitterness, hath spread itself over all, yet every man hath his inclinations to one kind of sin rather then another; and this may be called, a mans proper sin, his evill way, which unrepented of, will inevitably draw down vengeance upon his head, that hath it."—*A. Burgess.*

God looking upon His Church, with a more special eye of Providence.

"There is much waste ground in the world, that hath no owner; our globe can tell us of a great part, that hath no inhabitant, no name, but *terra incognita*, unknown: but a vineyard was never without a possessor. Come we into some wild Indian forest, all furnished with goodly trees, we know not whether ever man were there; Gods hand we are sure hath been there, perhaps not mans: but if you come into a well dressed vineyard or garden, there you may see the hillocks equally swelling, the stakes pitched in a just heighth and distance, the vines handsomely pruned, the hedge-rows cut, the weeds cast out: now we are ready to conclude, (as the philosopher did, when he found figures) here hath been a man, and a good husband too. Thus it is, that as Gods Israel, Gods Church, is a vineyard, so we may safely conclude, that it is Gods vineyard, Gods Church, Gods in a more speciall manner. It is true, that there is an universall providence of God all over the world, but there is a more especial hand and eye of God over his Church; in it, God challengeth a peculiar interest. Solomon may let out his vineyard to keepers, but God keeps his Church in his own hands; he may use the help of men, but it must be as tools, rather than as agents; he works by them, they cannot work but by him; so that in spite of the gates of hell, his Church, his vine, shall flourish. Even so, return O God of hosts, look down from heaven, and visit this vineyard of ours, thy Church, which thy right hand hath planted, and the branch which thou hast made strong for thy self."—*Bishop Hall.*

The sad condition of all impenitent sinners.

"It is said of Antonius, Archbishop of Florence, that after he had heard the confession of a wretched usurer, he gave no

other absolution than this : *Deus miseratur tui, nihil : & condonet tibi peccata tua, quod non credo, &c.* God be merciful to thee, if he please ; and forgive thee thy sins, which I do not believe ; and bring thee to eternal life, which is impossible : *i, rebus sic stantibus*, if God doth not wonderfully work a strange conversion in his heart. And such and so sad is the condition of every unregenerate man, every impenitent sinner, they are no other then bondslaves of Sathan, firebrands of hell, vessells of wrath, men without God in the world. No wonder then, that as long as they continue in such a wretched estate, God cease to be merciful unto them, deny them forgiveness of sins here in this life, and admission into his kingdom of glory hereafter."—*I. Spenser.*

ANCIENT WALDENSIAN NOT A DIALECT OF THE CELTIC.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the review of Mr. Reid's *Bibliotheca Scoto-Celtica*, in your last number, I find you have suffered some erroneous statements of the author, with respect to the dialects of the Celtic, to pass uncontradicted. Now, as the work itself is, from its nature, one that will not have a very extensive circulation, and as those into whose hands it is likely to fall are in general too well informed on such matters to be led astray, any mistakes in it, as long as they are confined to itself, are of comparatively small consequence. But, when they are introduced into your valuable and widely circulated periodical, and must consequently come before many but little, if it all, conversant with the subject, the necessity is the greater of correcting them through the same channel, in order that error may not be disseminated as information. My object, then, in addressing you, is to correct the statements in question, which I shall now proceed to do without farther preface.

Mr. Reid's introduction commences with the following sentence : " It is now no longer a matter of dispute, that at no very distant period, the several dialects of the Celtic tongue, known by the name of the Cornish, Waldensian, Basque, Bas Bretagne, Welsh, Manks, Gaelic, and Irish, had all one origin." Now, to say nothing of the mistake of the name of the country, Bas Bretagne, being put for that of the language, Bas Breton, the proposition itself is grievously unfounded. The common descent of the languages mentioned is so far from being " now no longer a matter of dispute," that it is not only strongly disputed, but the reverse proved as clearly as any fact of the kind can be. Had Mr. Reid studied the works of Adelung, W. Humboldt, Balbi, and Malta Brun, he certainly would never have written the above sentence. With respect to the Basque, the latter says, " The Basques, confined to the western base of the Pyrenees, still retain one of the most original languages in our part of the world ;

it has been proved that it is a branch of the Iberian, which was spoken in eastern and southern Spain, and was common also in Aquitanian Gaul:" Balbi, "it does not resemble any other European language:" and Adelung, "it must be considered as a peculiar original language, unconnected with any other known. The slightest comparison is sufficient to distinguish it from the Celtic, with which many ancient and modern writers have been so ready to confound it." I do not mean, however, to assert that this point is settled by the mere authority of the above-mentioned philologists, celebrated as they are: it can be clearly proved, both from history, and by examining the language itself; and it was thus that they arrived at their conclusions. Mr. R., indeed, says afterwards, in treating separately of the Basque, that "Adelung is of opinion that it could not be viewed as a branch of the Celtic;" but I fear he quotes him only at second hand, as, if he had read his Mithridates, he could scarcely have fallen into the error relative to the Waldenses to which I shall presently advert. Still, even knowing his opinion only at second hand, how could he assert that a contrary one is no longer a matter of dispute? Is one of the most celebrated philologists in Europe of such small estimation in Mr. Reid's eyes, that his dissent goes for nothing?

Again, with respect to the Welsh, Cornish, and Bas Breton, Mr. Reid's assertion is rather too unqualified. Adelung derives them from the Belgic, which he proves to have been a mixture of the Celtic and Low German; and remarks that for this reason they cannot be reckoned among the pure dialects of either. He adds, that nearly half the words in the Welsh are of Low German origin; half the rest of Latin; and the remainder of Celtic. Balbi is of the same opinion. The Bas Breton contains a still greater mixture of Latin, and a good deal of French; but both so singularly transformed as to be at first scarcely recognizable.

As far as we have already proceeded, Mr. Reid can certainly adduce some respectable authorities on his side of the question, although they are neither so modern nor so weighty as those on the other side. We now, however, come to an assertion of his which I consider much less excusable, so great, and at the same time so palpable, is the error it involves: I mean the assertion that the ancient language of the Waldenses was a dialect of the Celtic. To say nothing of Adelung or Balbi, I would ask, has Mr. R. ever heard of Leger, ever seen Morland's work, or even cast his eye over the interesting Researches of Mr. Gilly, published last year? The two first are, I grant, not very common, and he might not have had an opportunity of meeting with them; but he has no such excuse with respect to the last mentioned; and yet in it there is quite enough, if not completely to refute his assertion, at least to induce any one to doubt its correctness. In page 137 of Mr. Gilly's book we find these words: "He (Morland) represents the Noble Lesson as a poem written on parchment, in the language of the ancient inhabitants of the

Valleys, in a very ancient but excellent character :” while, at page 189, there is given a fac-simile of the seven first lines of an ancient copy of the same poem preserved at Geneva, which is consequently an authentic specimen of the language in question. The fact is the ancient Waldense was, as might be expected, a dialect of the *Romana Rustica*, or corrupt Latin spoken in the provinces; and resembles a mixture of old Italian, Spanish, and French. A great many specimens of it, consisting of transcripts of, and extracts from some of, the oldest and most valuable manuscripts then extant, are preserved in Leger’s celebrated *Histoire des Eglises Vaudoises*; in Perrin’s *Histoire des Vaudois et Albigeois*; and in Morland’s “History of the Evangelical Churches of the Valleys of Piedmont.” Leger’s testimony on the subject is particularly strong. In his list of the manuscripts given by him to Morland to bring to Cambridge, the first he mentions is “The History of the Creation and of the Deluge, written in the Vaudois language, the same which from time immemorial has been, and still is used, in the Valleys.” He afterwards enumerates, among many others written in this language, the Noble Lesson, composed in the year 1100, and a version of some of the Books of the New Testament, the very one described by Mr. Reid as written in Celtic! The reader will, no doubt, be curious to know how Mr. R. came to make this mistake: I can easily satisfy his curiosity. He trusted Vallancey, and Vallancey was misled by Chamberlayne, or rather by a book published in 1715, in his name, entitled *Oratio Dominica in diversas fere omnium gentium linguas versa*. The history of this work, which is not generally known, will perhaps be interesting; besides, it will serve to shew how little it was to be depended on as an unimpeachable authority. There was printed in London, in the year 1700, a collection of specimens of the Lord’s Prayer in various languages, purporting to be an improved edition of one that had appeared some years previously, which again had been copied from a work published by Müller on the continent. This having become scarce, John Chamberlayne, a very learned man, and an excellent linguist, conceived the idea of getting up a more perfect work of the same kind; and accordingly collected a great portion of the requisite materials for it, which he handed over to Reland, and subsequently to David Wilkins, to complete and publish; supplying him with money to go over to Amsterdam, where he thought it would be printed more correctly than in London. So far promised well for the accuracy of the work, which, with a few exceptions really deserves its high character: but, when we read in Wilkins’s preface to it, that he undertook the completing and editing of it without any preparation, and that during the whole period of his labours as editor and superintendent of the printing, which occupied five months, he had no access to his books and papers (“*omnibus Librorum et Collectaneorum meorum apparatu destitutus*”) we begin to be prepared for the possibility of mistakes occurring. Some did actually occur, two of which are very gross. Before stating them, I must observe

that Wilkins mentions in his preface the authority for each specimen; which is very satisfactory, as it enables the reader to judge how far it is to be relied on. He has omitted this in but one instance, the very one which at present concerns us most, that of the Waldense. However, the authority he had for it was the London collection already mentioned, to which he always had recourse when at a loss for a specimen. From it also he has copied another still more glaring error, namely the adducing the Lord's prayer in Walachian as one in Welsh! And yet it is on the authority of such a careless editor, that many firmly believed, and some still believe, modern Irish to have been spoken in the Alps seven or eight hundred years ago. History, too, has been pressed into service to explain the fact, and sundry theories grounded on it. How the error crept into the London collection, it is not so easy to ascertain, nor is it, indeed, of much consequence: there is reason to believe that, like Fry's *Pantographia*, it was edited by a printer or typesetter. When I reflect how much ingenuity has been wasted in reasoning upon so erroneous a foundation, I am strongly reminded of the anecdote related of Charles the Second and the Royal Society. It is said that the merry monarch once demanded of that learned body why a live fish put into a vessel of water, exactly counterpoised in a pair of scales, did not add to its weight, or destroy the balance; and that after several ingenious explanations had been offered, a member who had till then remained silent begged with all due humility to be allowed to question the fact. Vallancey, however, to do him justice, appears to have latterly had some doubts on the subject, or rather to have wished for some farther information; as he wrote to Cambridge to enquire about the manuscripts deposited there by Morland, taking it for granted that Chamberlayne took his specimen from one of them. He also wrote to Italy, and though he received in answer two or three copies of the *ancient* Vaudois version of the Lord's Prayer, he complained that the clergy of the Alps were either ignorant of his design (no wonder) or very negligent of his request, and sent him versions in the common Patois of the country.

To conclude: I have reason to believe that there are even still some Irish antiquarians who please themselves with the idea that a dialect of the Celtic was formerly spoken by the Waldenses. Whether they will continue to think so, or find themselves in the situation of the gentleman of Argos,

Cui sic extorta voluptas,
Et demptus per vim mentis gratissimus error,

I cannot say. If the latter, I am sure they will feel more obliged to me than the gentleman aforesaid did to his friends; and that they will consider it more satisfactory to find an anomaly in the history of languages thus got rid of, than to be able to gratify their national or antiquarian vanity by the supposition of their favourite language having flourished many centuries ago in the vallies of Piedmont.

W. W.

SCRIPTURE LESSONS, ADAPTED TO THE USE OF
SCHOOLS. NO. I. RECOMMENDED BY THE COM-
MISSIONERS OF EDUCATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR.—Having been accustomed to hold the authorised version of the Scriptures in the reverence which the best scholars of modern times have pronounced to be its due, I confess it was with surprise that I learned from the preface to the above-named volume, that the commissioners have thought it necessary to undertake a new translation of such passages as they are pleased to dispense to the poor population of this country.

The merits of this little work, as an "Introduction to the Sacred Volume," I shall not discuss. Nor shall I make any comment on the strange avowal that it has not been compiled "under the influence of any peculiar view of Christianity"—that is, any view of it at all: nor on the important admission involved in the closing passage of the preface, that the series of extracts, of which the present number is the first, are not to contain, and are not meant to contain, "those doctrines and precepts, a knowledge of which must lie at the foundation of all true religion." These points I shall leave to the judgment of a Protestant and a Christian public. I mean only to examine the pretensions of this volume, as a "literal translation from the original." We Protestants are satisfied with that venerable version, which is stamped with the approbation of two centuries, and consecrated by its adoption into the ritual of the English church. We naturally look for some very transcendent merit in a translation which professes to set it aside. The public money is to be expended in bringing out these extracts: and the public have a right to know whether the translator is competent to his task.

It is unnecessary minutely to go through the entire of this volume. I have been enabled to come to a decided judgment upon the qualifications of the translator, by the examination of part of one "lesson;" his version, namely, of the 104th Psalm. I had no reason for selecting this extract, but that my attention was drawn to it by that notable specimen of *literal translation*: "The rocks are a refuge for the Shaphans."*

On this version I would remark, in the first place, that, besides "Shaphans" and "Alleluia," which are not translated at all, it contains *forty-one* deviations from a strict literal rendering of the original. The authorised version has only *thirty-three*. Of this latter fact the English reader may satisfy himself, by counting the number of times that *italics* are inserted in the text and a different translation in the margin. I do not assert that all these deviations materially affect the sense. In several instances

* This word, I perceive, is in the table of "words, &c., to be explained" to the school-children. Qu.—Who is to explain it?

the two versions agree. But in comparing their respective claims to a faithful rendering of the original, this difference between them should not be passed over. Nor should I omit to observe, that whenever the authorised translators are obliged to depart from the strict letter of the original, they *give notice* that they do so; which this new translator *does not*.

In several cases where he aims at an improved translation, there is an affectation which is quite disgusting. I say affectation, and I say it in charity; because if it is not affectation, it is *something worse*. For example, in the 12th verse, we are told, in the words of the authorised version, that the birds "sing among the branches." This is a fair, intelligible rendering. It conveys in plain English precisely the meaning intended to be conveyed by the original terms. But this will not do for our new translator. He must be *literal*. He must have the birds to "give forth their voices." Even in his pedantry, however, he is incorrect. The literal translation is not, "*which* give forth *their* voices," but, "*they* give a voice." Again, verse 18, "The high hills are a refuge for the wild goats." "Wild goats" is too uncouth an expression to come so close to the graceful term "Shaphan." We must, therefore, have some more melodious appellation. We must read "the antelope."* That is, the poor school-children are to have a word which they do not understand, instead of a word which they do understand. He cannot, however, even throw in this little ornament without making a mistake; for the original word is in the plural number. Again, verse 25, "This great and wide sea." This conveys to the English reader the substantial meaning of the original. But it is not sufficiently *literal*. We have, therefore, "this great sea, which stretcheth wide its arms." The original is, "this sea, great and wide of hands." There is not a word about the sea *stretching its arms*.

But, Sir, these are comparatively light errors. It were well for the credit of the board of education if no graver charge than that of pedantry could be brought against their new translation. But they have laid themselves open to a far graver charge. This one Psalm contains irresistible internal evidence that the translator is profoundly ignorant of the language that he undertook to translate. It is no light responsibility to assign such an office to such a man. This responsibility they have incurred.

I shall now bring forward my proofs; begging the reader care-

* Perhaps the translator had another reason besides euphony, for the choice of this term. The authorised version has "wild goats;" the Douay has "harta." Perhaps he could not determine which was right. At all events, on the principle that the *victory was to be given to neither party*, he must have been sadly puzzled how to manage between them. Now, the antelope, according to some naturalists, is a species of goat, according to others, a kind of deer. Did he, then, by way of reconciling all differences, adopt this term, which has the happy effect of leaving it in complete uncertainty what the original word means? Is this what he calls *literal translation*?

fully to observe what it is I want to prove. I want to prove that the translator is *ignorant of Hebrew*. I do not affirm that in every instance of mistranslation he has materially deviated from the substantial meaning of the original. But every scholar knows that while a translator preserves the general sense, by tripping in minutiae he may give proof that he knows very little about the language he is translating. I must also entreat the reader to bear in mind that these "Scripture Lessons" are given to the public as a *literal translation*. Consequently, wherever they differ from the authorised version, we are to consider the compiler as affirming that his translation keeps closer to the original. Else, why make the change? I shall give the examples I have selected in the words both of the authorised version and the "Scripture Lessons," placed opposite to each other in parallel columns; and then add some brief comments on the compared passages in their order.

AUTHORIZED VERSION.

SCRIPTURE LESSONS.

- | | | |
|---|----|---|
| | 1. | |
| Ver. 2. Who <i>coverest thyself</i> with light. | | And <i>art covered</i> with light. |
| | 2. | |
| 5. <i>margin</i> . He hath founded the earth upon her <i>bases</i> . | | Who founded the earth upon its own <i>basis</i> . |
| | 3. | |
| 13, 14. He watereth the hills from his chambers : the earth is satisfied with the fruit of thy works. <i>He causeth the grass to grow</i> for the cattle. | | He watereth the hills from his upper chambers : <i>the earth</i> shall be filled with the fruit of thy works, <i>bringing forth grass</i> for cattle. |
| | 4. | |
| 20. Thou <i>makest</i> darkness, and it is night. | | Thou <i>appointedst</i> darkness, and it is night. |
| | 5. | |
| 30. Thou sendest forth thy spirit, they are <i>created</i> . | | Thou sendest forth thy spirit, they are <i>troubled</i> !!! |
| | 6. | |
| 32. He looketh on the earth, and <i>it trembleth</i> . | | He looketh on the earth, and <i>maketh it tremble</i> . |

No. 1. Here the general sense of the two versions is the same. But why has the translator rejected the old one, and given his own as *more literal*? It could be for no reason, but that he thought the *active* participle of the Hebrew was *passive*.

No. 2. The authorised version gives the word "*bases*," plural. The author of the Scripture Lessons substitutes "*basis*," singular. Why did he make this change? The man had the right translation before his eyes: why, then, did he discard it, for the purpose of giving a wrong one? There is no misprint here, for

the error is repeated in page 8. Why, then, I ask again, did he make this change, in the teeth of the Douay as well as the authorised version? It is manifest that he did not know that the original word was in the plural number. It is manifest that he mistook the word מְבַרְכִּים *her bases*, for מְבִנִּים *a base or basis*. These words differ but by one small letter, and I am satisfied that he confounded them. It is as easy to write *bases* as *basis*. Why, then, should he write *basis*, if he knew that the original was plural? *I do not believe he knew it.* I do not believe he knew the difference between these two Hebrew words.

No. 8. According to the original and the authorised version, God "causeth the grass to grow," &c. The literal translator has "the earth bringing forth grass." He has totally misconceived the construction of the sentence. He has fallen into precisely the same error, as if, in the fourth verse he thought it was *the wind* which made its angels spirits; or, in the tenth, that it was *the earth* which sent the springs into the vallies; or, in the thirteenth, that it was *the voice of the birds* which watered the hills. Besides this error of construction, he has used אֶרֶץ as a masculine noun. It almost invariably feminine. There are but one or two exceptions in the whole Bible. Perhaps, like the pedant who translated *homo*, a woman, he wished to show that he knew it was of the common gender.

No. 4. On this it is enough to say that the verb in the original is *not in the past tense*.

No. 5. It is almost ludicrous to tell the meaning of the verb בָּרָא seeing that every boy learns it the very first day he begins to translate Hebrew, it being the second word in the Bible. It signifies to create, or something analogous—to form, to make, to renew—and never signifies any thing else. Where, then, in the name of wonder, did this bright scholar light on the very peculiar rendering which he has given to the word? The Septuagint is against him; the Vulgate is against him; the Douay is against him. How then did he contrive to extract so extraordinary a meaning from this simple word? No blunder, almost, would surprise me. But can it be possible that he is not yet able perfectly to read the Hebrew letters? Can it be possible that his knowledge of the language has advanced no farther than fumbling at the alphabet? I strongly suspect that this is the case. I strongly suspect that he mistook the letter ב in בָּרָא for a כ and that then he looked for the word, according to his reading of it, in Gibbs's Hebrew Lexicon, (which, as it renders the words into English instead of Latin, I have no doubt he uses;) and that there he found the Chaldaic verb בָּרָא *to be grieved*; and that then, to display a little erudition, he changed *grieved* into *troubled*; and that hence has resulted the new and literal translation which we find in the "Scripture lessons adapted to the use of schools."

No. 6. On this number few words will suffice. The authorised version is right: the literal translation is wrong. The verb in

the original signifies to tremble, and not to make to tremble. Even in *Hiphil*, as Hebrew scholars will remember, this verb is intransitive. See Esra. x. 9., Dan. x. 11.

I know, Sir, that to sanction his mistranslations, the compiler may appeal to the authority of the Douay version.* Some of them he may so defend: not all. "Antelope," "basis," "troubled," he has given *suo periculo*. But I will leave him the full benefit of this appeal, and I do not see that he mends his case. Did he believe the Douay to be right? If so, he confesses that I have convicted him of ignorance. Did he believe the Douay to be wrong? And did he intentionally introduce its mistakes into his version? Then what did he mean by asserting that this was a literal translation? Did he mean to assert what he knew not to be true? Will he defend his literary fame at the expense of his veracity? Will he take refuge from the charge of incompetency, behind a confession of dishonesty?

Between the horns of this dilemma I will leave him, to extricate himself as he can. Whichever side he chooses, his situation is not enviable. But what are we to think of the board which have thrown the sanction of their names over this miserable production? As it respects the children at their schools, it is immaterial which they have employed, a man who cannot, or who will not, give a faithful representation of revealed truth. But one thing is clear. They have forfeited all claim, (if they ever had any,) to the confidence of the country. They are not to be trusted. *The education of the people is not safe in their hands.*

I am, Sir, your obedient servant,

F. B. W.

REVIEW.

The Memoirs of William Phelan, D.D. with a biographical Memoir by John Bishop of Limerick—in two Volumes—London, Duncan, Cochran; Dublin, Milliken.—1832.

[Concluded from page 574.]

We have now to survey Dr. Phelan as a preacher, a character in which we do not certainly view him with as much and as complete approbation as the Bishop of Limerick seems to have done. We think his sermons the compositions of a man of talent; we think passages of great power and eloquence, and passages of ingenuity and logical acuteness could be culled, perhaps largely from his sermons; and we think that when considered in a doc-

* The Douay, be it observed, is a translation of a translation: an awkward sort of authority for a man who professes to draw from the fountain head.

trinal point of view, they are far superior to the jejune and meagre, to the dry and lifeless exhibitions of low morality and lower theology that issue from the press under the name and stamp of orthodoxy, but we still are not without serious objections to Dr. Phelan as a preacher. We think his general style too anti-thetic, too much partaking the character of *smartness*, for our taste in pulpit oratory; and we confess that we have read few of the sermons in which we have not felt as if the author had been looking for new things to produce an effect of originality, fully as much as seeking for "the old way," in which he should exhort his congregation "to walk;" and we always fear when theology is the subject, and the Bible the book commented on, that originality is to be purchased at the expense of soundness of view, and the hoped for discovery is but a new mode of exhibiting an old and confuted error. Before we proceed to exhibit our own sentiments more fully, we think it right to give the Bishop's opinion of the sermons.

"About this time, Dr. Phelan became one of the six university preachers. He was not what is called an orator, in the popular sense of the word: but he was a much better thing; a calm, deliberate, and singularly impressive preacher. His voice was far from strong, or powerful; its volume was thin, and its compass very limited; but its tones were clear, animated, and flexible: his enunciation was distinct and solemn: his face, when he was preaching, as when he was familiarly conversing, bore the stamp of zeal, earnestness, and pure affection. He thought that the natural variations of the eye, voice, and countenance, were the sole legitimate kind of action: the only one suitable to the dignity of the pulpit. And the combined effect of his manner, his delivery, and that truth of character, which the most eloquent words, in themselves, altogether fail to convey, was, that, as Archdeacon Churton has beautifully said of Dr. Townson, 'You would pledge your soul on his sincerity: you were sure, there was nothing he longed for so fervently, as your salvation.'

"Ten of the discourses thus preached, are given as specimens of Dr. Phelan's peculiar manner. They were not prepared by him for the press; and were composed in the ordinary discharge of his duty, as university preacher. Their matter, though perfectly practical and familiar, is distinguished, amidst all its simplicity, by the same profundity of thought which characterizes his Donnellan Lectures. While, in manner, they afford the happiest specimen, of united ease, and vigour; of acute reasoning, and affectionate familiarity. But their great charm is, a certain air of reality, which every where pervades them: they insensibly twine around our hearts; and, without the least effort at exhibition, of which, indeed, he had not the remotest thought, they set us at home, in the very scenes and circumstances, which they cause to rise graphically before us."

He then quotes some passages, and adds :—

“ How these passages, (and, in the discourses of Mr. Phelan, there are many such,) may affect the reader, it is impossible to predict. To the editor, it must be owned, they appear the mingled growth, of native temperament, of indigenous habit, and, he will add, of the triumphant grace of God. At an early period of this memoir, it was intimated, that the subject of it was ‘never vulgarized,’ that, he was, in principle and manners, ‘a native gentleman.’ I will now add, from long experience and observation, that he became more, and more, a devoted, but a happy christian : and my wish, serious as though it were my last one, is, . . . Sit mea, anima cum Phelano !”

Of Dr. Phelan’s Donnellan Lectures, which exhibit his power perhaps to most advantage, he says :—

“ His lectures, accordingly, may, in some sort, be regarded, as an effort to describe the physiology of Revealed Religion. Others have carefully examined facts, and doctrines ; and discussed their evidence, according to the dictates of forensic pleading : he, on the contrary, was more solicitous to discover, what may be termed, the functions of those facts and doctrines. It is one thing, for example, to establish the doctrine of the Trinity, by alleging the various passages of Holy Writ in which it is more or less distinctly revealed. It is another, and, perhaps, a yet more important office, to show, that this mysterious, yet infinitely practical doctrine, is precisely such a revelation of the Divine Nature, as could, alone, enable man to accomplish the great purposes, for which he was called into existence. By the one line of argument, the timid believer may be persuaded, that his Christianity is true ; by the other, the candid sceptic may be convinced, that it is reasonable and just.”

Now it is just of these Donnellans we have to complain, and we think since we have read them that the impression made long since on our mind, when we heard them, was more correct than frequently happens under such circumstances, and that an aim at boldness and originality of view has led Dr. Phelan into what seems to us to be mistaken views. Surely the opinions that could have caused the writing and the delivery of the following passage on the worship of deified men, from which we well recollect that the understanding and the feelings of the University Chapel shrunk, could not have been correct ; and we can only wonder that the Bishop of Limerick could have published it without a sentence of explanation, or of regret.

“ We have seen, that, when the guides of the heathen world yielded to the superstitious propensities of the multitude, it was natural, and we may humbly hope, a pardonable error ; the blindness of human foresight, the vanity of human wisdom.”

And yet, to this he was led by his system—that system, to the development and proof of which he has devoted the three first sermons, is that the Divine Nature is too elevated, too pure, too holy, to be an object of approach, of love, or of adoration to man; that he therefore naturally and necessarily fell into idolatry, bestowing upon an inferior creature, and upon his fellow-man the honor due only to God; and that the manifestation of God in the flesh, was intended to correct this propensity, and by giving a visible, and a material, and an embodied yet a divine object of worship, to purify affections that are innate, and to elevate feelings that naturally demand such objects for their exercise. In this view, in which there is much of scriptural truth, though not much that is original in the conception, of the system, it is impossible not to see that thus stated the doctrine of atonement and the connexion of the incarnation with the sacrifice of the Son of God is, without being denied, (we firmly believe Dr. Phelan held and preached it) yet certainly not made prominent, and the attention is almost exclusively directed to the assumption of our flesh as a sanctifying medium. No doubt such is, and must be the effect upon the believer's mind, of all revealed truth; and man is enabled to contemplate, and to love the glory of God, which beams softened, but not shaded, from the effulgence of the Redeemer's countenance; but to us the true character of the incarnation is lost, if we do not take into primary consideration that he came into the world to die for sinners, "to be a propitiation through faith in his blood," who "took not on him the nature of angels, but took on him the seed of Abraham," for, "as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. ii, 14.) But we would add, too, that we more than suspect the soundness of the foundation of the system in question. Man in *his fallen state*, is indeed in the situation described, and is neither willing nor able to have access to the Most Holy—but it is too much to assume that *unfallen* man could not hold that communion with God, which the brief narration in the Book of Genesis seems to authorize us in believing—and it is surely to be wise above what is written when we apply to human nature, because it is finite and created, a principle that must equally apply to all created intelligences, must be equally true of the brightest seraphs round the throne, and would therefore seem to have demanded from God's goodness an assumption of the angelic nature by the Son of God, in order to save them too from the sins of idolatry. If man, because he is a creature, cannot hold communion with God, neither assuredly can other creatures however elevated.

Dr. Phelan we consider as essentially of the metaphysical school of preachers, which we do not consider as so calculated to be generally useful, as that of an inferior intellectual grade. The

object of preachers of that school seems to be to discover mental and intellectual principles, rather than to explain revealed, or to enforce practical truths. Such a divine selects a text, and instead of seeking the connection between it and other passages of Scripture—instead of tracing the particular point intimated in it to its due place in the scheme of revelation, he examines how it can be brought to bear upon some point of intellectual philosophy, of the organization or operation of the mind; and having discovered its metaphysical category, he thinks that his duty is done, if he opens up the principle involved, and gives a dissertation upon the nature of the operations of the understanding. We hesitate not to say that such is not preaching the Gospel; and, however popular in a part of the sister island the system may be, and however recommended by talent and ingenuity, it can never fully meet the ignorance or the wants of human nature. “I, if I be raised from the earth, shall draw all men to me,” is true as a characteristic of preaching, as well as in its literal application, and whatever comes short of this must fail of the implied promise. We do not think Dr. Phelan an exaggerated instance of this peculiar style, and we could quote many passages constructed on a much better system, but we think he partakes of its character.

Highly as we esteem Dr. Phelan's talents and acquirements, we do not find in his sermons all that we look for in such compositions. We find in them no deep and humbling statements of the corruption of human nature—no clear and Scriptural views of the doctrine of atonement—no declaration of the bondage of sin and of corruption whence the believer is emancipated through the victory of the cross—in short, he is not sufficiently evangelical for our taste. Deficiencies of this kind are visible more especially in the sermon of the Prodigal Son, where, we think, he has altogether mistaken the intention of the parable, and has exhibited the elder brother as the representative of a class of persons who assuredly never have existed, namely, those who have continued in complete obedience. But we must stop our review, which has exceeded its due limits, and, with some few, almost casual extracts to exemplify our author's style, we shall close our remarks.

“It has been long since observed, that, whoever believes that the scriptures and the material world have the same origin, should be prepared to expect in them analogous difficulties. The observation is most just, and has been turned to truly valuable purposes. But why confine the analogy to *difficulties*; or, at least, why not say, that, in the one, as in the other, industry is the appointed condition of acquirement? In the material universe, much has been discovered, to crown the labour and the enterprize of man. The scriptures are another universe of the same Creator: and they cannot but have the same fertility, for ever springing up into new fruits of knowledge. In the one case, while results are continually multiplied, the modes of inquiry, and systems

of education keep pace with them in uninterrupted development. The methods and instruments of observation and experiment, the very forms of language are daily ameliorated. All these add wings to the progress of discovery ; yet, the horizon of nature flies rapidly before. No good and great man, ever despaired of the fortunes of the human race. No good and great man, ever doubted, that this mutual reproduction of knowledge, and the means of knowledge, will continue, to the end of time, in the natural world. Why, then, despair of a similar advance, in the world of the scriptures? Who is able or willing to demonstrate the impossibility, of advancing religious education ; of improving theological language ; or of contributing to unfold, by some new discovery, the subtle mechanism and organization of the bible. The religion of Christ is to be perfective of our nature ; is intended to develop, to his full capability, as a moral and intellectual being, that glorious creature, who was framed in the image of God. To be thus ultimately perfective, it must, in the mean time, demand the first-fruits of the entire man ; his inward principles, no less than his outward acts ; his understanding, equally with his feelings. That, therefore, is not a full faith in the divine word, which does not expand the intellect, while it purifies the heart ; which does not multiply the aims and objects of the mind, while it simplifies those of the desires and passions. The religion of Christ calls for our affections ; but our affections are not immediately at our command : it, therefore, requires *that* which, in the first instance, is impossible. Nothing is an object of desire to the will, which is not an object of perception to the understanding. Accordingly, therefore, as we wish to have the desires fixed, in like manner must we endeavour to have the thoughts occupied. It is only by this association, that we can call forth the affections : from their first faint rise above the level of indifference, to the highest emotion of which the heart is capable, the whole movement is swayed, by some perceptive faculty, awakened by its appropriate object, into life and energy. These objects, the senses have continually before them ; and by these objects, the affections are early preoccupied. Would we, then, detach the affections from the senses, we must provide masters for our higher apprehensions. We must make a diversion, in favour of the intellect ; and, instead of being imprisoned among earthly, and perishable localities, we must ascend to the contemplation of truths, eternal, spiritual, and universal : " Sanctify them with thy truth," prays the dying Saviour for his apostles, " thy word is truth." This is peculiarly needful at the present day ; for the great temptations of the world, all now partake of an intellectual character. The Devil has come amongst us, as an angel of light : as an angel of light, in the blandishments of polished society ; as an angel of light, in the seductions of impure literature ; as an angel of light, in the devices of a false and subtle philosophy.

" Have you ever watched by a dying man, in cases of, what is called, a quiet death? For some time before dissolution, the soul is already

shrouded in lethargic insensibility ; no ray of intellect or affection, glances from the dim and sunken eye ; there is just enough of life, to suspend dissolution. On the other hand, consciousness is generally accompanied by pain ; and who that has ever suffered pain, will say, that it is a meet companion for the calm and solemn composure of that self-examination, which requires our best, our undivided energies ? Who that has ever witnessed the tossings of a convulsed frame, or heard the groans of a troubled spirit, can rest his hopes of repentance, and redemption, upon the feelings of such a tremendous season ? It is with much truth, as well as pathos, that our funeral service instructs us to say, ‘ Oh holy and merciful Saviour, thou most worthy Judge Eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee ! ’

“ You may think, possibly, that, in these awful moments, conscience may be awakened from its long slumber. Doubt : yet, this may be an unnatural excitement, producing despair, instead of contrition ; an excitement, such as are the workings of a galvanized corpse, compared with the motions of a healthy living body. You all know, that there is a basaliak power in an overwrought imagination ; which precipitates the dizzy and bewildered mind towards the very object of its greatest horror. Similar effects may follow, from the impulses of consciences terrified into frenzy, by the horrors of approaching judgment.

“ Would you then die the death of the righteous ? Your surest and your easiest way, is to live the life of the righteous. Thus, and thus only, you shall be ready to go forth, and meet your Lord, at whatever hour his summons may arrive for you. And so, when it does arrive, will there be no misgivings, no trepidations, no reluctance. You will be endowed with a solemn, serene equanimity ; your soul, as it is gradually disenthralled from its shackles, and its prison-house, will expatiate, in the freedom of expected immortality ; and at the last, you shall be admitted into that eternal dwelling-place, where the Lord shall be your everlasting light, and your God, your glory.”

We cannot avoid feeling a deficiency in this last passage, which was delivered to a large and an attentive congregation of young men, who might have had, with great effect, their attention turned to HIM who is his people’s “ righteousness,” as well as their “ wisdom, sanctification, and redemption.” But we conclude, and in expressing our thanks to the Bishop of Limerick for his interesting labours, and with increased respect for the memory of their lamented subject, we would record with pleasure and gratitude the assistance we once received in our Periodical from his valuable pen, in his Review of the Parliamentary Report which was the germ of the new system of education ; and we would direct our readers’ attention more especially in the Memoir of the Bishop, to the interesting notes communicated by Mrs. Phelan, whose recollections of her lamented husband, confer honor on her understanding and her feelings.

Facts and Circumstances relating to the Condition of the Irish Clergy of the Established Church, and to the Present State of Ireland; by the Rev. T. S. Townsend, Rector of Timogue. Dublin; William Curry, jun., and Co.—1832.

That the Church of Rome has never forgiven an injury, spared an enemy, or lost an occasion of taking advantage of a favourable crisis, is well known to those who consider history as worth teaching a lesson; and they who have observed the conduct of Romish priests in Ireland, must have borne in mind that there never was a concession made in their favour that was not used as a means of wounding, and, if possible, destroying the rival Church of England. Alas for the Irish, who, through the whole course of their recorded history have suffered, while they fondly lent themselves to promote the views of their leaders and their priests, have let the peaceful fruits of industry fall from their hands in order to grasp at a shadowy possibility, which every trader in their passions and their susceptibilities told them they might attain to.

In this way our countrymen have agitated for emancipation, as it was called, and when it was gained they found themselves no freer; they have agitated for reform, and find themselves not improved—for abolition of tithes and they *will* find themselves no richer. They must go on still with their agitation or they have done nothing: they must get rid of the landlords; yet they must drive out the sinners, the Saxons, out of this isle of saints, and lo, when that is accomplished, agitation will heave still its billowy surf, until it is decided whether Ireland is to become a republic with O'Connell as its Bolivar, or settles down into a despotism congenial to pure Popery, and the priests possess it as a *Limbus Patrum* of their own.

While the people of Briton, together with the colonial offshoots that she had planted in Ireland, were decidedly Protestant, Popery might struggle, as often she did struggle; wrestle as she might she could not rise. Protestantism, free, faithful, uncompromising Protestantism was strong enough to keep her down; and, as in the days of Charles the First, and of James the Second, the dread of the British people was as much against Popery as slavery, they both were as much conjoined in their fears and abhorrence, as sin and satan; the brass money of a false religion, and wooden shoes, of a grinding despotism they could not away with; the former they suffered not to pass, the latter they scorned to wear; and so England formed for herself and her dependencies a constitution in church and state, which, while conservative against Popery and absolute monarchy, looked to a balance of power, where all degrees and estates of men should have their rights respected without any one branch of the constitution having, in this admirable combination, the power to controul or get the better of the other.

That Protestant and free England prospered let the story of

the last hundred years tell. That her people are as happy as men in their unregenerate state can be, we believe there is no doubt, and now it comes to be proved whether when ceasing to be essentially Protestant, England and Ireland can go on together. Popery is making rapid advances in England, we all see how rampant it is in Ireland, and we know that a priesthood that has made such sacrifices as the Irish priests have, to obtain the footing they now stand on, will not stop at any measure short of the absolute expulsion of the Church of England. It was little to be supposed that when the school of Voltaire arose in France and gathered round its nucleus all the unbelievers of the civilized world, and subsequently succeeded in twice overturning there the throne and the altar; that this very infidel power should have been made use of by the Church of Rome; and that in England and Ireland latitudinarianism, and libertinism which are but offsets from the great sceptical stock, should have been made a handle of by Popish priests to overturn the rival church. But so it is, the youth of the upper ranks in Great Britain having learned on the continent opinions fatal to the church in which they were reared, and having heard from the German baron, and the French duke, and Italian prince, that while the better classes should have *no religion*, the lower sort would do *best* under Popery; so they came home to put in practice their *enlarged* views in parliament, and thus it has turned out that the most *liberal* of men have in their latitudinarianism exalted, and praised, and helped forward the Romish priest.

In the course of our labours as Christian Examiners we have often lifted up our warning voice against the practice that was gaining ground, not only among *liberal* magistrates, but even with government itself, of allowing the priests to act as the peace officers of Ireland; we asserted that it was giving encouragement and strength to a power that would eventually supersede the operation of the laws, that it was increasing an evil which has been at all times the bane of Ireland; that it was bestowing on priests facilities for teaching their degraded and impressionable flocks how, in future, they might evade and neutralize and trample on the law, and make it not only appear a weak but mischievous thing in their eyes; this we have often said, and Doctor Doyle and his priests have amply justified us in our forebodings; and his late letter to the Lord Lieutenant will stand on record as long as Ireland has an historian, how a Popish prelate can, in the nineteenth century as well as in the twelfth, overtop with his mitre the majesty of the crown, and the inviolability of the law.

The Romish priests, independent of their hostility to the Protestant Church of Ireland kept up consistently for three centuries, have had that animosity exacerbated most bitterly, by the active exertions of the Protestant clergy to introduce the exercise of private judgment, and the reading of the word of God amongst the Irish people. The Bible Society, the Irish Society, the Re-

formation Society, they saw, were likely to endanger their craft and influence, and after trying for a time to meet the enemy in open discussion, and finding that this only increased the desire on the part of the people for free inquiry and an exercise of private judgment, which it was so desirous to quench; the priests gave over as by a church ordinance that practice, threw themselves at once into the hands of the demagogues, and resolved to open an arena, even at the foot of their altars, and in the presence of their mysteries, for the exercise of *political* discussion, and so they drove out from the minds of the people the desire for religious by turning their minds to political inquiry. We remember well that when the priests withdrew from religious discussion, that there were dark hints thrown out of some great and frightful scheme of vengeful injury that Popery was concocting. And now, we deem, the mischief has stalked forth. The priests gave their altars, their confessionals, their cursing and blessing powers to the demagogue to help him into political power, on this compact, that every Romanist, and every sceptic, and every disbeliever, and misbeliever in the empire should unite to destroy Church property.

There is one circumstance in this *quid pro quo* which the priests ought to have taken into account, and it only shows how blind in general is revenge, namely, that it was not the wealthy portion of the Established Church, its bishops, deans, and well appointed dignitaries that gave birth to these hostile societies, or started forward to provoke these discussions, or who attempted to make the people read the Bible. No, it was those *saints*, those *evangelicals* that Doctor Doyle accuses before the House of Lords of "exercising an over zeal as proselytizers who disturbed the peace of the people;" It was this party in the church, "who endeavoured to convert us, forsooth, from Catholicism to Protestantism," says the Doctor, and against them, as putting the craft in danger, the priests as wise in their generation directed the hatred of the people. But why attack the other quiescent portion of the church, that had the loaves and fishes, and therefore, perhaps, did not fish; in this respect the priests did the well-endowed clergy much wrong. Mr. Townsend, in a measure, argues with us on this point when in page 13 he says:—

"Had the clergy of the present day slumbered in the comparative inaction which was imputed to them some years ago, they might have continued to enjoy their incomes from tithes in quiet and repose—and the 'Catholic people' would never have been lectured and inflamed into the persuasion, that they were 'vexed and troubled' 'by the direct and indirect interference of the Protestant clergy,' and that this clergy had been guilty of a 'violation of trust, and the appropriation to themselves of the property of the poor.'

The above are some of the causes of the present perilous state of the Church of Ireland as to her property; and before

we enter, with Mr. Townsend, into the consideration of what is best to be done to rescue the Irish portion of the Established Church from her embarrassing state, we would for a moment diverge—in the consideration and hope that our Examiner may some time meet the eye of a Roman Catholic layman—to ask, whether if Protestant Churches, and more especially the *present* Established Church, were driven from Ireland, and Popery become sole and exclusive, the Roman Catholic laity would be better off; and in the first place we would ask the question, where would the property now in the hands of the parochial clergy be better disposed of? would it be better to transfer it from a resident gentry in black coats, to a non-resident one in blue and green coats; would it be better employed amongst gamblers, and sportsmen, and French milliners, and foreign sharpers, than as it now is, amongst the butchers, and bakers, and grocers, and handicraftsmen of Ireland? or would the *priests* spend it better? We know priests in Ireland who have large incomes from their parishes—much larger, indeed, in Munster than the Protestant rectors HAD—there was no lay impropiator to interfere with *their* fees, and dues, and duty corn—and how do those priests spend their, even now, large incomes? Rome can tell, if they are devotees; their poor relations can, if they are not; and perhaps it is not the most useful way of spending money, drawn from the pockets of the poor, in making paupers, gentlemen—in raising nephews from the low estate for which nature and education intended them, to become booted squireens, and ride as beggars on horseback do. We have often heard, even from Roman Catholics, that the most unsufferable tyrant in a vicinity, and one who ground the faces of the poor most, was one of those *ungentle* gentlemen, made by a parish priest.

Again, in another point of view, we would ask the Roman Catholics would they be better off if the Established Church were done away with? It has been said, and we believe it, that the Romish priests of Ireland, that is to say in its towns and educated places, are more on the alert—walk more circumspectly—are more anxious to appear as if discountenancing superstition—are more moral, more attentive to the education of the people. Now whence is all this? Why—because such stand in the face of Protestantism—live in presence of a keen-eyed rival, and are provoked to jealousy. We remember not long ago travelling through the county of Down, and on the road met a funeral, and we were much pleased with the solemn decorum with which the long procession swept along: instead of the Irish howl—instead of the keening of some of the party, and the drunken, riotous laughing of others—instead of levities that would defile a wedding, and quarrellings and cursings that would disgrace a fair, we heard the whole procession singing one of the psalms of David to a beautiful and simple measure. This surely, thought we, is a Protestant funeral; but we were assured it was otherwise—it was that of a Roman Catholic—and this was

the way that the Romanists in the North had learned from their Protestant fellow subjects to celebrate their funerals. We give this instance amongst many others we could adduce, to prove that the co-existence of Protestantism with Romanism has a strong tendency to ameliorate and gradually reform the latter. The Irish Romanist may thank Protestantism that the Irish priest preaches—that even sometimes, in his sermons, which we have known to have been borrowed from a Protestant author, he puts forth something *like* justification by faith—he may thank Protestantism that image worship is nearly, in Ireland, abolished—that he need not dip his knees in the gutter as the Host perambulates the streets—in a word, he may thank us that the Inquisition is not here, and that he is not under such a priestly regime as exists in Spain, Italy, and Portugal.

And now to revert to the object of Mr. Townsend's treatise, which is to arouse the Protestant people of England, both lay and clerical, to make a common cause with the suffering Church of Ireland; and to show that they, in self-interest, are bound to do so; for it is a common cause, and their own hour of peril is at hand—*proximus ardet Ucalegon*.

Mr. T. speaks on the subject as follows;—

“ But can all these things pass in Ireland and produce no effects in England? Impossible—examples of violent undertakings we know are contagious things in modern times; and should the Church of Ireland succumb under that fate, which has all but overwhelmed her in her temporal interests and concerns, is not that church, with which she is altogether identified, in some danger in England? True it is that there are some hollow apologies making for her, which are denied to her ‘other self’ in Ireland. But who is answerable for the continuance of this disposition, or for the observance of those promises respecting the preservation of her privileges? Nobody—they are but the deceitful verbiage of newspapers, and that for the day—nobody owns them. But let it be supposed that some person, either high in power or considerable in weight, were to attempt to make a distinction, where there is really none, between the Church of England in Ireland and in England, and to imagine that the one may maintain herself and the other be left to float down the rough current which is ready to bear her to her anticipated ruin—what would follow? First that the Union between Great Britain and Ireland would be thereby so deeply violated in a grand and essential point, as to be, according to the laws of contract, dissolved—and, according to the weight of reciprocal obligations, annulled—there would be no union speaking upon fair and comprehensive principles of right and justice—even though the routine of things were to proceed in their present course, it would not actually exist, because the Protestant parliament of Ireland was a party to the union, during the Jacobin war, to preserve their church and their religion, as they were circumstanced at the time of the compact; this stipulation formed

an essential part of the union : and are the pastorals and pamphlets of Dr. Doyle, and the ' wit and talent' of his religious disciples, to destroy this essential part ? Is parliament, deferring to the desires of such parties, to act in direct opposition, nay, to the very annihilation of the article in the act of union ? Those are serious considerations, for it is quite apparent that a large majority of the Protestants of Ireland exhibit any thing but a dull submission to the adversity which has overtaken them. One of the arguments made use of at the time of the union (it is upon record, and any man may put his finger upon it) was, that by the incorporation of the two countries legislatively and politically into one, the Protestants would then constitute a vast numerical superiority, so that no injury could ever result to the Protestant religion or the church instituted for the pure administration of it, even though political eligibility should be bestowed upon the Roman Catholics. Now it may fairly be asked is this understanding about to be kept ? If it be, the Established Church in Ireland *must be supported*, and supported unmeddled and unimpaired—yes, must, if there be truth, justice, or ordinary honor in Great Britain ; to say nothing of policy—to say nothing of any higher obligation arising from religion itself, the paramount object of human consideration."

Mr. T. then goes on to show at large, that if the Church of Ireland be thrown down as far as human power can abuse it, that the Church of England must share the same fate. He proves that her respect for the eternal truths of the Gospel—her adherence to the word of God as a sole and sufficient rule of faith, requires it of her that she shall protect her younger sister : but moreover—

" During the long interval of the three ages which have passed away since England shared her own reformed religion with her sister land, there was indeed much neglect to reprove, much impolicy to blame, much indolence to condemn ; but, in spite of all those, the reformed religion is ardently, earnestly and zealously professed, cherished and maintained, by a vast portion of the Irish people—in number a nation—in property almost owner of the soil of Ireland—in spirit thoroughly British—exhibiting under a variety of different situations and circumstances, the highest and noblest characteristics of Englishmen, in their love of truth, religion, liberty and loyalty. And is it this mighty portion of her own legitimate children whom she is expected to insult and aggrieve, by suffering their church and their clergy to be stripped and spoiled, upon the poor speculation of conciliating the restless enemies of both ? Is it, indeed, possible to imagine for a moment that such an infatuation could possibly be contemplated by the councils of the wisest and greatest of people. Not only in England bound to struggle for the truth to the last, as a *positive duty*, never to be compromised, but awful will be the consequences to herself, should she turn her back upon that truth, or permit it to be prostituted for any political experiment.

" And what is the railing accusation brought against the Protestant Church in Ireland? That a sect, blindly influenced by its own clergy, who hate almost to detestation the Protestant clergy, do not like to be the means of paying to such Protestant clergy, their property accruing to them out of the produce of the land, and which description of rents those tenants to the lay landlord had virtually undertaken to pay in their contract with him. The hostile motive of the farmer and the peasant is referable to the priest; and the essence of the case is this—that the church is to be cast down, and the clergy plundered and permanently reduced, because the Roman Catholic clergy of Ireland have stirred up their followers to resort to violence against both. A *liberality* equally questionable in its honesty, as in its motives, pretends to support this enormous attempt, by insinuating that the destruction of the temporalities of the church could not affect her existence; spiritually, it is readily admitted that it is not in the power of lawless force, or insatuated authority, to injure her; but, humanly speaking, a deprivation of her temporal means of support, must impair her human capacity to preserve her existence. The distinction between the *Protestant religion* and the *Protestant Established Church* has been made by Dr. Doyle; 'and that very single-minded and ingenuous divine (as Dr. Philpotts, now Bishop of Exeter, observes, in a most able and vigorous pamphlet) has instructed his readers, that to strip the Established Church in Ireland of what he conceives its ill-gotten and ill-employed possessions, would rather strengthen than impair the Protestant religion; of course, therefore, to accomplish this end, would not be inconsistent with the oath'—that is the oath which it was proposed to administer to Roman Catholics by the bill of 1825. The resignation with which Dr. Doyle would bear the stripping of the Established Church of its possessions, can be easily imagined, as well as the patience with which the experiment of the happy effect of this, upon Protestantism generally, both as to religion and property, would be waited for. The income of the church, however, is one of the means of supporting her conformably with the difference there is in the state of society of this day, and in days of apostolic simplicity. It would be an unprofitable austerity to religion to assume the habits and manners of the early ministers of the Gospel, in the present age of refinement and knowledge; nay, it would not only be absurd in itself, but ruinous to the cause of religion generally, (that is humanly speaking,) to keep her church alone stationary as to circumstances, where every thing around her, and every thing with which she is in intercourse, is in progress of alteration and improvement."

Again:—

" It is often said, although without a very scrupulous regard to fact, that the legislature in England transferred the tithes to the Protestant Church when Protestants became the more numerous party, but that in Ireland it adopted a course the reverse, and, in its nature, subversive

of obedience to the laws—this is historically false; the politic governors of England, at the time of the Reformation, knew well that a portion of the people, after a close acquaintance with the profligate and voluptuous lives of the Romish clergy, were almost without any religion—that multitudes were neutral, and ready to declare in favour of either—and although many were converted to the Reformed church, still that considerable numbers remained attached to their old and convenient superstitions. In this state of things it was not so much to accommodate the faith of those converted to Protestantism, that the legislature transferred the tithes to the Protestant Church, as it was to enable that church and its clergy to draw towards the reformed religion, by due spiritual instruction, the out-standing members still attached to Popery, or still indifferent; and also to *disable* Popery, by taking away from it so large a portion of the maintenance of its church. The Protestant religion in Ireland was transplanted, not only as a conscientious duty, but as a part of English policy—of such policy as England showed towards herself for her own benefit and happiness. There were not, perhaps, in all Ireland, in Queen Elizabeth's days, many more inhabitants than there are at present Episcopalian Protestants. Except the English functionaries and the military there were but few Protestants; but it was for the purpose of encreasing their numbers that the endowments and revenues appropriated for the church and clergy were limited to the Reformed one, and taken from the Church of Rome. On the same principle, if those temporalities be now taken from the Church of England, the like consequences must follow—namely, that as the Church of Rome pined in her power and languished in her influence, after the loss of temporalities in England, so the Church of England must suffer, and still in a greater degree, if those temporalities be wrested from her, whether for confiscation or any other purpose. She will suffer in a still *greater degree*, because she does not profess any superstitious power over the minds and consciences of her professors, the undue exercise of which enables the clergy of the Church of Rome to wring from their flocks any sums which they may think fit to demand. This circumstance, alone, places the two churches upon an entirely different footing, and therefore the consequences of the loss of her temporalities to the Church of Rome were quite opposite to what they would be to the Reformed Church; she being able to exert a power which more than compensates her for them, has been enabled, comparatively, to defeat the policy of England at the time of the Reformation. The visible Church of England not being able from her very nature to employ any such influence, as a human institution, would sink with the loss of her income."

Mr. Townsend in his appeal to the Established Church in England for support, argues ably, in a general way, against the position that has been put forth, that the religion which has the largest number of votaries, should be the established religion—

but with great respect we deem he has not applied it close enough to the peculiar posture of the English Church itself, which at this day finds very near half the population ranged against her, and which, if the position be founded in right, must soon have it used as a challenge of *her* property and immunities, in a way just as revolutionary as that contemplated against the Church of Ireland. But we desire to say no more on the subject for the following reason—we have good grounds to rest assured that a plan is now being arranged for applying the church lands of Ireland to the exclusive support of the Established Church; and these lands will be made available for the purpose by a purchase of the intermediate tenants' interests, and vesting this large property in the hands of a corporation, which will pay over to each bishop, dignitary, and incumbent, the amount of his respective claim. Our constant readers will recollect that more than a year ago, in our review of Mr. Senior's work, we recommended a plan similar to this, as the only feasible adjustment of the difficulties in which the Church was placed. Whether the propounders of the measure about to be adopted took the hint from us, neither forms matter for our care or presumption; but if our plan came before them at all, we trust and hope that if one part of it is adopted, the other will; and that if the see and glebe lands are to be exclusively applied for the maintenance of the Established clergy, the tithes will be transferred to trustees for the *support of the poor*. Yes, the tithes, to the full extent of their legal claims, we would desire to have levied and made the property of the poor of Ireland. Well, but in *this case*, from whence would come the funds for the purchase of the tenants' interests in the bishops' and other church lands? Why, from a tax levied from the EMPIRE AT LARGE. The empire is at present deeply taxed to support a standing army to keep the peace in Ireland—a tax that the empire would not feel, and that would not be more than is now raised to support this standing army, would be sufficient to pay the interest of the sum borrowed to make the purchases in question; and when Dr. Doyle, the Vice Pope of Ireland, is satisfied in having Catholic feeling saved by being no longer called on to pay a Non-Catholic Church, and when his best wishes are fulfilled in having an ample provision made for the poor—which no man can gainsay—why, Right Reverend Sir, will you not let Ireland rest in peace to take advantage of those natural capabilities which Providence in rich profusion has lavished on the island?

We cannot conclude this article without expressing our very favourable opinion of the sound sense, able statements, and pious feelings that pervade Mr. Townsend's little work, which are creditable to him as a churchman as well as to one under evangelical sanctions.

DOMESTIC RELIGIOUS INTELLIGENCE.

CONVOCATION OF THE CLERGY.

TO THE RIGHT REVEREND FATHER IN GOD, WILLIAM, LORD BISHOP OF DUBHAM.

The Memorial of certain of your lordship's dutiful clergy of Northumberland,

Humbly sheweth—That your memorialists, relying on your lordship's solicitude for the preservation and welfare of the church of England, of which you are an overseer, desire respectfully to address you in reference to the peculiar circumstances in which it is at present placed.

That your memorialists are sensible of the wisdom and zeal which your lordship has on many occasions displayed in defence of our Protestant establishments, and of the advantages which the church of England and themselves in particular enjoy under your episcopal superintendence.

That your memorialists, while they have observed with concern the spirit of hostility which in some quarters has been lately manifested to the religious institutions of this country, are yet deeply anxious that the church should itself meet every call for practicable improvement, and endeavour to remove every thing which may have proved injurious to its efficiency.

That your memorialists, considering it of the utmost moment that the opinion of the clergy as to the necessity of some speedy ecclesiastical reformation should be distinctly known, trust that the present declaration of their sentiments will not be considered by your lordship as either premature or unsuitable.

That your memorialists consider the existence of pluralists with cure of souls, except where the contiguity of two small livings admits

N. S. VOL. I.

of them being both served by one incumbent, as an evil of the greatest magnitude, and as loudly calling for correction; and here they would gratefully acknowledge that your lordship, since your elevation to the see of Durham, has, in the distribution of your patronage, in no instance countenance such abuse.

That while your memorialists are quite sensible that an equalization of church property would be inconsistent with the constitution of the Church of England, and injurious to the interests of society, they yet regret the inadequate remuneration which some of their poorer brethren receive; and would particularly invite attention to the fact, that in our great towns the provision is, in general, insufficient for the respectable maintenance of the incumbents. They further feel it an awful responsibility upon them, as ministers of the Established Church, that there are so many thousands of our population, especially in manufacturing districts, left destitute of the means of religious instruction; and they would suggest that a remedy for these evils might be supplied by a graduated assessment upon the larger preferments, and an appropriation of sinecure church offices.

That your memorialists would also respectfully state their conviction, that the interests of the church would be promoted by a more proportionate adjustment of the episcopal revenues, and by a division of the larger sees, or the revival of suffragan bishops.

That your memorialists, nevertheless, wish it to be distinctly understood that by such suggestions they desire, in no degree, to infringe upon the rights of present incumbents, however much they may hope from the readiness of these to sacrifice personal interests to the welfare of the church.

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That your memorialists would express their humble wish, that, whereas there exists a strong prejudice in the minds of many individuals against the present mode of paying tithes, some general system might be devised, which, while it secured the property to the clergy, and distinctly recognised their independence, would be practically less open to objection.

That your memorialists are encouraged to make known these sentiments to your lordship, in the hope that they may meet your lordship's concurrence, and in the belief that it is yet in the power of the church herself to effect such timely and salutary reformation, as may satisfy the wishes of her friends and establish her in the respect and affections of the country.

And your memorialists will ever pray, &c.

[Signed by thirty-seven Clergymen of the county of Northumberland.]

ARDAGH DIOCESAN EDUCATION SOCIETY.

President, His Grace the Archbishop of Tuam; *Vice-Presidents*, Very Rev. the Dean of Ardagh, Hon. and Venerable the Archdeacon of Ardagh, the Rev. George Crawford, Vicar General; *Board of Management for one Year*, The Dean of Ardagh, Vicar General of Ardagh, Rev. William Digby, Rev. Robert Jessop, Rev. George Brittain, Rev. W. C. Armstrong, Rev. Richard St. George; *Treasurer*, Rev. William Digby; *Secretary*, Rev. W. C. Armstrong; *Assistant Secretaries*, Rev. Thomas Furlong, and Rev. George Shaw.

The legislature having withdrawn the annual support hitherto afforded to the *Scriptural* Schools throughout the kingdom, it has been judged expedient to form, in the Diocese of Ardagh, an "Education Society," with the view of procuring funds to replace those that have been discontinued.

It appears from the returns already received from the parishes within the diocese, that 80 schools have been in operation before the Parliamentary aid ceased, in which 5,000 children were receiving the blessings of an education *founded upon the Word of God*. Many of those schools had been established, almost entirely, at the *private* expense of the clergy, who in some parishes have caused substantial and commodious school-houses to be erected, and have also contributed very liberally to the payment of the teachers. Suffering, however, as they have done, and *at present* are, from a combination to deprive them of their incomes, they find themselves quite unable to continue their *usual* contributions towards the cause of Scriptural education.

The object of the Society is simply to make good the *deficiency* which a mistaken policy in the legislature has occasioned, amounting to about 300*l.* per annum; but whilst the just rights of the clergy continue to be withheld from them, they will find it impossible to subscribe as heretofore they have done, so that to replace the stoppage of the 300*l.* specified, a further sum of 200*l.* will be required to meet the *annual* expenses of the numerous schools.

Under the foregoing circumstances an appeal is *unavoidably* made to the friends of the Established Church, and to *all* who duly appreciate the instruction it provides for the young, with the confident expectation that funds will not be wanting to maintain the many excellent schools in the diocese, *now* in existence, and also to *re-open* such as have been reluctantly closed.

His Grace the Archbishop of Tuam has consented to become Patron of the Society, and has, with his usual generosity, subscribed 100*l.* per annum in aid of it.

A managing committee has been formed to conduct the business.

the society for one year, and they feel cheered with the hope that the landed proprietor will not, at the *present* crisis, deny the clergy of the diocese that support which so good and important a cause demands from every friend of *truth*, and from every opposer of *error*.

Donations or subscriptions will be thankfully received by the Rev. William Digby, Treasurer, Templeton, Longford, or by any of the Committee.

CATHOLIC LAW-SUIT.

"I was greatly amused by the history of a law-suit that was pending while I was at Alicant. A certain rich proprietor having died about six months before, left money to the church, sufficient to purchase twelve thousand masses for his soul; but after a few of these had been said, the masses were discontinued, and the process was brought by the heir, to recover the sum left for the masses, the church having failed to fulfil the condition upon which the money was bequeathed. The defence set up was sufficiently singular:—Those upon whom the duty of saying these masses devolved, willing to be excused from the la-

bour, interceded with the bishop, who interceded with his holiness the pope; the defence against the claim was the production of the pope's letter, which declared, by his sovereign authority, that the celebration of *twelve masses* should have the same effect, and be as beneficial to the soul of the deceased as the celebration of *twelve thousand masses*. The decision upon the case had not been given when I left Alicant; but as it involved a question touching the pope's spiritual power, the probabilities are, that his holiness will prove an overmatch for the heir. The argument of the council in support of the claim was merely non-fulfilment of stipulated duty; while the argument for the church was, that the deceased had intended to benefit his soul to a certain extent, for which he left a certain sum of money; and that since his soul was benefited to the same extent by the performance of *twelve*, as of *twelve thousand masses*, the intention of the deceased was equally fulfilled, and the money, therefore, equally the property of those who fulfilled it. But this evidently leaves room for a rejoinder, as to the power and value of the pope's letter."

VIEW OF PUBLIC AFFAIRS.

In our brief view of Monthly events, it is still our melancholy task to deplore how the unruly wills and affections of sinful man, mar the best blessings of the Almighty, and render the earth a theatre of war and crime.

Foreign war it seems is impending—a war that we must not only in a general way regret as Christians, but in a particular manner as Protestants; a war against Holland; a war to be waged it is said by infidel France, and liberal England; and *this* to further the

views of Popish Belgium, against the mother of the free institutions, the power that cradled and nursed up to vigorous manhood the Civil and Religious liberty of Europe.

What changes there are in this mortal life!!! We remember just forty years ago England, going to war to protect Holland from the aggression of France and to put a stop to the opening of the Scheld. Now to all appearance we are doomed to see a war commenced to force the opening of that river, to destroy the immunities and

commerce of Rotterdam and Amsterdam; to please the *brave* Belgians, and commence revolutionary bloodshed all over Christendom. And is it possible that the rulers of England will join with France in this commencement of aggression, and thus prove how diametrically opposite the politics of the son, are to the father—how William the Fourth differs from George the Third.

Ferdinand of Spain has ceased to reign, and there is likely to be the same disputed succession in that kingdom as what now agitates the other realms of the Peninsula. In all probability things will turn out there as the church will have it; for the priests who rule the people will have it so, and what matters it whether the daughter or the brother of the deceased monarch ascend the inglorious throne.

In England and Scotland we have reason to hope that the conservative good sense of all those who have property at stake has been roused, and that a strong and we trust efficient opposition will be given to radical and infidel mea-

sures in the senate; surely every Christian citizen who has a vote or can influence a vote should prepare himself to support as for life, property, and all he holds dear, candidates at the ensuing election who will come into Parliament under Christian sanctions. In Ireland, matters are not getting on better; the people hallooed on by priests and demagogues seem to increase more and more in blood-thirstiness. Mr. O'Connell has published a manifesto which outdoes all his former insults on the government, all his former stimulants to the atrocious agitation of the people. The Proctors under the confidence of a priest's recommendation to his flock to allow them to value unmolested, proceeded accordingly to do their duty for a lay impropriator near Doneraile. Two were barbarously murdered and yet when the priests of the vicinity were called on to unite with the gentry in expressing an abhorrence of the slaughter and in subscribing to bring the murderers to justice they declined. What will be the end of all this?

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. XI.

NOVEMBER, 1832.

VOL. I.

FELIX NEFF.*

Notwithstanding the doubtful statement, as we are sure Mr. Maitland will consider it, in Mr. Gilly's title page, we return him, both as Protestants and Irishmen, our sincere thanks for his interesting volume; as Protestants—for the narrative that connects the labours of the devoted men of the nineteenth century, with the exertions and the sufferings of apostolic times; as Irishmen—because his work exemplifies the success of those labours in a country still more unpromising than our hapless island, and that we can therefore draw from its pages, renewed hopes that prayer and perseverance may even here reap a harvest not less abundant than sprang from “the handful” scattered among the Alps of Dauphiné. Felix Neff is a character that may stand in Christian recollection beside the Herberts, the Franks, and the Oberlins of the annals of piety and devotedness; nor do we know a volume more fitted, under the Divine blessing, to encourage and excite a timid servant of God, than this brief, but interesting account of his labours. We have therefore resolved in giving to this interesting subject of Mr. Gilly's biography, that place in our Miscellany which has been filled by some of Neff's fellow-labourers in the glorious cause of evangelization, and intending to give a brief abstract of the work, rather than a review,† we refer with pleasure our readers to the complete narrative, assuring them that our extracts will not diminish the interest of the perusal, and that if they read it with the same feel-

* A Memoir of Felix Neff, Pastor of the High Alps; and of his Labours among the French Protestants of Dauphiné, a Remnant of the Primitive Christians of Gaul. By William Stephen Gilly, M. A., Prebendary of Durham, and Vicar of Norham. London, Rivington, 1832.

† We have to add, with great pleasure, that we have remarked in this volume, an improvement in the style of writing when compared with the author's former works. On one of these we were forced to animadvert with regret as to a few points not quite in accordance with its professed object; we are glad to say, that though we do not go along with Mr. Gilly in all his opinions, nothing occurs of a similar strain in the present volume.

ings that we did, they will scarcely lay down the volume until they have concluded it.

In the wildest and most savage recesses of the Alps, dividing France from Savoy, a body of Protestant Christians have been preserved for many years, in obscurity and in ignorance, but in comparative peace and simplicity. Mr. Gilly, following the opinion of Neff himself, thinks them to be the remains of the persecuted Albigenses, who sought and found refuge in these mountains from the hands of the assailants of their faith.

"But fanaticism still pursued them, and neither their poverty, nor their innocence, nor the glaciers and precipices among which they dwelt, entirely protected them; and the caverns which served them for churches, were often washed with their blood. Previously to the Reformation, the Valley of Fressinière was the only place in France where they could maintain their ground, and even here, they were driven from their more productive lands, and were forced to retreat to the very foot of the glacier, where they built the village of Dormilleuse. This village, constructed like an eagle's nest, upon the side of a mountain, was the citadel where a small portion that was left established itself, and where the race has continued, without any mixture with strangers, to the present day. Others took up their dwelling at the bottom of a deep glen, called La Combe, a rocky abyss, to which there is no exit, where the horizon is so bounded, that, for six months of the year, the rays of the sun never penetrate. These hamlets, exposed to avalanches, and the falling of rocks, and buried under snow half the year, consist of hovels, of which some are without chimneys and glazed windows, and others have nothing but a miserable kitchen and a stable, which is seldom cleaned out more than once a year, and where the inhabitants spend the greater part of the winter with their cattle, for the sake of their warmth. The rocks, by which they are enclosed, are so barren, and the climate is so severe, that there is no knowing how these poor Alpines, with all their simplicity and temperance, contrive to subsist."

Such, as Mr. Gilly says—

"Have been the asylum of families, who have suffered oppression for conscience sake at all periods of persecution, from the persecutions of Marcus Aurelian in the second century, to those of Louis XIV. and XV. In the year 1786, the successor of these monarchs published an act of toleration, and for the first time since the revocation of the edict of Nantes, (a century before), Christians, who were not Roman Catholics, were permitted to worship God in public without molestation. But so little intercourse did the inhabitants of this remote and secluded quarter hold with the rest of the world, that I was assured by an aged Protestant of San Veran, a French village, at the foot of Mont Viso, that he and his family, did not hear of it till four years after."

Religious instruction was generally communicated from the Vaudois pastors upon the Italian side of the Alps, and by

their means, blessed by the grace of God, there was not a total famine of the Word among them. They met together, we learn from Mr. Neff, to read and sing psalms, and were building a second church in the village of La Combe when he arrived among them. In 1802 the consular government of France had conferred privileges on Protestantism, by which their worship was sanctioned and their ministers salaried, but under certain regulations,* with which for some years the Protestants of Dauphiné could not comply.

This department is about 84 miles long and 57 in breadth, and yet, since the restitution of Protestant rights, has never had but two sections, Orpierre and Arvieux. The latter, the scene of Neff's labours, extends over two civil arrondissements, those of Embrun and Briançon, and consists of seventeen or eighteen villages, stretching over a direct line of sixty miles, considerably increased in extent by the windings of the valleys. These villages lie principally in the valley of Queyra, and that of Fressinière, with outlying tracts so scattered, that from the residence of the minister at La Chalp, in the commune of Arvieux, he has a journey of twelve miles before he can reach the scene of his labours towards the west, and sixty before he can reach it in the opposite quarter; and when his presence is required in the south or north, he has twenty miles to traverse in one direction, and thirty-three in the other. When we contemplate such scenes and such labours, how do our exertions sink into insignificance—how can we speak of bearing or enduring for the service of our master!

* "The principal of these were:—

"That none but Frenchmen should exercise the ministerial functions,

"That no pastoral appointment should take place, except under the seal of a local consistory, and with the sanction of the government.

"That a consistory should consist of not less than 6,000 souls of the same communion, and might be divided into sections.

"That each consistory might have a certain number of pastors—(six, the greatest number,) and that this number should not be augmented without the express permission of government.

"That the discipline of the churches, thus organized, should be the same as that of the reformed churches of France previously to the revocation of the edict of Nantes, and that there should be no change in the discipline without the authority of government.

"That a house, or presbytery, and garden, might be provided for the pastor, at the expense of the commune, in addition to his stipend.

"That the expense of building and repairing churches and presbyteries, should be defrayed by the commune, according to a fixed assessment.

"That all persons born in foreign countries, who are descended from Frenchmen or Frenchwomen, exiles on account of their religion, may obtain the rights of French subjects, on fixing their residence in France, and taking the oath of allegiance."

Felix Neff, whose life was devoted to the religious service of this wild and inhospitable district, was born in the year 1798, near Geneva, and trained under the care of a widowed mother, to whose instructions he seems to have owed much. The country in which he dwelt fostered in him a love for the simple employments of a country life, while by the indulgence of his taste for retired scenery, he acquired the habits of mind and body afterwards so useful to the pastor of the High Alps. He seems to have been of an imaginative temper, and the lives of Plutarch, and some of the volumes of Rousseau, contributed to nourish that tendency. Every circumstance of his short career was useful to him in his after course. He had intended to have made gardening his occupation for life, and he acquired so much knowledge of the art, as to publish a work upon the subject; he was compelled to enter the army in 1815, and paid great attention to theoretical and practical mathematics, and thus he was enabled to acquire between the nursery ground and the military school, habits and information that he made available among the half-civilized mountaineers of Dauphiné, beyond what mere scholarship or even theoretical piety could effect. His general conduct in the army soon procured him promotion, but his piety and christian zeal pointed out to him and his friends another more suitable profession, and he quitted the army and placed himself under proper advice and superintendence for the ministry. We have great pleasure in introducing our readers to a statement of Mr. Gilly's, which we recommend most warmly to the attention of all engaged in the reform of our church, as a custom most likely, if prudently adopted, to be highly beneficial to our own Zion.

If, indeed, we were to name the weak point of our church, we would not hesitate to fix upon the professional education of our clergy. Our preparatory course is excellent; a solid foundation is laid in classical and scientific information, and the mind is disciplined and directed by academic habits and studies. We need scarcely remark upon the contracted portion of time necessarily spent upon theological studies in the university, or the limited portion of knowledge essential for ordination, but we would remark upon the cruelty, the worse than cruelty, of sending young men, inexperienced men, who know nothing of preaching beyond listening, perhaps, to a sermon in the College Chapel, nor of visiting, beyond the drawing-room or the dining-parlour, sending such persons to superintend the spiritual concerns of immortal souls, and to have hundreds, perhaps thousands, for whose eternal interests they are responsible. Is there any one who does not perceive the incongruity? is there any who, shrinking from employing for health or property, persons inexperienced and practically ignorant, will yet justify the committing the care of the soul, and all its awful realities, to the unpractised experiments of a theological novice? What can be the result, but formality or error—the young man either settles down into an habitual

neglect of the spiritual character of his profession, and goes through its soul-stirring and elevating services with apathy and indifference; or having to grope his way through the mazes and windings of the human heart, practically developed when brought in contact with the Bible, his inexperience exposes him to the danger of fanaticism, or if he escapes this evil, he purchases his knowledge by the recollection of many, many mistakes and errors, whose remembrance will long cloud his future ministry. The practical part of the clerical profession is assuredly not to be acquired in a moment; the human mind, in all its varieties, from the lisping infant in the Sunday-school class, to the grey-haired sinner trembling on the verge of eternity, is its subject; and difficult as this always is, it is awfully increased equally in difficulty and in responsibility, by the remembrance that it is mind, corrupt and fallen mind as related to eternity. No power of intellect, no mere knowledge of theology, without the teaching of the Spirit, and a practical contact with man, can enable the pastor to fulfil his functions as the messenger from God to man, and yet it is just here that our church is so deficient: she has provided her clergy with literary education, with a modicum of theological lore, but she then virtually sends them forth to practice with all the energy of ignorance upon the souls of her children. How easy to remedy such crying evils—to establish theological institutions in connection with every see—where under pious and laborious superintendents, the pastoral duties of the profession might be acquired, from the important but difficult task of teaching in a Sunday-school, to the last parting admonition to the expiring sinner; or if this were too much to expect, at least to sanction the employment, under the superintendence of the parochial ministry, of students in divinity, to the various offices connected with instruction and visitation, to every thing except preaching, and the several offices peculiar to the priestly character. If jealousy of lay co-operation, or official difficulties, keep the clergy in their present situation, it is not the fear of an act of parliament, or the dread of schism, will preserve the church in its state of usefulness or power. But we must give our readers the extract to which we have alluded.

“There is a practice in the Protestant churches of Switzerland and France which is extremely beneficial to candidates for ordination. The theological student, after having passed certain examinations, is received as a *proposant* into the confidence of some of those who exercise the pastoral office, and is employed as a lay-helper, or catechist in their parishes. This custom is as old as the Christian Church, it was the custom of the primitive churches, and cannot but be of the greatest improvement to the probationer. He is acting under the eye of an experienced minister; he has an example and a teacher before him to regulate his actions and opinions; he is trying his own strength, and feeling his way, and assuring himself of his preference and fitness for the sacred work, before the irrevocable step is taken. It is not too late to retire, if he finds himself in any degree unequal to the arduous charge.

"These probationers are not permitted to put their hands to the ark, and to perform services which are strictly sacerdotal, but they instruct the young, and visit the sick, and even preach from the pulpit, at the discretion of the pastor, in whose parish they are thus making their advance towards the ministry."

In this character Neff officiated for above two years, in Berne and the *Pays de Vaud*, acquiring experience and pursuing a course of "Christian temper and wisdom."

From this, his native country, Neff in the same character appeared at Grenoble and Mens, in France, where his labours as a pastor catechist seem to have been most important and peculiarly blessed. On his general character and the peculiarity of his disposition, we shall extract a passage from a letter of the pastor of Mens. M. Blanc, dated 1819.

"Every where, in Mens and its environs, the name of our friend was never pronounced but with respect; and there were few who did not regard him as a saint, almost exempt from sin. This was a subject of deep affliction to him, because he saw that they attached themselves too much to him personally, and too little to the Saviour whose servant he was. He said to me one day with deep feeling, 'They love me too much; they receive me with too much pleasure; they eulogize me too much; indeed they do not know me.' During the space of nearly two years, which he spent among us, he did a prodigious quantity of good. Zeal for religion revived; a great number of persons began to think seriously of the condition of their souls. The Word of God was more sought after, and more carefully read, the catechumens were better instructed in their Christian duties, and gave proofs of it in their conduct: family worship was established in many houses: the love of luxury, and personal vanity decreased: almsgiving was more generally practised, and the poor were not so numerous. Schools were opened in different places, and both in Mens, and in our neighbouring villages, every body remarks a sensible improvement in the manners and industrious habits of the Protestants. In short, the numberless labours of Neff, his indefatigable activity, and his instructions, will long be remembered at Mens, and his sojournment among us will be recorded as a signal blessing."

We regret that we can only find room for a few passages from his journal, detailing the manner in which he laboured during his residence in Mens, and the blessed results of his exertions. We give some extracts from a highly interesting letter written to some over scrupulous friends, on the subject of adhesion to a National Church; and we could wish that the moderation displayed by this excellent and zealous man to a church so fallen as that of Geneva, though not then openly apostate, were more manifest in the language and deportment of those who look for a purer than our Establishment.

"I am not aware of any passage in the Gospel, by which a Christian is

obliged to recognize, as a church, a congregation which has no discipline, and which does not even profess the essential doctrines of Christianity; nor do I find that there is any authority given to exact that all the brethren should think alike, and surrender their right of private judgment. Consequently, I maintain, that the Christian is at liberty to separate, but that he is not obliged to do so, so long as the church, to which he belongs, does not formally prevent his seeking edification wherever he is likely to find it, and that she does not openly profess opinions which are anti-Christian."

"I have said that national churches ought to be regarded as useful institutions; in fact, without them, how would the knowledge of God and of Jesus Christ have been preserved in many places, where there have been no true Christians for many ages, and where, according to the principle of your separatists, there has been no church? What would have become of the Protestants of France? What would have become of those many families, in different places, who have preserved the Bible, and who have had family worship, and who have been in the habit of meeting once a week or not so often, to hear the word of God?"

"It is necessary then, in my opinion, at the same time that we recognize the right of a Christian to separate, (and it is often absolutely necessary to do so,) to admit also, that there are many strong reasons to induce a great number of the children of God to remain in connexion with the national church, so long as it does not compel them to profess or to teach a lie, and that it does not reject them from its bosom, because they are in union with a more spiritual congregation."

"Our indefatigable catechist did not confine his labours to Mens, or to its immediate neighbourhood. Wherever his presence was required, there he went, be the distance what it might. At this time, and in this department, (that of the Isère,) there were about 8,000 Protestants, scattered over a surface of about eighty miles square, with only three regular pastors to look after them, one of whom was now absent. When his visits were paid in one direction, his services were required in another, and nothing but a frame of iron could have enabled a person of Neff's zeal to encounter the toil, which his reputation soon imposed upon him.

"But great as was his fatigue, being constantly on the move from one remote quarter to another, it was the sort of life that he preferred before any charge, which would have kept him in a comparative state of confinement. 'A sedentary or a fixed life,' said he, 'has no pleasures for me. I should not like to be constantly labouring in one place: I would infinitely rather lead the wandering life of a missionary.'

"Mens, April 4, 1832.

"Yesterday, after the service, I went to Guacherdière, a hamlet three miles from this place, and I returned delighted with my excursion. There are already many signs of the seed springing up among my catechumens. I was lately accosted by several peasant women, one of whom begged me to give her a copy of the prayer which I had delivered on the previous Sunday, before my sermon. Yesterday Elizabeth and I set out together for her parents' cottage, and as we walked along, she told me that many of

the young women of the neighbourhood met at appointed times to practise psalm-singing, and to read the Bible. Upon reaching the village where she lived, which is charmingly situated in the midst of trees, at the foot of a high mountain, and on the edge of a torrent, I was most kindly received by her parents. They said they could not themselves go to church, but that their daughter always repeated to them that which she had heard. The old man recounted a history of the persecutions which his own parents and himself had suffered, and he added, 'In those times there was more zeal than there is now. My father and mother used to cross mountains and forests by night, in the worst weather, and at the risk of their lives, to be present at Divine service performed in secret, but now we are grown lazy.

"From before Easter I have been visiting all the hamlets and villages of the parish. I have held meetings nearly at every one, at which there was a good attendance after the labours of the day. When I am in Mens, of an evening I always give a catechetical lecture, or an exposition. Besides this, I have called on my catechumens in their own communes. The sermons of an evening, and particularly the paraphrastic explanations, are constantly well attended. Out of seventy-seven catechumens whom I have at present, more than thirty are seriously inclined. Fifteen of those seem to be more or less aware of their true condition, and four or five have found peace in Jesus Christ."

To those passages, which vividly exhibit the indefatigable zeal of Neff, a zeal extinguished only with life, we would willingly add others, containing some of his peculiar opinions on devotional exercises, and some instances of the manner in which the Lord blessed the labours of the young catechist, but we must omit our quotations, and remarking that in 1823, Neff determined on receiving ordination, but unwilling to present himself before the Apostate Church of Geneva, he came over to England, and after due examination, was received by the Independent Churches, whose orders are recognised by the Protestant Churches in France. His delay in England was brief, and he hastened back to the scene of his former labours, but refusing all the offers that were made to tempt him to remain among them, he turned his steps towards the barren and uninviting region of the High Alps, to which he was finally appointed pastor in 1823.

We have now to contemplate Neff in another character—as a fixed pastor of a parish—and if our readers can be interested in the entire devotedness of intellect and power to the service of the Lord—if they can be affected by the earnest out-pouring of all that experience, and labour, and study, had amassed for his glory, and can rejoice at the manifestation of that Divine power, which can make the barren Alps of Dauphiné smile as the garden of the Lord, then they will follow us in our next number, to the detail of parochial labours which marked this good man's brief, but brilliant career.

PAROCHIAL SCENES IN IRELAND.—No. I.

BY A CLERGYMAN.

A CHOICE OF DIFFICULTIES.

It was a grey, cold, foggy morning, in the autumn of the year 18—, and the bell of the neighbouring Roman Catholic chapel had just commenced dingling forth its incessant sounds from the battlements of the old abbey tower, when a knock was heard at my hall door. Then ensued a long parley below with my servant and the person who had thus early aroused us. While this continued, I amused myself in watching from the window the holy Carmelites, and members of St. Francis and the cord, as they, singly or in pairs, hastened forth to repeat their meritorious Paters and Aves, while the host was offered up. Self-satisfied; and full of vanity and pride were their looks; and as one or two of them glanced up and caught the figure of the clergyman at his window, they almost crossed themselves, lest the sight should have any influence in depriving them of some of the graces of their order. The parley below still went on, and standing a little on one side, for my curiosity became much excited by not receiving the message, which I concluded, of course, was a sick call, I managed to see one of the party; this was a woman, cloaked after the usual fashion, but the hood was drawn over her head, and one of her fingers was pressed with considerable force upon her lip, as if to stifle and keep down its workings. Sometimes she stopped, and made some vehement remark to one of the other speakers, and then immediately resumed her short walk before the door, now flinging back the hood of her cloak with both hands, and now bringing it unconsciously over her head; casting a hurried glance upon the massers as they ran by, and ever and anon keening to herself in a low muttering tone of voice. Suddenly she paused opposite one of the other speakers, as if arrested by some remark, and uniting her hands together, fell on her knees a few feet from the door; then rocking herself backwards and forwards; I heard these words, "My blessing on him if he comes, and my curse fall on his house if he minds not the distressed woman!"

This exclamation, of course, hastened me down stairs; and as I descended, the group of personages was thus composed: on one side, and leaning with his back against the open door, was my servant, listening to an old man placed on the opposite side of the door way, and, like every Irishman, supporting himself by resting some part of his body against the entrance; for no man in this country could speak for five moments without a prop of some kind or other. He was a low square-built man, about sixty, or perhaps hardship and poverty made him look older. His great

coat flaps were brought round and slung over his left arm; with his right he leaned against the door jam, and held his hat a short distance above his thin, long, grey locks, exposing a weather-beaten, rough, dirty countenance. His breeches were unbuttoned, as usual, at the knees, and his legs cased in stockings without feet; so that what with the enormous heavy brogues, and, I supposed, the length and hurry of the way, the skin below his ankles on each side was blistered, and in some places bleeding. The middle part of the picture was filled up by the woman, a tattered looking sort of person, who stood, at the moment I was descending the stairs, with her checked apron applied to her eyes, the last exclamation which I had heard, having apparently produced much relief in a gush of tears.

"Good morning, my man," said I cheerfully, as I came near; "where do you come from, and who's sick with you?"

For a few moments he was silent, and stood bare-headed before me, and ere he could reply, the woman stepped forward and said, "Oh! please your Reverence, but your welcome, and much is the need we stand in of your Reverence's presence. We're from the parish of K——, and live near the top of the mountain, and a long journey we've had to the town this cold morning. Oh! but its we that's in grief and coldness of heart!"

"Well, come in, come in; and let us know all about it"

"Kind is your lips, Sir, my blessing be about you. Spake to his Reverence, Tim, can't you?"

The old man put on his hat, with rather a sullen doubtful change in his face; but before he could give expression to the feeling, if such it was, the thought of his home came upon him, and he could hardly say, "Two as brave girls, Sir, as any in the whole country," and then burst into tears, and threw himself back against the wall.

"Ah! sorrow's in his old heart," said the woman, looking kindly on him; "it's we that ought to be ashamed of standing in your reverence's door-way, and troubling your reverence in this manner. It's we that are tossing on the wide waves of the world."

"Well, come, out with it at once; the poor old man's children are dead?"

The man sobbed, and looked up, but his trembling lip refused to reply. "The Lord forbid, Sir," said the woman, "its not come to that yet; but they're sorely, sorely pushed for it."

"Well, come, cheer up; our Lord is merciful. You wish me to see them."

"Yes, your Reverence; but"—she lowered her voice to a low whisper, and putting up her fore finger, she held it on her lip, to repress, if possible, her anxiety, as she replied, "they're both in the sickness in one bed."

How great was the relief I afforded her heart cannot be stated as I replied, "Very well, I shall be there as soon as yourselves, and will see them both."

Off went the old man's hat, and many were the thanks uttered in broken exclamations, as they directed me how to find the bit of a road to the mountain. On inquiry, I found that five brothers, named Brereton, were partners in a farm of thirty acres. They had all large families, and were still nominally Protestants; for notwithstanding 60 families had become Roman Catholics within the precincts of this single parish, now possessing a population of 150 individuals, these Breretons, residing near the summit of the mountain, were still possessors of their ancient faith. I was the more surprised at this, because, having never heard their names before, or seen any of them at public worship, I had not known such a Protestant to have been in such a lone place in existence. The system of priestly craft and church neglect pursued uniformly for fifty-two years in this parish, may form a pretty fair picture of the general plan for making and preserving proselytes in most counties in this distracted land. The parish was united to the one including the town of R——; it was in some parts five, at the nearest point three miles from the parish church. This union, inclusive of two other large parishes, forming a junction of four, and comprehending a circuit of about twelve to fourteen miles, for fifty-two years was held by one man. The Priest likewise had the parishes of R. and K. as his union; but these personages are oftener changed than the Protestant incumbents, and the *esprit de corps* is such, that one system of energetic activity abides incessantly in the priestly residence. An opportunity never escapes, and inclement skies form no obstacle to the movements of the parish priest. Not so however with him whose income flowed in unchecked and unrestricted by the number or religious advantages of his people. The rector pursued the fox, and was a good shot upon the mountains; the curate drew his stipend, and read the prayers, and walked about the purlieus of the town; and when a messenger, from a dying protestant, travelled in breathless haste to obtain the rites of the church from the clergy, the curate had no horse, and could not go; and the rector was fox-hunting, or at his dinner, or could not be bothered with a thing which his curate could perform. The Methodists were in strength in the town; but for many a long day they considered themselves as laymen, and could not administer the sacrament; and when the separation into two bodies occurred, these remote districts, though swarming with Protestants, were ignorant of any but the rival clergy, who could convey to their lips this last act of absolution (as they think) and church communion. What was to be done? The man lay gasping on his bed. He was a Protestant because his fathers were such—he was a Protestant because it was his political creed to be such. There was not a remnant of a serious book in the house—not a leaf of a bible; perhaps a prayer book, yet this even was a rare sight, and its contents unknown. Had the man ever been at church? Yes, perhaps once in the year, at Christmas or Easter, and had there heard prayers hurried over,

a sermon mumbled through, and the sacrament, the grand Protestant absolution and test, given to himself and his neighbours. In anxious doubt, and acute misery, the friends wait for the return of their messenger. At length he is seen slowly winding up the height, and alone. What now must be done? for the circumstance of a man dying without receiving the rites of the church, is regarded with horror. The priest is demanded. But his wily reverence knows the urgency of the case, and will not move foot to stirrup until a promise has been extracted from the *whole* family to become members of his church, and co-partners in his errors. Perhaps, to tantalize them the more, and more securely convert the whole, he has started with the host in his pocket; but not a crumb must pass his lips, until the dying wretch himself is forced to exhort the refractory member to yield his scruples, and suffer his soul to depart in feigned peace.

Thus the system was pursued, until a change occurred in the incumbents; and then a room was procured in a farm house, where divine service was duly performed, amid wilds, and rich uplands and ruined castles, to a people hungering and thirsting after the bread of life. When this change first happened, the attendance was small, and the people continued dropping in during the whole period of the service. This arose from the slander they experienced, and the ridicule they suffered from their Roman Catholic neighbours, at now possessing a service and clergyman to themselves. So keen are the feelings of the people, and so acutely does sarcasm affect them, that for some weeks the women or children alone attended, making their way to the house by the gaps and through the hedges, lest any Roman Catholic eye should light upon them. Soon, however, the strangeness of the thing wore off; but much doubt yet remained, and many surmises existed as to whether these *new clergy* (for we do not now appear the same race and order as those of other times) would visit a house in *the sickness*, as typhus fever is universally denominated.

For three miles, the broad mail-coach road lay through wide level fields, interspersed with clumps of wood and rows of cabins, dingy with turf smoke, each one possessing the nuisance of a pool of green and filthy water in its front. The landscape on the left is diversified by fields separated from each other by stunted hedge-rows, and one or two long lines of trees, the remnants of the planting by the hand of the old Protestant holders of the ground. Further on, the horizon is intercepted in one place by a large round hill, covered on three sides with oak trees, belonging to the descendant of one of the oldest families in the country, whose stone-capped seat, square-built and massy, fronting the hill, and in a marsh at its foot, is now tenanted by the last remnant of the race. His ancestors once held the whole town and lands surrounding it. But dissipation, Irish hospitality, and loyalty during the rebellion, in supporting a corps of men, have now wasted and shrunk the estate to the possession of this beau-

tiful hill, and the heavy, melancholy stone mansion. In other parts, hills, some bleak, some crowned with young timber, and others black with bog, carried the eye onwards to a distant high bank of wood overhanging a valley; from this, mountains (as they are here termed, but rather gradually swelling hills), wild and brown, swept higher into the sky, and terminated the view in front. Along the base of these, the low rich grounds reclaimed from the distant bog, and which in many places approached within fifty yards of the road, as meadows stretched their level surface. At intervals, where the planting on the right became broken, the eye dwelt on a dreary waste, one vast sheet of bog, interspersed with small lakes, until another range of low hills rose abruptly, clothed with wood, like the steep banks of a lake, from the dark plain beneath. As I drew near the base of the first range of hills, and approached a narrow lane, serving the double end of a water course and a passage for the cars of the peasantry, I perceived a figure leaning against the bank, with which my eye, at the large parish church, had been long familiar. He was an old man, very tall and stout, his face coloured with a healthy glow of the brightest vermilion, mouth large, but in a perpetual smile, and eyes of a very dark blue. As I drew near, the hat was removed, exposing a head partially bald and partially covered with locks of a silvery whiteness. His whole appearance betokened activity, energy, mildness, and cleanliness.

"God bless your Reverence and your good deeds," was the morning salutation; "the black nag must pick her steps as softly as a hare up the road."

"Good morning kindly, fellow Christian, I have often seen you at church, I think."

"And its your own lips may say that, Sir, and sure enough. I have not missed the prayers this twenty years, bating a winter's morning, or a fit of the cholic, saving your presence, your reverence." He altered the tone of his voice as I turned the mare's head up the narrow gully, and while he glanced at the stony hill before us, a tear stole down his cheek, as he said in an under tone to himself, "Musha, God forgive the dead, but its long since the likes of you was up here, and the colour of your coat seen on the wild hill side." Then flinging his hat on one side of his head, like a gallant of twenty marshalling forth his mistress, he ran upon the remnant of the original level of the ground, now converted into a narrow ridge by the frequent torrents, marking out the path I was to take, and which side was the surest.

"This way, your honour—reverence, I should have said; but the word is strange to my teeth, and stranger to these old stones; they'll be all out above us, and great will be our pride. None of your priests, my boys." Then in a louder tone, "Mind the big stone, Sir. Lord save the beast, but she's stumbling at the hill. Now, Sir, give her a touch of the whip up this steep bit. Musha! but the stream might as well have cut a yard more when he came down here last winter."

We now got out upon a kind of lane running zig-zag between two heaps of pebbly stones piled up in a slovenly manner, to answer the purpose of a fence; and cabins began to make their appearance, with their miserable accompaniments: pigs of all grades and sizes, and children, half clothed, squalid, dirty, but always laughing and merry. The ground was now one gradual slope to the summit, interspersed with large masses of rock, and cultivated fields, divided by stone walls from each other. Cabins were numerous, though hardly discernible from the road below, unless on a minute inspection; roofs, sides, and outhouses, being as dark as the boggy mountain. The lane which had conducted us for about a quarter of a mile terminated at one of these heavy loose walls, and in an instant my old guide was at work, heaving away, and toppling down stone after stone, to form a gap for the minister and his beast. Potatoe beds, or gardens as they are universally termed, corn fields, and inclosures lying perfectly waste, were passed by a similar process. Not a gate, nor even a furze bush, which forms an admirable lazy substitute for the former in a gap, was to be seen. On we marched, our advance accompanied by the rolling and rumbling of the large stones; for it seemed to give the old man peculiar pleasure to widen each passage to twice the necessary dimensions.

"Come, Brereton"—for he had told me he was the oldest of the brothers—"don't break your back with rolling that rock into the steep garden below; the mare can clear the dyke."

"Sorrow break my heart," he replied, "but it isn't yourself that shall say we hadn't a clear path to the cabin. Yonder it is with the white strake at the door side. Sure, Morrigan will well mark the day the clergyman first came to the mountain."

"And who is Morrigan?"

"Just the bit of a smith we met in the field below. He's a Roman, and a knowing chap at the learning. I'm after thinking the sight of your reverence will give his garden a blast."

"We must return blessing for cursing, Brereton. Our master reviled not his enemies again."

"'Twill be a blessed day, Sir, when that law is the word of a man's mouth in this country. But they'll all be Protestant then. They'd rather see the police after the tithe, than your reverence after our poor souls."

I had observed those who passed us on our rout, contrary to the usual custom of touching the hat to a gentleman, and especially in a lone place, had either sullenly averted their look, or stared rudely at our proceedings. But the whole was now clear: they had hoped the good old times of conversion were going on; that the minister was too much of a gentleman to trouble himself about two girls dying in the fever; and, therefore, the priest would have again added some members to his flock.

We had now managed to approach with a few yards of the cabin, and one fence alone intervened. This obstacle gave way rapidly to the joint efforts of the other brother, who came forth

to welcome me, and we moved in silence within the inclosure surrounding the place. This latter was composed of a high bank of earth, with here and there an old miserable alder tree, scathed and torn, not by the wind or winter, but witnessing in its miserable branches against the idleness and careless apathy of the peasantry. Is a stick wanted to continue the boiling of the potatoes, and there is not a sod of turf in the house? "Run, jewel heart," cries the mother, "and pull a branch from one of the ould trees foreint the cabin door." Thus they stood melancholy sentinels of want and wretchedness around the farmer's home. The space included by this bank was a deep hollow, formed at sundry times by the process of removing all the nutritive soil to serve as a substitute for manure upon the gardens. And the whole space was now filled, excepting a few large stepping stones, with an extensive puddle of dirt and abominable nuisances. Can we be surprised for an instant at the increase and extent of fever and epidemics in the country, their rapid devastations and numerous victims, when such a dung pit as this surrounds nine cabins out of ten though the country? In the centre of this pool, and on the original level of the ground, raised three or four feet above the inclosure, stood the cabin itself. An out house, formerly a stable, had been converted into a temporary hospital for the two girls; and on my entrance, in one corner, on some straw, supported by chairs and planks, lay the wretched creatures; while bending over the fire, sitting in the usual posture, her knees drawn up to her chin, and her hands clasped over them, was the mother. She did not move at my entrance or salutation, "Peace be here," but continued rocking her body over the blaze, muttering low to herself, and now and again clapping her hands together. She was in a fit of strongly excited feeling, and therefore I placed myself on a stool nearly opposite, and remained silent. The patients were both delirious, mumbling incoherently to themselves; the eldest, a coarse featured girl, scrambling with her hands at the wall, and the youngest, whose face was familiar to me at the farm-house service, steadily regarded us, endeavouring, apparently, amid the hallucinations and burning wanderings of the fever, to collect her recollections, and form some feeble conception of the name, some dim remembrance of the stranger. Her features, in their natural state sweet and expressive of innocence and devotion, were now flushed and tinged with the vehement rage of the disease within; her eyes were painfully bright and distended, and at every few seconds she wildly passed her hand across her brow, as if to wipe away some cloud of distempered thought. The men had remained without; the light streamed in through one pane of glass, destitute of either frame or moulding, and placed in the clay wall of the cabin; and as the greater portion of the smoke escaped into the apartment, the beam from this aperture gave a dim shadowy appearance to every object in the room. The old woman seemed above the usual height even of men, thin and care-worn; her eyes bleared with smoke and incessant weep-

ing; her features very sharp, and her forehead drawn into innumerable wrinkles. The youngest girl, with her glassy eyes unmoved, gazed into my face—her mother's incessant rocking proceeded, betokening the utter bereavement of all hope and comfort—every thing began to wear an unearthly hue, and the smoke became more and more oppressive. The eldest girl now turned round, and perceiving another person, tried to raise herself in the bed, her countenance distorted with delirious folly, as she repeatedly thrust out her tongue blackened with the typhoid crust. My own sensations began to feel changed, and imagination conjured up the horrors of infection and typhus fever. I was enabled, by mental prayer and by closing my eyes, to shake off this impression; and on recovering, I opened my mouth in fervent but short supplication aloud for the return of health and peace to the family. I had scarcely concluded, when the old woman gazed fixedly at me, clasped my knees with her hands, and burst into a violent passion of tears and exclamations. "The cold sorrow is in your heart," said I, as she lifted her head from her knees; "but our God is very, very impassionate; he will not break entirely the bruised reed—he will not quench the smoking flax." "Oh! jewel minister," she replied, in a shrill impassioned voice, again lowering her head; "oh! jewel minister, he has taken four angels from me; didn't I lay their lay their little hearts in the ancient ground? didn't I vow to go down on my bare knees twelve times a day, if He'd spare the rest; didn't I know he heard me, but doesn't heed me? Did your own kind eyes ever see two finer girls, and did you ever miss Ally (the darling creature!) from the prayers? Oh! Sir, but He's an evil eye upon my house, and the old people."

"And, Mary, dear woman," I answered, "have you done any thing for Him, that you should thus venture to require so strongly His help? Did I ever see you at church, Mary, and worshipping Him as you ought?" She was silent, and I went on, changing my voice and speaking more slowly. "He took your four darlings, the four drops of blood from your heart, one by one; and your heart was still hard. He placed his servant in the land; and the old Breretons would not enter the house to hear His word. He commands all men to assemble themselves together, and when they are ignorant to seek aid; and the old people here would not heed him. He took one small child from your bosom after another—down they fell just like little blossoms after a frost; but, oh! woman dear, the frost of sin was in your souls, and you vowed in bitterness of spirit, and not in sorrow of heart; and ye sent the two brave girls to the prayers; but, alas! ye thought His eye did not spy ye in miserable hard hearted and obstinate ignorance in the cabin; and now He is going to take away those who have been seeking him, perhaps to everlasting glory, and thus again he is trying to soften the parents' souls." "Oh! man of God," groaned the mother, "your words prick my heart sorely; but sure I said my prayers to Him at home. Didn't

Ally read to me in the fall of the evening; and the times were too hard for me to be decent at the prayers, and how could I mix with the neighbours?"

She had now raised herself up, and wiping her eyes with the corner of the handkerchief crossed on her bosom, she sat down on a large stone opposite. "Listen to me, Christian soul," I answered, "in the day that your soul is stripped of its body and the rags of this world, in the day when it stands shivering and naked before God, to answer for its deeds, wilt thou then, Mary dear, repeat the same speech to Him thou has but now repeated to me? Look into your heart. Does it tremble? Ah! woman: dear, thine eye shrinks from before me; how wilt thou then, abide the eye of Him who is upon us in this little room?"

She shuddered, and was silent; but our conversation was interrupted by a deep moan from the youngest of the sufferers. This immediately aroused the mother from her seat, and the water was poured into her parched lips from a tea-pot which stood near. For some moments she disposed the coverings upon them, and then I interrupted her thoughts, by inquiring why she had required my visit? This simple question astonished her, as, of course, from her great ignorance, and the absurd whims held by persons thus situated, I was prepared to expect. For a few moments she remain silent, and her features were a strange mixture of surprise and doubt; but before she could reply, the aunt of the sufferers, who had been sent as one of the messengers, crossed the threshold, and walked over to the straw couch. She was a short thick set woman, with bluff but very strong features—a Protestant, and perhaps not quite so ignorant as the mother, as I had frequently seen her at service. Whilst she was looking over the girls, with her hands clasped on her breast, and singing dolefully to herself, I again reiterated my inquiry, for what purpose they had brought me from home. The women exchanged looks of doubt and wonder, and the aunt, after a short pause, replied,

"God's luck be about your reverence, but isn't it the rites of the church we're after wanting for the two poor dying Christians? Oh!" she exclaimed, as the thought struck again on her heart—"oh! but its we that's in grief this blessed morning. Thirty-four blood relations altogether in this barren bit of the world, praised be the Lord, and not a soul to help us, and not an eye to weep for us, but our own, and they're tired of the work, and are now as dry as the floor, glory be to God!"

They both then began to weep again; whereupon the youngest girl, who still seemed to possess some faint lucid ray of sense, endeavoured earnestly to extend her arms towards them. I moderated their grief, by saying, "Come now, Christian souls, remember that all things are in God's hands, and his fatherly eye is upon each of us at this moment of time. Here we stand, 'tis true, on a narrow spot of ground, but we are breathing His air, and living in His presence, and tasting His bounty. He takes no pleasure in the death of his creatures, and regards with tenderness

their sighs; nay, and has he not sent me this morning to mourn with you over these poor girls, and therefore do you not see how he has made another heart—the heart of a stranger feel for you? Mary, woman, sit down; Betty, my friend, calm yourself, and let us enjoy a little profitable conversation together this morning. For, alas! the two girls are delirious, the sense has left them alone, and they cannot have any thing done for them."

"Sure, your reverence will not let them die without the benefit of the church?" replied Betty, looking inquiringly at me.

"Sure, your reverence does not mean to send my two girls into the other world, without the rites from your hands?" said the mother, quite alarmed.

"Be patient, friends," I answered, "and let us draw outside for a few moments, for the air in this cabin is heavy and disagreeable."

"Oh, then, musha," instantly resumed the aunt, "but if its your reverence that takes 'fession from the blessed kindness of your morning's work, and catches the sickness, what will we do in life to forget it? Oh! Mary, dear woman, we'll be the death of the minister, and the blood of his hearth-stone will be on us, and all for to give the blessed sacrament to those who cannot tell whether they're alive or dead. Ah! sure your reverence isn't paler and worse looking than afore," she continued, as I drew near the door. "If your honour's reverence would forgive me, and if I might make bold, I could tell of a way to get the 'fession out of the body, if it's got in."

"Speak on," I answered, "what is the cure?"

"Why, then, saving your presence, just to spit out three times from the bottom of the chest, and blow your nose very strong."

I smiled at the simple hearted kindness of the dame; and we now stood outside, together with the two men, upon the ridge of earth surrounding the cabin. "Well, friends," I began, "these poor creatures are in a bad way I am afraid; they can understand nothing; they seem to know no one; they are mere dead clods, as it were, before us; and, therefore, all we can do is to address ourselves in earnest prayer to God, to do with them as seemeth to Him good."

"The Lord save us!" ejaculated the father, "are my girls to die without absolution?"

"Sure, they're not quite so senseless," said the aunt, in a pleading tone of voice.

"My brave children *shall* not die without the benefit of the clergy," answered the mother, and as she said it, she began, in a state of great excitement, to walk backwards and forwards before the door of their apartment.

The uncle remained silent, except by the raising of his eyes to heaven, and the quiet tears which rolled down his face—the state of his feelings had no other index.

The replies had followed each other so rapidly that I could not edge in a single word, but as they now seemed to wait my answer,

I calmly replied, "The sacrament of the Lord's supper, being appointed to bring to us a more lively and frequent recollection of His death and passion, and being likewise, if received in a proper frame of mind, a means, or vessel, by which, and in which, as it were, we receive grace, and can taste the living water of life; in a case like this, where the persons can neither think on Christ, nor think on the state of their souls, I might almost as well put the bread and wine into the mouth of a corpse. It is a mocking of God and His word. Therefore, I will give it to you, who stand round me here, and we will pray for them; but they cannot receive it."

There was a deep marked silence upon them; but this was broken by the mother, striding up in front of me, and while she spoke, her excitement became so great that she twisted a portion of her apron into pieces with her hands. "Did your reverence take this long ride merely to tell us this sorrowful news, and see my children die like beasts in a dyke? Are they to lie on their beds, and are their souls not to go up with a word from their own clergy to Him who is above us? Are they no better than pigs or dogs; and are we to be shamed by the neighbours, and let them to think that a mortal sin was on the two innocent darlings' souls, and they could get no relief for it in life? What, my dear, are you after saying to us this morning? Oh! sorrow was with us sure enough, as you kindly spake, before, but this sorrow would shame the other out of the world. They never shall die without either the priest or the minister; and sooner than not give them the rites of the church, I'd beg from this to Dublin on my two bare knees, and scrape the flesh off my bones for to raise the price of the priest for them."

It was in vain that I reasoned with her on the absurdity of such opinions; I had frequently tried it before, and generally failed. Their feelings of erroneous devotion, and their superstitious ignorance, is generally too strong, and therefore a choice of difficulties is presented: the sacrament must either be given, and their ignorance for the time confirmed and winked at; or if you decline, the priest is demanded; and his only question is, how many will turn, or what money is to be had? The old man's prejudices were strong, yet being more enlightened, he would readily, though with sorrow, have acquiesced in my decision; but the dread of his neighbours ridicule, the refusal of the rite on my first visit to the mountain, the distress of the parents, all weighed heavily upon him, and incited him to join his entreaties to those of the women. The father was the most ignorant and the least rational of the party; he was disposed also to become in secret a Romanist, and therefore he regarded the scene with curiosity, but with at the same time a degree of sullen composure, knowing that the priest would despatch the whole matter in a few moments without any trouble or spiritual inquiry. The women were vociferous and violent, conjuring me, by every argument and appeal their passions could furnish forth, to administer

the solemn rite to the dying creatures. But as I remained firm, unless some amendment occurred, and being very unwilling to countenance, if possible, the absurd popish notions which the ignorant Protestants indulge, in taking the sacrament, I continued still combating and explaining the point. But it was all vain, all chaff thrown against the wind, and as I turned to depart, the women immediately urged the father to take the mare from the plough, and bring Father Dillon, the priest. He would willingly have done this, had I not paused, and turning to them said, "Upon one condition I will give it to the girls, and if they fail to answer my question, then I am sure it cannot this morning be done; and I will see them again in the evening, and again to-morrow, and watch over them, for your sakes and comfort, until a gleam of reason shall in mercy dawn upon them."

This last hope was eagerly clung to, and we thereupon all entered the apartment, the door being set wide open, and a candle lighted to illuminate somewhat more the dark pallet on which they were stretched. We assembled at the foot of the bed, and attentively marked the patients. The youngest was somewhat less flushed, but her eyes were painfully wild, and ever and again one or both hands were stretched out, as if to bid away some image that hid me from her sight. She evidently was labouring to collect her thoughts, and a painful agony of soul seemed to hover upon, and again vanish from her gentle features. The sister, too, was more composed, but her features and eyes wore the dull, heavy, loaded torpor of the fearful disease. Our own feelings became painfully strained—the relatives, from the wildest anxiety to become possessed of the sacred rite of the Protestant church; my own, from the awful scene before me, the degraded ignorance of those who bear the Christian name, the weighty responsibility attaching to the present ministers, and the awful charge against those who had passed away. I found relief in mental prayer (when does it ever fail us?) and now endeavoured to fix the attention of Ally upon me, as raising my hand, and pointing upwards to aid the question, I said very slowly, "Ally, dear, do you love Jesus Christ?" Never shall I forget the effect of the talismanic sound of our Master's name; her hands no longer waved to and fro; she clasped them together upon her breast—her features moved convulsively for a moment—she burst into a passionate flood of tears, and exclaimed, with parched lips and fevered accents, "Yes, Sir, yes!"

"God be praised!" said the poor mother, sinking on her knees. "Oh, thou heart's blood of my soul, I knew you did love Jesus, I knew you did love Jesus Christ."

I now turned to the other girl, and having fixed her discontented eyes upon me, repeated the solemn, yet endearing question—"Nanny, my child, do you, too, love Jesus Christ?" There was a long pause, and the old man groaned with apprehension; but the mother stepped wildly forward, and bending over, amid the mingled tears of Ally and her own, she repeated the

question several times. "Oh, jewel homey, answer the minister; sure, don't you recollect the minister, and don't you love Jesus Christ? Sorrow of my soul, darling Nanny, can't you give your poor old mother one word? Do dear, take the heart-scald from me, and tell me if you love Jesus."

"Love Jesus!" she muttered at last—"Christ, the Son of God—love Jesus, my Saviour!—oh! take my soul."

"Enough, enough!" I exclaimed, "we will give thanks to our Lord God for his mercy, and then bind ourselves to Him by the mystical chain of his love." We cast ourselves down upon the cabin-floor, and had a sweet, a solemn, and affecting time of praise and prayer, while we partook of the consecrated memorials of His wondrous death, and our own glorious privileges.

ON PREACHING IN STRANGE DIOCESES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Some of your correspondents have employed themselves in discussing whether any penalty attaches upon a clergyman who preaches in a strange church, without the permission of the diocesan, and with no other authority than the permission of the incumbent, and his own license to preach in another church.

The last letter upon the subject which I have seen, that of Dromoriensis, in the Examiner for May, after abusing Land for being inclined to Popery, (never, I suppose, having seen his controversy with the jesuit Fisher—never heard that to him we owe the restoration of Chillingworth to the Protestant church,) solaces himself with the hope that were any bishop to exercise his authority in restraining strange preachers, he would be defeated, *even though acting legally, by the indignant feeling of Protestants!* Strange consolation this, for a clergyman to rest his hope upon the expected misconduct of a judge or a jury acting in defiance of the law which they had sworn to observe.

But it appears to me, that the question should be made to rest upon very different grounds, and determined by reference to the oath of canonical obedience which every clergyman takes at ordination, and again on collation, institution, or obtaining a license to a curacy.

The commission given to a priest at ordination, is, "*To preach in the congregation where he shall be lawfully appointed thereunto.*" This commission clearly does not extend to a church to which he has not been appointed. Indeed, originally, a special license to preach even in his own church, was requisite; for it appears by the ninth canon, that a man might be beneficed and not licensed to preach, in which case he was obliged to employ a deputy that was licensed. Those licenses have fallen into

disease; and it is to be presumed that a bishop who does not issue some specific order upon the subject, does, by his silence, allow his clergy to use, occasionally, the assistance not only of other clergymen in their own diocese, but also of strangers; and it is not to be presumed that he will in any such case interfere by an *ex post facto* proceeding.

But let us suppose a case in which a bishop thinks it necessary to direct his clergy not to admit strangers into their pulpits; are they not bound by their oath of canonical obedience to comply with such a mandate?

Upon this question I shall quote, from Bishop Heber's life, arguments which cannot be answered, supported by an authority which must command respect.

A dispute had arisen in which one of his clergy claimed an absolute right to his pulpit: the letter written by him is too long to give entire, I shall select such parts as bear most strongly upon the question at issue:—

"It is not necessary," says that distinguished prelate, "for an ecclesiastical ruler to prove, in each particular exercise of spiritual or ecclesiastical authority, that he is backed by some particular statute of the temporal sovereign—still less is it decent or proper for a minister of the church to entrench himself, in every instance, behind the letter of the law. His obedience should be, not for wrath, but conscience sake. His question, not, *can I safely resist*, but, *can I legally obey*. And where no known law is broken, no substantial civil right infringed, the injunction of a bishop is binding on the conscience of his clergy. If the case were otherwise; if the power of such a spiritual functionary were of this world only; if he were only to be heard where he was backed by acts of parliament, and surrounded with the pains and penalties of temporal courts of justice, it is apparent that the oath of canonical obedience, which every clergyman takes at the time of his ordination, would be merely an idle form, unproductive of any real authority, or church union. It would be needless to make a man swear to do that, for refusing to do which he must lose his maintenance, or be cast into prison: and I really cannot conceive how we are to understand some of the plainest words in our language, if the oath which you have taken does not imply your obedience to *any* ecclesiastical arrangements of your ordinary, which are not contrary to the laws of God, or the laws of the land, or the vested rights of individuals." Thus writes Heber: the letter will be found in his Life, at page 475.

To add to what is thus forcibly and eloquently stated, would be truly a work of supererogation.

DISCIPLINE.

ON MINISTERIAL EXERTION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It seems to be universally acknowledged that the present times are very portentous, and that they loudly call upon the professing Church of Christ to shake herself from the dust—to examine with the utmost seriousness and fidelity her state—and in good earnest to set about doing her “first works.” There is one class of men to which, at this crisis, all eyes are directed—the clergy—and if ever it was their duty to “make full proof of their ministry,” that time is now assuredly come; and nothing would be so likely to stop the mouths of gainsayers, as the fact, that while suffering unprecedented privations, they were rapidly advancing in spirituality of mind—in victory over the world—in submission to the Divine will, and in strenuous exertions to promote, in every possible way, the glory of God. The door of access to our poor Roman Catholic countrymen, is now in many places completely closed, chiefly in consequence of the operation of the New Board of Education, which at once strikes at the root of the friendly intercourse which subsisted, and was increasing, between the Protestants and Romanists. There is, therefore, more time for attending to the instruction of Protestants, and it ought to be improved to the uttermost; for it is impossible to say how long our privileges may be extended to us. Every effort ought to be made to prevent the emigration of Protestants from Ireland; for if the existing spirit of insubordination is to be put down—if the connexion between England and Ireland is to continue—if the minds of the people, generally, are ever to be raised from their present state of degradation, it must be in a great degree by the blessing of God upon their labours. They are committed to the care of their respective pastors, and they have a right to expect that food for their souls which the Gospel supplies. They are now frowned upon by persons in power, and they ought to be cheered and countenanced by those who will have to give account of the attention they paid to them. The minister of Christ should ever appear as the servant of his flock—not consulting his own ease, or his own gratification: not indulging in such allowed intercourse with the men of the world, but wholly devoted to the service to which he is consecrated: not engaged in secular pursuits, but wholly occupied by the duties of an office to which he has declared himself to be called by the Holy Ghost. O, that all who bear this sacred name were imbued with the spirit of their ever-living Lord, and that they uncompromisingly followed him through evil report and good report! O, that they remembered the vows which are upon them; and that they sought the grace which alone can make them faithful! That there is a great awakening among the clergy, is as gratifying as it is undeniable, and it is manifest to the most careless observer; yet many still remain

under the influence of prejudices and prepossessions as strong as ever they were; and what do the enemies of our church say? Simply this—when men do not preach the Gospel, they ought not to live of the Gospel: when men indulge in idleness, or apathy, or worldly amusements, it is a hardship to be obliged to minister, not to their necessities, but to their self-gratification; when men neglect their flock, they are not entitled to the fleece. The best friends of the Establishment are now alive to the dangers to which she is exposed from the machinations of her enemies, and are anxious for her reform. That a reform is necessary, cannot be denied; but are we to look, in the first instance, to parliamentary enactments, or to royal commissions? This would be, indeed, unwise; for it would be looking to man, and not to God—it would be leaning upon human understanding, and not upon Divine wisdom—it would be cleansing the outside of the cup and of the platter, while the inside remained with all its stains and pollutions—it would be attempting to defend the outworks of the garrison, while the citadel lay open to the assault of the invader. The reformation should commence with each individual clergyman—and it should be a reformation effected by the belief of the word of eternal truth, which “converts the soul.” The aid of the Holy Spirit must be implored, to give efficacy to the word of God’s grace. Then, if that Spirit become the teacher, the doctrine which is according to godliness, will be understood and embraced in all its branches. Then will he who ministers in holy things, “take heed unto himself and unto the doctrine” which he preaches—then will love for the souls of his people swell his bosom—then will he labour as one who is to give account—then will he abstain from even the appearance of evil—then will he exercise the inventive powers of his mind, in devising plans of usefulness—then will he become acquainted with the excellent of the earth, and profit both by their example and their experience—then will his delight be in his work—then will he be delivered from the *ennui* which still constrains some, of whom better things might be expected, to frequent the theatre, the ball-room, and the race-course, or to engage in the chase, or in the cricket match—then will he carry with him a spring of never-failing consolation—he will be blessed himself, and he will be made a blessing to others. Should you have the kindness to insert this paper, there will be a further trespass upon your columns from your old correspondent,

BEDELL.

ON THE OUTPOURING OF THE VIALS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It is well known that Mr. Faber interprets the first three vials of the bloody transactions in France, and on the continent, which seems objectionable to Scott, and many others, who do

not think it at all admissible to crowd so many distinct prophecies into the space of a few years, or even months, while whole centuries are allowed to intervene between the fulfilment of others, which are as nearly connected by the apostle. "The term," says Scott, "since the commencement of the French revolution, seems too short to answer to the idea, excited by this prophecy, of the judgments to be inflicted: when it is considered, in how few verses the most interesting events, perhaps of two or three hundred years, are comprehended. I doubt whether the time for the pouring out of the vials is arrived, and whether it will arrive till after the middle of this century." According to this judicious commentator, the outpouring of the vials had at most but just commenced when he wrote, in 1815. If he be correct in this opinion, may we not inquire, whether any apparent judgment seems to be in progress to correspond with any of the early vials—admitting that the first relates to the French revolution and its attendant miseries, does not the time and form of the present pestilence correspond with the second, whether we consider it with reference to the *time*, the *place*, or the *character* of the judgment? And first as to the place.

The first vial is poured upon the *earth*, the well known emblem of the Roman world, or Western empire: and accordingly the continent of Europe was the theatre on which the bloody scenes of the period between the French revolution and A. D. 1815, were transacted. But the second vial is poured out on the *sea*—the symbol which denotes the Gentile world in general—with its unsettled, and ungovernable multitudes—its stormy commotions—its ever-changing aspect, and its unproductive waste. In this way Scott interprets the symbol, chap. vii. 1—"That no destructive tempests might be excited by land or sea, is supposed to be an emblem of the tranquillity of the Roman empire, and of all nations, subsequent to Constantine's accession to the imperial throne;" compare chap. viii. 8, xiii. 1, and xxi. 1, by which the general meaning of "*the sea*," in the Revelation, is clearly ascertained; and accordingly the present judgment has commenced in Asia, and extended its ravages over the four quarters of the earth.

2d. The time—If, as Scott supposes, we may consider the transactions antecedently to 1815, as the commencement of these plagues, we arrive at the period when this very pestilence first appeared in the East; so that no sooner had the earth, or continent of Europe, obtained rest from the effects of the first vial, than the sea, or heathen world, began to feel those of the second.

3d. The character—"The blood of the sea became as the blood of a corpse," or congealed blood. Now we may suppose that the brief intimations given of the plagues, are designed to afford some leading characteristic, by which the fulfilment may be specifically marked; and it is remarkable, that in the present dread-

ful judgment, the most striking and peculiar of all the fearful symptoms of the disease, appears to those who are the most competent judges, to be the coagulation, or *congealing of the blood*, accompanied with a clammy and deathlike coldness, and with such a colour and appearance of the sufferers, as have caused them to be compared to "*living corpses*." The above observations might receive much additional weight, by tracing the rise, progress, and character of cholera, in several treatises which have lately been published on the subject; but my object is merely to suggest an idea which may not yet have occurred to many of your correspondents, and may perhaps give occasion to some useful remarks upon the subject.

I am, sir, yours, &c.

Z.

ON 1 PETER III. 18, TO THE END.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:
19. By which also he went and preached unto the spirits in prison;
20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
21. The like figure whereunto *even* baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ:
22. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

This remarkable passage, it is well known, has been taken by the Romanists in a sense which favours their doctrine of purgatory; containing, as they pretend, a message of deliverance to departed souls, in a state of durance and of suffering. On the other hand, Protestant writers have, in order to avoid this apparent sanction to so fundamental an error, offered such interpretations as, in my opinion, are unsatisfactory and forced. The passage, in a word, appears to me to be as yet unexplained. I therefore proceed to submit for consideration a view of its meaning, which has forcibly struck my own mind. The conjecture then, which I propose, without further preface, is, that the imprisoned spirits spoken of in the 19th verse, are fallen angels. But before I enter on the examination, I would just say, that I can no where find in Scripture that human beings are called "spirits;" whereas, this term is applied to angels in a variety of instances—amongst the rest, in Heb. i. 7, "Who maketh his angels spirits;" and Heb. i. 14, "Are they not all ministering spirits?"

In Gen. vi. 2, we read, that "when the sons of God saw the

daughters of men that they were fair, they took unto them wives," &c. It was an ancient opinion that these sons of God were angels—(and, that this high title was applied to angels, appears in two remarkable passages of Job, viz: chap. i. 6, and xxxviii. 7.) These higher natures, clothed, for the purposes of their ministry, in corporeal vehicles, were drawn down to the level of human passions, and commingled with the race of man. Hence arose a spurious generation called giants; and it is remarkable, that in immediate connection with the appearance of this dubious progeny, we are told, that God resolved to bring a deluge upon the earth. The reason, moreover, which the Lord assigns for no longer striving to redeem the world from its iniquities, be it observed, is this—"That *he also*," (as if alluding to some order of beings heretofore distinct from man,) "that *he also* is flesh." To clear the earth of that confusion which the unlawful union of these two races had occasioned, seems, in this view, to have been the procuring cause of the general destruction. Out of this union, however, a remnant of the pure, unmingled seed of man, traced up, by a distinctly preserved genealogy to Adam, was saved.

In proof that the spirits to whom our Lord preached, in the invisible world, were these degenerate angels, I shall consider three particulars. 1st. The condition in which they are described as being, namely, "in prison." 2d. The time during which their disobedience was displayed. 3d. The nature of their offence. I shall then notice the precise point of the Redeemer's history at which he is said to have visited them.

1. On this first particular, I shall merely point out the striking coincidence between the state of "the spirits in prison," and the description given of "the angels that sinned," by St. Peter and St. Jude. The first of these apostles informs us, (2 Pet. ii. 4,) "That God cast them down to hell, and delivered them into chains of darkness." And Jude, almost in the same words, declares, that "He hath reserved them in everlasting chains, under darkness, unto the judgment of the great day."

2. St. Peter, in the passage we are reviewing, fixes the time during which the spirits were disobedient, to the period "when the long-suffering of God waited in the days of Noah, while the ark was a preparing." This, I need not say, agrees precisely with what I have already hinted. Whatever the offences were, which induced the Almighty to resolve upon the deluge, a respite of 120 years was granted, as it were, to see whether these offences would cease. They did not cease: and, therefore, we may conclude that the disobedient spirits still continued to repeat their unlawful marriages with the daughters of men. And it is most remarkable, that the apostle, in the passage from his second epistle already quoted, connects the fall of the angels with the flood; for he immediately subjoins to his relation of the former, that "God spared not the old world, but saved Noah," &c. Who, I say, that reads the passage, can account

for this association in St. Peter's mind, on any other principle than that which has been suggested?

3. The nature of the offence which I have described, agrees remarkably with the expression of St. Jude when speaking of the fallen angels, namely, that they "kept not their first estate, but left their own habitation;" intimating, thereby, precisely the kind of change which took place, when the sons of God came down from the elevation of a purer nature, and became subject to fleshly lusts. Their commixture, also, with the daughters of men, seems pointed at, by the comparison here drawn between their offence and that of the inhabitants of Sodom. "Even," the apostle adds, "as Sodom and Gomorrah and the cities about them, in like manner, giving themselves over to fornication, and *going after strange flesh*, are set forth for an example, suffering the vengeance of eternal fire."

The period of our Lord's history at which he visited the spirits in prison, must have been at the time when his body lay in the grave, and when his soul, in its state of separation, went into the invisible world. But, though such must have been the case, it is remarkable, that as the passage in question lies before us, this action of his disembodied spirit follows, instead of preceding, (as in the real order of things it did,) his resurrection from the dead. "Being put to death in the flesh, but quickened by the spirit, by which, also, he went and preached to the spirits in prison," &c. Why this location has been adopted by the apostle, I do not know. It is, however, worthy of observation, that precisely the same order is preserved in 1 Tim. iii. 16—a passage which so curiously coincides with that under consideration, and which appears to me to throw so much light upon it, as well as to receive so much from it, in return, that I shall present the several clauses of the two passages in juxtaposition.

1 TIM. III. 16.

1. "God was manifest in the flesh."
2. "Justified in (or by) the spirit."—
See Rom. i. 4.
3. "Seen of Angels."
4. "Preached unto the Gentiles."—
(Compare Matt. xxviii. 19.)
"Believed on in the world."—
(Compare Mark xvi. 15, 16.)
5. "Received up into glory."

1 PETER III. 18, 19, 20, 21, 22.

1. "Being put to death in the flesh."
2. "But quickened by the spirit."
3. "By which also he went and preached to the spirits in prison."
4. "The like figure whereunto, even baptism, doth now save us."
5. Who is gone into heaven, and is now on the right hand of God; angels, and authorities, and powers, being made subject unto him."

I have been thus particular in noticing the above passage from 1 Timothy, because I cannot but consider the third clause, "seen of angels," as bearing with remarkable force upon the point in

hand. For what, otherwise, can the allusion mean? What part of the mystery of Godliness, was that of our Lord's being "seen of angels?" Have not these celestial beings seen his face, in glory, ever since their first creation? And have they not been constant witnesses of the movements of all the sons of Adam, no less than of the incarnate God? Why, then, should the apostle, in so brief an enumeration, include as one of the special and prominent peculiarities of our Saviour's history, that he was "seen of angels?"

There is another passage which I shall barely quote, with no other comment than that which the foregoing observations supply. It is in Phil. ii. 10—"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things *under the earth*." Will it be thought fanciful if I suggest also, merely as possible, that the whole view I have taken, may throw light upon that obscure text in 1 Cor. xi. 10—"For this cause ought the woman to have power (or as it may be translated, a vail) on her head, because of the angels." If these sons of God were seduced from their first estate by the daughters of men, may it not have been fitting that the women should, in those solemn assemblies on which the angels attended, be clothed, though in the absence of the men, with shamefacedness and modest attire?

H. W.

LETTER FROM MR. PHELAN.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The high opinion I entertain of your candour induces me to request you will give early insertion to the following brief remarks on the Review of my late brother's "Remains," in your numbers for August and October.

It was not until the 25th of September that my attention was directed to the former number, by a friend of the deceased, who was disturbed by the seeming spirit of some of the Reviewer's observations, in which feeling, when I read the article the next day, I largely participated. There was something, sir, in the well known circumstances under which that publication took place—something in the purpose for which it was undertaken, which should have disarmed criticism of all bitterness, and hindered the critic from introducing the discussion of any matter extraneous to the work which constituted the professed object of his strictures. The book was not sent forth by the author himself as a finished production, and an aspirant for literary fame. No, it came recommended to the kindly feelings of the Christian public, by a venerable prelate, as a posthumous publication of the imperfect remains of a friend whom he regarded as a pious minister, and an able defender of the Established Church, collected, and brought out with the sole view of

making a provision for that friend's bereaved widow and orphan. It was with deep regret, sir, that I beheld your "Church of Ireland Magazine" become the vehicle of remarks which had a tendency to obstruct the good Bishop of Limerick's benevolent purpose, by preventing the sale of the work in question, as far as regards the readers of your journal. Such appears to me to be the tendency of the observations on the controversy on the subject of the Bible Society, which took place some fifteen years since, between Dr. Phelan and a gentleman of high respectability, who is, (I am glad to say,) still living. His opposition to that Society, at the period I allude to, operated powerfully against Dr. Phelan's interests as a college tutor, and lost him the patronage of many heads of families, who, but for that cause, would have placed their sons under him. Had the Reviewer thought that his introduction of the subject at the present time was calculated to have a like effect upon the interests of the family of the deceased, I believe he would not have brought it forward: but, independently of this, there was another consideration which should have induced him not to do so, I mean the affecting interview which took place between Dr. Phelan and his opponent on that question, (now for the first time made public by the Reviewer himself,) in which they appear to have agreed to bury in oblivion their former difference; which renders the revival of it a rather ungracious office for any third person to undertake. It is for these reasons, and these only, that I regret the course adopted by the Reviewer in this instance: with regard to Dr. Phelan's fame as a just and sagacious thinker, and an able writer, his *dictum* as to the real or comparative merits of the opposed pamphlets, is rendered innocuous by the context. The reflection might have been suggested to him that the secession of the heads of the church from the Bible Society, which he deploras, might have been caused in some measure, by their having found force and truth in Dr. Phelan's reasoning, and their not having conceived it to be stripped of either quality by his opponent.

Against fair criticism I make no complaint, and shall therefore notice no other parts of the Review than those which, I think, do not exhibit a just view of Dr. Phelan as an author and a divine, and impute to him motives which I did hope no generous-minded man, even among those who were not his friends, could think or insinuate that he was actuated. One cause assigned by the Reviewer for the alleged unpopularity of the "History of the Policy of the Church of Rome," is, "the nature of the subject," "which," he says, "was too remote to be attractive except to the Protestant antiquary." The subject, or at least the nature of the subject, is identical with that of some excellent essays which appeared in your journal previously to the first publication of this work of Dr. Phelan: I hope you did not find it to be void of attraction to all but *antiquarian* Protestants: that it has not been of so limited an attractive power more recently, is

fully proved by the fact that several very successful pamphlets and speeches have since appeared, whose matter was derived exclusively from that very history. Of the style of Dr. Phelan's writings, I believe the Reviewer to be singular in his opinion. It is not, certainly, the style of speeches at public meetings; he does not clothe the form of his matter in the flowing drapery of profuse verbiage; he wrote always upon grave, often upon awful subjects, and for such his style is appropriate: it cannot be appreciated at a glance, but requires to be studied. His reasoning is arranged with almost mathematical consecutiveness, every sentence performing a distinct function; and his diction, though concise, perhaps condensed, seldom, if ever, needs a supplement. The Reviewer appears to believe that it was this absence of popularity, proceeding from whatever cause, that prevented the author's continuing the work. The memoir, sir, prefixed to the "Remains," might have supplied him with a juster and more charitable reason. The "History of the Policy," &c. was first published in the year 1827; its author died in the middle of the year 1830; and for the entire intervening period was strictly enjoined by his physicians not to discharge any professional duty—not to employ himself in writing or in study; all of which occupations were pronounced to be calculated to increase the virulence and injurious effects of the disease under which he laboured, an affection of the vessels of the heart.

I beg leave to add, sir, a few words on that part of the review which has for its subject Dr. Phelan's sermons, now published. When he was appointed one of the six preachers in the College Chapel, he thought that "there was much in the religious world of that day, to seduce a man from that godly fear of himself without which there is scarcely one ground of scriptural hope;" and he very early took opportunity to warn his young hearers against the error of mistaking a taste for that religious dissipation, for religion itself. This procedure gave offence to some few, and I readily add, estimable persons; with the exception of whom, Dr. Phelan was esteemed by the members of the University of every grade, as a preacher of the highest order, notwithstanding his physical deficiencies. I had left college before the period alluded to, and so it happened that I never heard my brother preach there; but I am borne out in the foregoing assertion by the testimony of many who were of the number of his hearers, and among them, of a visiter of the College Chapel, a gentleman, himself a powerful and popular preacher, and who differed from him, *totò calo*, on some points of opinion.

The Reviewer's principal objection to the Donnellan Lectures appears to be grounded on an erroneous conception of the author's view of man in these sermons. He does not consider him, as the Reviewer seems to think, as a creature in the abstract, but as a creature such as he now is—such as he was when the promise was made to him of a Redeemer from that lost and abject state, with a yearning towards God, and an inability of

himself to come to him. Having shown that every system of man's devising had necessarily failed to satisfy those spiritual cravings, and to supply those wants, he proceeds to demonstrate that in Christianity an abundant and fit provision is furnished for both. The great Scripture doctrine of the Atonement had been advocated most triumphantly from the same pulpit which he then occupied, by his unequalled predecessor in the Donnellan Lecture, the late Archbishop of Dublin, (Dr. Magee.) The discussion, therefore, of that fundamental point of the Christian faith, formed no part of Dr. Phelan's design, while at the same time his line of argument goes to confirm its truth. Christ's oblation of himself once offered, is a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, *because* he who is at once sacrifice and priest, is both God and man—the man, Christ Jesus; *and* Emanuel—God with us. Keeping in mind the inestimable value of our redemption, he argues, that to dwell exclusively upon the contemplation of the Atonement, would be to view only a part of the Gospel plan, and not the whole of it; for the carrying on and perfecting of the other part of it, our sanctification, our restoration to the likeness of God, we must appreciate and seek the promised aid of God the Holy Ghost, in order to whose coming, and perpetual abiding with us, for the purpose of affording that help, it was expedient that God the Son should return to God the Father.

Allow me to make a few extracts to elucidate my view of the author's drift....“Conscious of infirmity, and self-convicted of sin, he (man) trembled to approach his Maker; he dared not repose confidence in a Being with whom he felt he had nothing in common; no bond of sympathy—no principle of association. But when in the person of his Eternal Word, God condescends to become man—when veiling the fearful glory of his perfections, and descending from that incomprehensible elevation at which man dimly discerned his attributes, he comes to take our nature upon him, to be himself our mediator and our friend—the most sceptical cannot but be thenceforward satisfied, that nothing human is estranged from his love, or excluded from the regards of his sustaining Providence.”...“The Gospel tells us that we come to God through Christ, and that mystery which angels desire to look into, begins to reveal itself to our apprehensions.”

“That Spirit of life which God breathed into Adam, when he made him in his image, that Spirit whom our creed calls ‘the Lord and Giver of life,’ is now ready to come and take up his abode with us. By him, we may be enabled to renew within our hearts a spiritual Paradise; where all things shall be redeemed from the primeval curse, and man may once more go forth to meet his Lord, without terror and without reluctance.”

“Thus we are empowered to overcome all from within and from without, which may oppose our walking in love with our

Creator. Through Christ sin may be pardoned, through the Spirit it may be subdued. The Atonement of Christ reverses the attainder which the economy of the universal government rendered it expedient to issue against a guilty generation; the gifts of the Holy Spirit impart strength and disposition to discharge the duties and enjoy the privileges of the faithful subjects of our reconciled sovereign."

"We do not propose the doctrine of the Trinity as an abstract speculative *dogma*—as a mere trial of faith, or exercise of subtlety—as the mysterious fruit of some forbidden tree of knowledge, which the soul may indeed contemplate, but must not taste. We teach that man stands in certain moral relations to these two Divine persons whom Christianity superinduces upon unmodified Theism; and that these relations imply the relief of wants, and the accomplishment of desires instinctive to humanity, yet not to be satisfied by any other system. We teach that in the Son, God descends to earth; and in the Spirit, man ascends to heaven; and that thus is restored that communion with our Father, for which in the long probationary period between the fall of the first Adam and the resurrection of the second, the whole human race had been fruitlessly in travail."

May I claim your indulgence, sir, while I notice one or two remarks of the Reviewer, on the occasional sermons. Speaking of the sermon of the Prodigal Son, he says, the author has "exhibited the elder brother as the representative of a class of persons who assuredly never have existed, namely, those who have continued in complete obedience." The author says of the elder brother, that he "never left his father's house—never had presumptuously broken off that allegiance which bound him to his father's heart;" and of the class of Christians whom he ranks under that son, he observes, that they "strive to abide within the range of those general laws which regulate the dispensations of Divine Grace."..."They abide firmly on the rock of our salvation." He does not intimate that they were never actual sinners, but that they were not *dead* in trespasses and sins.

He, the Reviewer, complains of the author that in the funeral sermon, he did not turn the attention of the young men who composed the congregation, to HIM who is his people's righteousness, as well as their wisdom, sanctification, and redemption. In that sermon I find the following passage:—"If the person and functions of the Incarnate Godhead are revealed all the requisites of a restorative dispensation; justice satisfied—mercy triumphant—corruption purified—and the Holy Spirit granted. As we move along this wilderness to the promised land of our inheritance, this is a guiding pillar to the eye of faith; and although, until our spiritual vision be purified of its earthly grossness, we cannot discern the glory behind the cloud, yet, in the mean time, we have that which sustains hope; which gives a pledge of protection, and an earnest of happiness; which elevates our thoughts, enlightens our paths, and points to our

destination. What the Essential Deity is within himself, that the Lord Jesus Christ is relatively to us: the I AM; that unchangeable and inexhaustible Being of whose fulness we have all received, even grace for grace. Without attribute or adjunct: leaving, as it were, a blank which his faithful people may fill up, according to their exigencies; as if he had challenged his followers to find one real want, to frame one elevated desire, to breathe forth one holy aspiration, for which he does not supply some substantial blessing; as if he had said to the poor, I am wealth; to the afflicted, I am consolation; to the meek and lowly spirit, I am joy and wisdom; if any man be weary and heavy laden, I am rest; if any find the burden of his sins intolerable, I am redemption, and righteousness, and sanctification; to all of you frail, feeble, perishing creatures, children of corruption, and food of worms as you are, turn to me, and comfort ye my people, for I AM the resurrection and the life; fear ye not, I am the first and the last; I am he that liveth and was dead; and behold, I am alive for evermore, Amen." Although I feel, sir, that I have already occupied too much of your valuable columns, I cannot forbear expressing my thanks to the Reviewer for the honourable testimony he has borne to the character and talents of my lamented brother; and for the delicate and well-merited compliment he has paid to the understanding and the feelings of that admirable woman, his widow.

I am, Sir, with much respect, your obedient servant,

JAMES PHELAN.

11, *Usher's-island*,
18th October, 1882.

[*.* We need scarcely say that we have, with pleasure, given the forgoing letter a place in our pages. Independently of the claim on our justice, which we have never been slow to acknowledge, the character of our reverend correspondent, and the unfeigned respect we entertain for his late brother, would have secured our immediate attention to any communication from such a quarter, still more to any complaint. It would be to us a subject of deep and sincere regret, if we thought there was justice in that complaint—if we thought that our review of the lamented Dr. Phelan's "Remains," had manifested any critical "bitterness," had "discussed matter extraneous to the work" which was "the professed object of our strictures," or "imputed to him motives which no generous minded man, even among those who were not his friends, could think or insinuate had actuated him." These are heavy charges—that they are not correct we boldly aver, even from Mr. Phelan's own letter, and our review is, we will venture to assert, as free from bitterness, and injurious imputation, as the interesting letter of the reverend gentleman himself. The "Remains" of Dr. Phelan, edited by the Bishop of Limerick, was surely a subject that called for notice in an Irish theological periodical; and if we know ourselves, the

notice was penned in a spirit of sincere kindness and respect towards the lamented author. That the Reviewer did differ from the Bishop of Limerick, and from other of Dr. Phelan's friends, as to his pulpit and theological talents, was naturally to be expected—and that, as an honest man, he would give utterance to such discrepancy, was also to be looked for:—his opinions, and Mr. Phelan's, are before the public, and they must decide. Mr. Phelan blames the Reviewer for introducing the Bible Society controversy:—surely the blame recoils upon the Bishop; for as the notice occurs in the memoirs, the Reviewer could scarcely have avoided an allusion to the subject that first introduced Dr. Phelan to the world as a controversialist. We doubt that the consequences apprehended can be really feared by any friend of Dr. Phelan; for few, indeed, will fail, on purchasing the "Remains," to identify the author with that remarkable controversy. Mr. Phelan quarrels with the Reviewer because he thinks the "History of the Policy," &c., never was popular, and because he ascribes the unpopularity to the subject:—the Reviewer continues to be of the same opinion. The popularity of a book is a matter of fact—the cause, perhaps, a matter of opinion; and however important and valuable the accurate detail of the artifices of the Church of Rome in Ireland may be, we still hesitate at thinking it likely to have many readers. In conclusion, we regret that observations made in honesty, in candour, and in kindness, should have appeared harsh even to a brother, whose motives we honour, and the warmth of whose feelings, even when directed against ourselves, but add to our respect.—Ed.]

RURAL DEANS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—In the present state of the established church—calumniated by its daring enemies, feebly supported by lukewarm friends, and too often exposed to well-founded attack by the relaxation of its salutary discipline, and the neglect, in some instances the good-natured facility, of its overseers—I beg to direct your attention to a class of persons whose office, if "rightly and duly administered" would prove most important and serviceable: I mean the rural deans. I need scarcely remind your readers that this office is not one of emolument; although, some time ago, that worthy senator, Mr. Hume, in his insolent diatribe against the temporalities of our church, enumerated the rural deans among the wealthy sinecurists of the Irish church. But this office, if without emolument, is supposed to be one of high responsibility, and which calls for no small vigilance and trouble. No one, then, who desires the welfare of our church can reflect upon the manner in which the duties of a rural dean are generally performed without deep regret. If any of your readers has been

at a visitation, as it is called, of the clergy, he must have been struck with its very lifeless formality. An inquiry into the state of the walls of the church or the roof of the glebe-house is, I admit, a very necessary subject of episcopal investigation, and of the rural dean's personal examination; but surely this is but a secondary topic for the dean's report, or the bishop's observations. The spiritual condition of the flock within the district of the rural dean—the advance or the declension of religion therein—the improvement of the schools, or otherwise—the degree in which catechetical instruction (the most important branch, I would almost say, of clerical duty) is imparted to the youth; these are the subjects beyond all others deserving of inquiry at a visitation; but I lament to add, that they are scarcely, if ever, inquired into in such parts of Ireland as I am acquainted with. If the infirmities of the bishop, or any other cause, should prevent him from personally looking after each parish in his diocese (and I confess, until he does thus personally look after it, I cannot see how he can conscientiously feel that he has faithfully performed the duties of his most awful charge), he should at least take care that his rural dean be accurate in his report, as well as vigilant and acute in his inspection of the different subjects confided to his official care. A friend, upon whose veracity I can depend, told me he was acquainted with a part of Ireland, in which the rural dean never examined in person at all, but got his reports filled up by each individual clergyman; thus making this office a sinecure indeed, and constituting each incumbent the inspector of himself. Such things ought not to be, Mr. Editor. We have fallen upon evil times and evil days. OUR CHURCH IS IN DANGER! and though we are sure that it is founded upon truth, and the gates of hell cannot prevail against it, yet never did it behove its ministers more clearly to look about them from its highest to its lowest grade, and more especially the former. If each in his proper sphere, in his respective vocation and ministry, would but lend himself to his Master's work, and honestly *pro viri* observe his ordination vows, we would soon see one truly primitive and apostolic church emerge with unclouded brightness from the dangers which seem to threaten its prosperity, and almost its existence. If, especially, the rural deans were selected with judgment, and performed their inquisitorial duties without favour or affection—courteously to be sure, as I trust clerical duties will be always performed, yet faithfully and as in the fear of God, I doubt not but a very sensible improvement would soon take place in each district thus conscientiously reported upon to the bishop—a wholesome stimulus would thus be supplied to the parochial clergy; and those opportunities of mutual converse among the clergy, so productive of so much benefit, would become more frequent. In short, Sir, the office of rural dean would become really valuable, instead of being for the most part, as at present, a very useless form.

CATO.

SCRIPTURE LESSONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I feel much obliged to your correspondent F. B. W., for pointing out an error that has crept into a passage in the Scripture lessons recommended by the commissioners for the education of the poor of Ireland; although I am sorry I cannot congratulate him much upon his taste for the *suaviter in modo*. In lesson second of the lessons from the Old Testament, the word *troubled* has been by mistake substituted for *created*. Whether the mistake originated in the compiler or printer I cannot now ascertain, but I think the circumstance which led to it is pretty obvious. The passage is from Psalm civ. 30. The 29th verse begins, "Thou hidest thy face, they are *troubled*;" and the following verse commencing in a similar phraseology, "Thou sendest forth thy spirit, *they are created*," the word *troubled* has, by a very common cause of error, been repeated in verse 30th. Your correspondent's conjecture respecting my not knowing the letters of the Hebrew alphabet is ingenious, but without foundation; for I should never have expected to find the Chaldee word כרא (I pray you have these letters printed correctly) in the 104th Psalm. The other criticisms are not of much importance, except to prove, which I think they do indisputably, that to fall into the mistakes alleged in them, I must have known the letters of the Hebrew alphabet, a point of no little consequence at the present moment. The word *basis* was, if I remember right, written in the manuscript *bases*, but escaped correction in passing through the press. In regard to my qualifications for drawing up the first rough draught of Lessons from Scripture, to be submitted to a Board, containing in it a Protestant and a Roman Catholic archbishop, and a fellow of Trinity College, I am happy to inform your correspondent, that I could not have obtained a license from the church of Scotland, nor have been ordained in connection with the synod of Ulster, without a little further advancement in Hebrew lore than he gives me credit for. I make no pretensions to a deep and extensive acquaintance with Hebrew and Rabbinical literature; but having read carefully the whole of the Hebrew Scriptures with the Chaldee passages that occur in them more than once, having availed myself of the best critics to whose works I had access, when engaged in that exercise, as Horsley, Goode, Schultens, Louth, Blaney, and Newcome, whose translations and critical notes I have read—having also read attentively the translation of the New Testament into Hebrew, printed by the British and Foreign Bible Society, and having taught several persons Hebrew, I did not feel myself altogether incompetent to the humble task which necessity laid upon me. I, however, beg leave to apprise him and all future critics of the school lessons that may be recommended by the Board, that the same duty of drawing up the

first draught of them is now executed by a clergyman of the Established church under the direction of his Grace the Archbishop of Dublin ; so that I am henceforth to bear no more than my just share of all censure or commendation that may be elicited by them.

Permit me to mention to your correspondent a fact, which, from his love of accuracy in translating the Scriptures, cannot but be interesting to him. The Association for Discountenancing Vice, in Capel-street, published an abridgment of Fleury's Historical Catechism, a Roman Catholic work, a copy of which I herewith send to you, which I purchased to-day at Watson's. If you will turn to page 68, you will find an extract from John i., the first verse of which stands thus: "In the beginning was the word, and the word was with God," omitting the following clause of the verse, "*and the Word was God.*" The date of the edition you may see is 1821, so that this error has been in circulation; under the auspices of that Association, of which I believe you are a member, for eleven years. What would have been said of the Board if such a slip of the pen had come forth under its sanction? The whole kingdom would have rung with the crying enormity. Need I suggest the heads of an attack upon the Association which might be founded on this singular omission? 1. The countenancing of a Popish book, by making an abridgment of it. 2. The ignorance which the conductors of the Association manifest, for it might be inferred that they never could have read the first verse of John's Gospel. 3. The mutilation of so important a text. 4. The countenance given to Socinianism. 5. The presumption of publishing any extracts whatever from Scripture. 6. The unfitness of the Association to be entrusted with the care of schools, which, under them, could be only, as might be urged, nurseries of Popery and Socinianism; or with the editing of books which could only be vehicles of error and mischief: from which topics an ingenious opponent might conveniently branch off—7. into a crimination of the bishops and clergy of the Established Church, for countenancing, nay, conducting such a system; and from this the transition would be easy to 8. an attack on all church establishments. And after an elaborate and eloquent appeal embracing these and similar topics, what would it amount to but an enormous superstructure raised chiefly on the slender foundation of a typographical error? For, although it may seem unaccountable how such an omission could have occurred, I should be sorry to attribute it to any other cause than inadvertency. Nothing could induce me to believe that the many learned, and respectable, and pious persons connected with the Association could have intentionally mutilated any sentence, but particularly such a sentence, of the Bible. I adduce this instance of mistake, therefore, merely as a lesson in Christian charity. "Judge not, that ye be not judged." Were your correspondent treated as he treated me, inferences from his mistakes and inadvertences pushed to the utmost extent of crimination, I apprehend he would feel that he was ~~not~~ dealt with on the great

principle—"Do unto others as ye would that others should do unto you."

I am your's truly,

JAMES CARLILE.

Capel-street, October 8th, 1832.

[We are sure that the Association will be as much obliged to Mr. Carlile, as he is to our correspondent, F. B. W. for pointing out a mistake which must have originated in inadvertency. We have long been of opinion that the whole tract department of the Association's labours required revision; and we trust that the having their attention directed to an error of such magnitude as that noticed by Mr. Carlile, will serve as a stimulus to them to set about the work without delay; indeed we have reason to know that it has already attracted their attention, and that a vote for a revision of their tracts is on their journals. As members, however, of the Association and of the Established Church, we must protest against the parallel which Mr. C. has, we think, most unfairly attempted to institute between the Scripture Lessons and the tract on which he has animadverted. The Association is no party to taking the Scriptures from the people, and giving them this tract in place of them. They circulate the un mutilated and unadulterated word of God, as well as this tract. They insist on the Scriptures, in all their purity and integrity, being read at their schools; and do not so much as recommend the use of this tract. We need not add their widely-diffused circulation of the Articles, Homilies, Liturgy, and Catechism, of the Church of England. There is, therefore, no kind of parallel between the two cases. In the judgment to which our correspondent, F. B. W., came upon the Scripture Lessons, he had no data to guide him, but the printed book, as it lay before him. Whether that judgment was uncharitable, or whether it was not fully warranted by his data, it would not become our impartiality as journalists to decide; but to make the "attack" on the Association, of which Mr. C. so kindly "suggests the heads," would not merely be uncharitable—it would be absurd.—ED.]

THE GRAVE OF HOPE.

"CURSED is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited."

These are the terrible words of the Great God! And who may escape their power? Lives there on the surface of the globe one mortal man who has not trusted to his fellow, and made flesh his arm, and whose heart has not departed from the Lord? And why then, does not the withering curse of Deity breathe upon the earth? Look down thou God of vengeance

upon the creatures of thy hand, and behold their moral state, "without form, and void"—are they not ripe for the outpouring of the vials of thy wrath,—yea, may not the "fountains of the great deep" of justice be "broken up," and a flood of retributory vengeance sweep degraded and degrading man from the habitation which his crimes has again polluted!

These were the reflections of one—a man of a thousand—a Saul amongst his compeers—as he returned slowly home to his habitation amid the darkness of a September evening. A reed on which he leaned had run into his hand—hopes had been disappointed—faith plighted had been broken—solemn engagements were renounced—and in the bitterness of his soul he declared that honour, virtue, and truth had fled from among men. And as his mind wandered from his own individual case to the state and prospects of the world at large, he saw, or thought he saw, *THE GRAVE OF HOPE*, dug by the hands of men themselves, and the dead body of that glorious visitant of earth borne on the bier of human passion, and carried to its last abode by sin and death. "Ah!" he cried, "every thing on the face of society indicates that the circulation of the moral system is suspended—that all that distinguished man as a rational being, and all that gave hope to truth and strength to virtue is now no more!"

There are moments in our existence, when a blackness and a darkness comes upon our moral vision, which shuts out every ray of light, and casts a funeral pall upon the creation that surrounds us. It is then that sounds unearthly ring upon our ears, and nature is heard to weep, as it were like Rachel for her children lost, and refusing to be comforted, because they are not. Oh! it is an hour far different from the gladsome hour of joy and hope—from the moment when youth and health, and present enjoyment and future prospect brings from every corner a gleam of light, and every sound is music, and the sun laughs in the heavens, and God smiles from above, and the earth is a region of fair delight, and a home for ever to abide in! And who that has dwelt in this world the ordinary life of man, that has not leapt with joy at the birth of hope, and has not felt his heart die within him as he stood by its grave!

The being who thus felt as we have described, was indeed a singular man. Fifty summers had passed over him with their sunshine and joy, and fifty winters had gradually bleached his locks into a kind of speckled grey. All his life he had been a mild, a calm, and a quiet enthusiast; in his bosom one particle of ill-will towards his fellow-men existed not; yet he retreated from their society as far as he could, that he might taste the still stream of delight that springs from holy contemplation. Nay, so far from being morose, he was a kind-hearted, a generous, a social man—but *he was a dreamer*. In the quality of his mind there was little of *strength*, but there was much of *greatness*. He could not rush into the crowd and play with its

passions—he was not qualified to become acquainted with human nature, to know its infirmity, its inconsistency, its laxity of purpose, its proneness to admit the illusions of self-love, its adherence to its own desires, its determination to gratify its own purposes—there was a vulgarity in common life, a selfishness in business, a truckling to private purposes, a speciousness; a plausibility in the intercourse of men, which made him shrink from contact with them, more than family affection and occasional intercourse required. But to compensate, as it were, for this infirmity, this weakness, in his character, there was a serenity, a native transparency of mind, a correct keeping of time, a rhythm and melody in the movement of the passions, a steady tranquil flight of the fancy, which, when he could withdraw from the interruptions of the passing moment, enabled him to enter the region of abstraction, and to walk at once into the vastness of the material universe. When he walked alone, and looked abroad, he saw not so much the creation, as the *Creator* himself, a Father, a Friend, a Guide. The tones of a voice—a voice familiar—in a perpetual melody, fell upon his ear, as he journeyed among the creatures—he was ever standing on the mount of God; nor did he intrude irreverently—the place was to him consecrated ground, yet permitted; and the themes on which his mind loved to dwell, were those which do not intrude lastingly on beings framed for the roughness of life. Yet though he might be said to converse with the heavenly hierarchy—to muse on endless things—to count, as it were, the stars of heaven, and pant to have larger and brighter views of that system of which we see so small a portion—yet he needed not *visions* to give his soul delight. The sear herbage of the wilderness, the rugged and scorched surface of granite rocks, yea, a blade of grass, were to him book, and lesson, and teacher, and opened up to his intellectual powers, sources of happiness, not for an hour or a day, but round the circle of his years.

In early life he had framed a theory, drawn, as he thought, from the face of society, and the aspect of affairs, which became incorporated with his very existence. He saw in the French Revolution, that last conflict of light and darkness which, he said, was to usher in the world's Sabbath of repose. In the union of infidelity and profligacy, previous to that awful event, he saw the deep-laid designs of the prince of evil, preparing for the storm which was about to burst on Europe. In the war which followed, he saw death sitting on a pale horse, and the vials pouring out on the earth. But in the great combinations for religious purposes, the institution of those societies which were to pour out to the nations the light of the Gospel and the treasures of the faith, he saw the re-action of TRUTH; and as his years advanced, his theory became dearer to his soul, for he felt convinced that at the last great PHASE the storm was over, and that all that was required, was to allow the disturbed waters to deposit their feculence before they became as pure as the ether

itself, and that then their surface would reflect the splendour of heaven, and bear upon their calm bosom, not the fire-ship belching out its pestiferous breath, but the barge containing happy hearts, and sending out to the shores the hymn of praise, and the *gloria excelsis Deo*. Warmly attached to the ESTABLISHED CHURCH, he now saw in it the great pillar of divine evidence, round which all minor sectaries would gather, and before which error would fly, and superstition melt away. And having an only son, he vowed that his child, and his little property, should be devoted to the Church and to the Lord.

But though his child inherited the father's likeness, he had not his mind or heart. Yet the father knew it not; he almost idolized his child—saw nothing in him but excellencies—and if (as what Christian man could do else?) he admitted that he inherited corrupt nature, he thought him as perfect a specimen as that corrupt nature could produce. The father had often lamented the want of vigour, the want of enlargement, the want of comprehension in the preachers of the day. His own cultivated and reflective mind was not satisfied with the ordinary topics of pulpit discourse. He deplored the habit by which the preacher was become the organ of that species of grave and graceful entertainment which becoms "the Sunday;" and he sighed to see his *beau idéal* realized—a preacher arise in the church, whose moral qualities of the rarest sort, would give a new tone to the reviving religious world. He fixed his eye upon his son, he strove to impress upon him a deep conviction of the truth of Christianity—to inspire his mind with a moral vigour, and to lift him so above the common interests and petty contrivances of men, as that he might be loyal to his God, and the cause of much good to his fellows. This object ultimately swallowed up every other—he devoted himself entirely to his task. To give him a deep fund of human and sacred knowledge—yet to keep him from being entangled in theological trifling—to give him an early habit of diligent preaching and benevolent activity, yet to keep him to his studies even when his studies were finished, so that he might lay in every day more knowledge than he gave forth, and instead of exhausting his mind, be accumulating—this, this was his aim, his hope, his desire, and as none but father and son were, of all the family alive, so father and son lived together as companions, not as parent and child. But the son was no *abstractionist*; though acute, able, clever, and capable of great things, if he could apply himself, he delighted not in extensive reading, and would rather shine as a gentleman than as a scholar. He was pretty extensively informed; but it was acquired more from *conversation* with his father than by his own diligent study; but, alas! under a polished exterior, he concealed a proud, a depraved heart.

The day on which the son was ordained, was a day of wonderful and strange emotion to the enthusiastic and good old man. He had been long preparing for the hour when he would, as it

were, lead his child to Jehovah's altar, and consecrate him there a priest, and a sworn soldier in the cause of truth. He rose in the early dawning of the morning, his heart in prayer, but his lips in silence—then dropping on his knees he gazed upwards, and monosyllabically he muttered, "*Miserere mei, Domine!*" Yes, it was a thrill of awful and solemnized feeling. Again, with reverential awe, he exclaimed, "Have pity on my son, also, O my God!" It was a holy scene—it was a sacred moment. And during the solemn service his mind lay prostrate at his feet who has entered the Holy of Holies in the heavens, and there he pleaded that his son might be a **SEALED ONE**; he gave him up, utterly up, to the service of Christ, and nothing chilled the ardour of his soul but one thought—one single idea—which ran, like electric fluid, through his mind—it was—the blood of souls might be found at last in the skirts of his son. But when he saw him, with graceful and apparently solemnized demeanour and aspect, enter into all the engagements, take upon him all the obligations, his heart was lightened, and he trusted in God that his vows were not made in vain, and that his child would give full proof of his ministry. But ah! that day of deep, deep solemnity to the father, was a day of coldness to the son. True, he seemed impressed—he seemed affected—he spoke as if he felt; but all were as when the sun shineth on the ice in a clear winter day. God forgive the perjurers when they forswear their souls!

Oh, it is a grievous contemplation to see a young man promoted to the **CURE OF SOULS**, who feels not the awful importance of his charge in times such as these! When a dulness has come upon the hearts of men, and the speckled Christianity of Britain is but a name! When a voice as of thunder must awaken the dead, buried in the grave of selfishness and security—when even licentious religionism is hardly adepthed, and an open and daring spirit of atheistic boldness is abroad! And will a puny preacher, mounting the pulpit, and muttering pretty things, rouse the sleepers? Will his tiny voice tingle on their ears? Will he startle his hearers by the prodigious accumulation of his terms and figures of terror? Idle labour! Even while the walls may be ringing with these sounds of alarm, the covetous man in one corner may be mentally counting his gold; the eye of the vain and the prurient may be darting from object to object of illicit attraction; the envious and malign may be breeding on new calumnies to be propagated at the church door; the ambitious may be plotting the destruction of his rival; and the fraudulent and rapacious in cogitation stretching the net for the feet of the unwary!

Long did the father wait in prayer and watching for the outpouring of the Spirit's influence on the congregation of his son. At times he thought he saw the cloud, like a man's hand, arising out of the chilly sea of indifference; his heart would swell—he thought a nucleus was forming—he saw it spread—wider and wider it became, until from this centre there came a light so bright and holy as to irradiate the islands, and rouse the sleepers

from their state of torpor. Again the cloud would dissipate, and his airy dream would roll away. Sunday after Sunday came—there were kindly greetings and acknowledgments—good music—the prayers well read—an agreeable, a sensible, a polished sermon—and then all relapsed into the darkness of death. There was no stimulus to rouse men's minds—it was all stillness, deadness, silence, repose.

Alas! the old man was an Eli. His son had faults, and he did not rebuke them; the truth is, he did not see them. He permitted him to trifle his time in things unworthy of a minister, while he performed the minister's part. He might hint—he might even go the length of quiet rebuke—but his weak side was known to his craftier and subtler child. The father visited the poor, and the sick, and the dying, while the son was on the promenade. Nothing has blasted the cause of religion more than CLERICAL COXCOMBS.

Oh, Britain, Britain! is the sun of thy moral system set for ever? Where are the chiefs of mighty name? Where are the great ones, each worthy of bearing THE SPEAR OF ITHERIEL? Who can speak efficaciously of the holiness and justice of God, and of its future consequences? Who can speak in modesty, tenderness, and power, of the approaching doom of the impenitent? Who ventures to rise toward the upper region of celestial meditation? Who forgets the world, its madness, and its scorn, and enters the gates of immortal hope? Who, with a reverent, yet uncurbed eloquence, converses with heaven, as if its countenances were not near? Ah! the mighty CHIEFS are now no more—the world is no longer moved by great impulses, and the influence of DIFFUSION, and the guidance of the COMMON MIND will henceforth characterize our efforts, and REVOLUTION and CHANGE will now be the motto, and the hour is come when the sun, and the moon, and the stars will be darkened, and the clouds will not return after the rain, when the keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the window will be darkened! Oh, woe to Britain, for the doors will be shut in the streets, because of jealousy and depopulation—the daughters of music shall be brought low, and fears will be in the way, and desire shall fail! Upon our institutions and our moral characters have come a feebleness which is prognostic of death; and who knows but ATHENS may yet walk abroad, tracking its path with blood, and drawing the curtain of eternal darkness over the hopes of man; when faith, and truth, and virtue may be buried in one common grave!

Two or three years had completely worn out the first transient impressions of zeal and devotion which had animated the young clergyman's heart, and he was contented with the reputation of being a tolerable preacher, a plausible person, and a pretty gentleman. If his companions were genteel—respectable—he did not care much whether they were any thing else. And so it

was, that in some such respectable, but godless company, he was involved in a dispute, which was carried on with insult, and terminated by an intimation that his cloth alone protected him from being called out to give the satisfaction of a gentleman, or be posted as a coward. Fired with passion, he waived his privilege, and the child of prayers and vows, of consecrated obligations and sacred functions—the proclaimer of a peace-making Gospel and a law of liberty and good-will to men, entered into arrangements to *murder or be murdered!* It was not kept so secret, but it reached the father's ears; and the calm, and zealous, and holy-minded man now felt that his fair fruit of promise was turning into ashes in his mouth. He sought his son; and he wept, he entreated, he prayed; and the heart which was lately glowing with passion and revenge subsided into contrition, and he wept also, and with solemn asseveration vowed to his father that he would forsake his dubious companions—that humbler feelings would take the place of proud passion, and haughty defiance, and murderous purpose—and prayer sealed the contract. That night neither the father or son slept; but while prayer and praise occupied the waking thoughts of the one, earthly passion and wavering resolution agitated the other.

Early in the morning, the father and his child—strange anomaly!—the pastor and one of his flock—repaired to the rendezvous where the deed of deliberated murder was to take place. Here, by the persuasions of the old man, a reconciliation was effected, though the clerical would-be warrior shrank beneath the sneer that curled on the lip of his foe, even while he shook him by the hand. The idea that he was regarded as a coward haunted him perpetually—it was with him abroad—it mounted the pulpit—it choked his voice—it infused itself into his sermons. He was gradually cut by many of his fine friends, some of whom even insinuated that *he was neither a saint nor a sinner*, but a miserable go-between—a shuffling, silly, half-dandy, half-evangelical parson. The idea dried up his spirits—he lost his usual gay elasticity, and betook himself gradually to secret drinking, to supply him with artificial stimulus—with bravado power.

At this critical moment of his life, when whatever moral character he possessed by education and example was rapidly decomposing, he became acquainted with a gay and flaunting young lady, the daughter of an officer, and, without consulting his father, married her. She was haughty, she was proud, she was ignorant—but she was handsome and attractive. The first Sunday after the announcement of the fatal match, the father attended church as usual, but it was as with a sword in the heart. He saw his son enter in his canonicals, and a tear dropped from his eye; he turned to his daughter-in-law, and her beautiful figure and modest-like demeanour startled him; report, he thought, had belied his daughter's character, and out of the ruins of hope there came a gleam of joy. God does nothing in vain. It is natural for the human mind to connect with a beautiful form—with a perfect

body—a perfect soul; there is *unity* in the idea; and if, in this fallen world, we see so often holy and capacious minds lodged in deformed and imperfect tabernacles, and bodies all glorious to behold which enshrine not minds of celestial temper, it is just to teach man, weak-minded and depraved man, that *the soul is the chief*. In heaven, in holy, happy heaven, it will be the glory of the saints, when their bodies are raised, and the judgment is past, and the cycle of blessedness is revolving, that their perfect and renewed souls will dwell in perfect and renewed habitations.

Thus the father was deceived. The outward figure revived his hopes, and a vision rose before his eyes, and he thought that his son, now settled, as it were, for life, would throw all his faculties into his duties, and ultimately become what he had so long sighed, and prayed, and hoped that he might be—a man of high moral temper—a minister of great power. His wife was young—she might become a true yoke-fellow; he thought her face indicated mildness and intelligence, and he thanked God and took courage.

This was but another dream of an hour; it vanished when touched by the hand of reality; and he who had hoped for better things saw introduced into his son's household the dissipation of folly, the extravagance of short-lived mirth, the maniac idiotism of fashionable gaiety. Oh! beings born for eternity, is it thus ye barter for an hour the leaseholdings of an endless life! Alas! from every space and interstice of the vaulted sky there comes a voice which whispers to the soul of things unutterable; yet man still gathers the straws beneath his feet, unmindful of the crowa above him borne in a celestial's hand.

A curate's income and a father's liberality were inadequate to the support of waste and extravagance. Drowned in debt—dunned by his own parishioners—met in the face with threatening or imploring supplications for settlements, by the very persons whom he exhorted on the Sundays to "owe no man any thing," and madened by his own reflections, for conscience had not yet given up the ghost, he accepted a chaplaincy in a regiment in the East Indies, procured for him by his father-in-law. The night on which he announced this to that parent whose soul was in him—he was—Oh, reader, shall I speak it?—he was intoxicated! This was the first time he had ever ventured to exhibit himself in this deplorable condition to his kind parent. It was done for the purpose of inspiring himself with false resolution to face his only real, his kindest earthly benefactor. And he anticipated his father's objections by wild, by insane, by impious exclamations. But when he sneeringly described the church as "going to the wall;" when he laughed at the idea of remaining in an establishment which would soon tumble about his ears, the utter secularity of spirit which he displayed wrung his father's heart, and there "fell from his eyes as it had been scales." This was the night which, in the beginning of this sketch, he wandered out in that intense, that awful agony of spirit, which those alone can feel or comprehend, with whom the blighting of che-

rished hopes is no new or strange thing. Had his child died in the hope of heaven, leaving behind him a sweet and lovely name, the father would have followed him with calm resignation into the "region of invisibles," and awaited the hour with composure when it would also be said unto him, "Come up hither." But his son was alive, yet he was dead. His dream of years was gone for ever—the spring of life was poisoned at the fountain. His heart died within him—he saw his son depart for the East, but he scarcely comprehended the meaning of it. When he looked around him all creation seemed turned into stone—the heavens above him were brass, and the earth beneath was iron. He lingered for a little while—cast upward his eye to that region where earthly passion mingles not with heavenly enjoyment—but reason had resigned her sceptre—his brain was bewildered—hope was buried—and life became shortly extinct.

The author of "SATURDAY EVENING" will recognize the substance and the meaning of this sketch.

APPROPRIATION.

POPISH CHAPLAINS TO PRISONS IN IRELAND.

[Our valued friend and correspondent, W. D., has supplied us with two letters, on the appointment of Popish chaplains to prisons in Ireland. We have taken the liberty of inserting, for the present, his second, which treats of the *temporal* detriment resulting to society from this concession, which Protestants, in their short-sightedness, made to Popery long before the Relief Bill gave to Roman Catholics the power they are now in the act of abusing. For reasons which we hope to be able to make satisfactory to W. D., we decline just now inserting his first letter, which treats of the spiritual mischief consequent on the power that has been conferred on Romish priests, by their becoming the paid and privileged chaplains of jails. This and the institution of Maynooth College were the first fatal steps that were taken towards a recognition of Popery by the State; they were openings of a closed door that afforded facilities to those outside to open it wider and wider. May He who watches over the destinies of nations and overrules all for his own great purposes, protect our Church and State from the consequences which appear as impending over this Protestant empire, from concessions made to a church that, so far from brooking a superior, has never yet suffered an equal.—ED.]

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—To think of governing the mass of mankind, except by fear, is to betray an ignorance of the character of fallen man, and of the nature of the present dispensation; under which a few only, comparatively speaking, among the many, are ever brought under the due influence of an awakened and enlightened conscience. As for the rest, all experience tells that they will generally be as wicked as they dare, or as considerations of a sel-

fish nature will allow them to think it prudent to be. To frame, therefore, for *them* any system of government which will not have the operation of a powerful restraint (*vincere*), or, in other words, to think of ruling them, except with a rod of iron (Rev. ii. 27, and xix. 15), is that *philosophical blunder* which is called in Isaiah the "weaving of a spider's web." Without the axe and the halter, then, an honest man's life, liberty, or property, would not be for a moment safe, in any part of the world where there are men who are "at the instigation of the devil," and have not the fear of God before their eyes." And the ruler must not bear the sword of punitive justice in vain; he must be a *terror* to evil doers, else he is good for nothing.

Further, it is manifest that criminals are not executed for any advantage which is to accrue unto themselves either in this world or in that which is to come. In their unhappy case, the lesser good is made to give place to the greater, and criminals are punished *in terrorem* to others, and *pro bono publico*. It is, therefore, of the greatest importance that, in the case of extreme punishments, the culprits should be brought, if possible, to their right mind before they are made a public example; and that they should, like Achan, acknowledge the justice of their sentence, awarded for a crime of which they admit themselves to have been guilty, before or at their execution: and that they should, with their dying breath, make a declaration to this effect, and warn others of the danger to which they expose themselves by entering into evil associations, &c. Else, if they should, in a lofty tone, maintain their innocence, and avouch, in the hearing of a multitude, in their last moments, that they suffer under the charge of crimes which were falsely laid to their charge, however guilty they may really be, they will be looked upon as a kind of martyrs, the executive, which brought them to justice, will be execrated as tyrannical, and the witnesses, upon whose evidence their guilt was inferred, will probably be marked out for vengeance by their sympathizing relatives and fellow-countrymen. Now, let every one acquainted with Ireland as it is, say, how does the fact of criminals, under sentence of death, or under the rule of transportation, for offences of a political nature at least, having for their confessors and spiritual directors Roman Catholic Priests, specially appointed to serve as chaplains in all our jails, tend to the complete defeating of this principal end of vindictive justice? But how are the ends of public justice defeated? 1. Let it be observed that a ministry mainly dependent upon the people themselves for its support, as all experience shows, will, generally speaking, prove the obsequious servants of that people, to minister to its prevailing passions and vices. If it did otherwise, it would cease to exist; because it would, if not dispatched by some more expeditious method, at least be furnished into non-existence before very long. 2. The Romish priesthood in Ireland—and especially of late years, since the establishment of Maynooth College—are taken from the lowest of the people

(like the priests of Jereboam), who, besides family connections, share in all the social, or anti-social rather, and national prejudices and antipathies of those who, having nothing to lose by a change, are ever ready for mischief; and hating an English connection, and subjection, in any degree, however slight, to a Protestant government, are habitually, under some name or another, "Blackfeet" or "Whitefeet," waiting for a favourable opportunity to rise in rebellion, and expel the Sassenach and heretical intruders from their native soil. Besides these men are members of the body of self-tormenting Roman Catholic priests, who, as such, being detached from all those ties which bind other men to their country and their fireside, are necessarily carried for their amends into that one all-absorbing vortex of ambition, of ruling the whole world absolutely, by the means of that magic wand which their ordination to be sacrificators of the mass puts into their hands. And under these circumstances, how is it to be expected, that these confessors and spiritual counsellors of that portion of the Irish population arrayed against the laws and the existing order of things, who have fallen under the power of the law, and are actually the inmates of our prisons, will act? With all the prejudices of their religion and of country, operating to make them, in conjunction with their immediate interest, disaffected to a Protestant government, even beyond those of the laity of their own communion with whom they have to do, what, I say, is to be expected of them? Nothing but what we find! And will the precarious and small remuneration which such men receive from half-year to half-year, voted them by a grand jury, have the effect of charming away all these feelings, and making them desirous, religion apart, to bring political offenders against our Protestant state, or breakers of the king's peace to a due sense of the nature and enormity of those crimes against society, and the ordinance of man, which would influence their dying declarations, so as to make the spectacle of a public execution a really and fruitfully instructive lesson to the assembled crowd that witnessed it? Can Joshua, the civil governor, by the means of a part of the golden wedge, buy the services of these children of Corah, to prepare the son of Carmi for the atonement that he is to make to his country, with his life, in the valley of Achor? Let facts, occurring in every part of Ireland, where the offended majesty of law is thus vindicated upon individuals of a population whom national antipathy and religious rancour combined, have arrayed in active hostility against it—let these facts, occurring at almost every execution, and thence trumpeted forth by every provincial newspaper and *ballad* in our unhappy country, give forth, and thus do give no unequivocal answer to this question.

And how admirably do the *doctrines* of "the Catholic church," as it is vauntingly called by these self-sent teachers and their partisans, assist the priest in thus teaching his dupe to call evil good and good evil—to make light of enormity, against which the word of God (and in the Epistle to the Romans too) pro-

nounces the award of "DAMNATION"—and to deny altogether the guilt even that he knows, and leave the world with a lie in his mouth—glorying in his innocence of the crimes laid to his charge, and clearly proved against him, in the face, perhaps, of a palpable failure by perjury to sustain an *alibi* in a court of justice.

The Jesuit doctrine, which, going beyond that of the monkish schoolmen who distinguished between mortal and venial sin—for evil men and seducers must needs wax worse and worse—this doctrine of the fathers of the Society of Jesus, which made vice and virtue, as at the bidding of a magician, to change places, is well known: as is also that older decision of the infallible church, that faith is not to be kept with heretics, and that Catholics not only may, but on occasions *must*, "do evil that good may come." Now, the direct bearing of these DAMNABLE principles (Rom. iii. 8) upon the conduct of Roman Catholics living under a Protestant government, and, as tenants of the soil, rendering what is due from the soil to Protestant institutions, is this, that though generally, or under other circumstances, it would be very right to be subject unto the higher powers, and to render unto all their dues; yet here, since their doing so would operate to the disadvantage of the holy Roman church (which being "the mother and mistress of all churches," is moreover also the POWER that is *higher than the higher*), therefore they are not only released from all these otherwise imperative and necessary obligations (which, whenever a *convenient* time comes, they may also *practically*, as well as by word of mouth, or in print, declare), but it is even their duty to the church, when such a convenient time comes, to cast off their allegiance, and join the unfurled standard of a *religious* civil war, and to break every compact or bargain which they may have entered into with their fellow man, as tenants or otherwise; for the infallibility of the church of Rome itself is not better established than that "the end sanctifies the means." The religion, then, of Roman Catholics *tends* to make every person who, in conscience remains a slave to that system among them, a traitor to his country, and a truce-breaker to his neighbour. I do not say, for I do not by any means think, that all professed Roman Catholics are indeed all this; but I say, that their religion, whether they know or feel it or not, *tends* to this. Into what class, then, of sins will the ghostly confessor of a Ribbonman or Whitefoot place the overt act, which brought the individual before him as an attendant at the jail confessional?—or will it be a sin at all? Perhaps some of the circumstances attendant, as the killing of a *Catholic* policeman or tithe valuator, &c. may be such, to be atoned for by a proper penance, and by masses, &c., but the act itself is MERITORIOUS!

But this, though it will do very well to tell the culprit himself and his companions in guilt, in private, it would not answer to blazon abroad; for this would have the effect of alarming the enemy, whom it were politic rather to lull asleep, until the favourable moment arrived to throw off the mask and spring upon him

like the tiger of the jungle. What, then, is to be done, in order at once to quiet the conscience of the sufferer and his party—to elude the government, while their administration is made purely odious—and to secure the continuance of the popularity of the Roman Catholic priesthood? This would seem to ordinary minds, which know not the depths of Satan, to be a difficulty truly, if not a flat impossibility. But, no: the matter is managed in a trice, and with the greatest ease, simply by using the three Latin words—“*EGO TE ABSOLVO.*”

Now among all who are acquainted with the ancient and true use of the keys of the kingdom of heaven, as committed by Christ to his church, it is well understood, that the sentence of absolution which ministers are commanded and empowered to pronounce accordingly upon penitents, confessing their sins, and believing in Jesus Christ—to whom alone they betake themselves for refuge—is not to be taken as an absolute conveyance, *totidem verbis* given, of a plenary remission of sins, to *all* who may outwardly come and be received at a confessional; but that it is only a faithful declaration of that forgiveness, which is indeed conferred, (yea, I will admit, thereby, as by an instrument conferred,) upon every real penitent, whose humility of soul, and true faith, is known unto him who alone searches the heart, to give as THE JUDGE to every man according to his deeds, and according to the fruit of his doings. In short, it is understood in the Protestant, as it was in the primitive church, that this power of ministerially remitting and retaining sins, is not *judicial*, but declarative only; and therefore effectual, unto the peace of conscience, unto those only whose hearts that faith, which is the gift of God, has indeed purified. But this is not the divinity of Rome; for she will have her absolutions to be all absolute and judicial: and as her bishop, the Pope, sits in the temple of God, so his voice, and that of the clergy, regular and secular, whom, as his two horns, “like a lamb,” he carries upon his head—they acknowledging him, in the stead of Jesus Christ, for their HEAD—their voice, blessing and cursing, is to be heard, as the voice of a God, and not of a man. However casuists of Rome, under the cross-questioning of Protestant committees of Lords or Commoners, may seek to blind the eyes of their examiners, and to avoid telling the truth upon this subject, the matter is so understood—and suffered to be so understood—by the mass of illiterate Roman Catholics who resort to confessions wherever they are announced to be held through the country: they believe most firmly, *and they are suffered to believe*, that if, for love or money, they can procure from his reverence the benefit of HIS forgiveness, expressed in the Latin words following the “*Confiteor*,” as they have it in their books of devotion, they are then, and of course, forgiven by God, and as innocent, yea, more innocent, than when they were born. If they can only be admitted to *kneel to a priest*, and get him to *stretch a hand over them*, (this is their very phrase,) all is well; and the sins

which were theirs a moment before, are now no more theirs, in *any sense*, than if they never had committed them at all!

And now let the condemned cell in gaol, be the scene of this transaction of giving and receiving. The story, however disgusting or appalling in atrocity, is for once, and before no witnesses, poured into the ear of this delegate from God, furnished with powers such as no plenipotentiary of an earthly sovereign ever dared to boast of: and when the recital is done—no matter about the priest's judgment as a discriminator of the fact, whether he think, or affect to think it mortal, or venial, or no sin at all, **ABSOLUTION FROM ALL HIS SINS** is then, of course, pronounced, and the necessity for all future confession to laics, or even to other clergymen—of his own denomination, as well as of any other, is for ever superseded! Hence the appalling phenomenon of that light-heartedness with which the convicted murderer will ascend the fatal ladder: hence the awful effrontery with which he will deny, before the cap is drawn down upon his face, all participation in the crime, which, perhaps, not a few of the bye-standers saw him commit: hence the white dress prepared by friends, with which, if permitted by the sheriff, he arrays himself for the occasion: and hence the encouragement he addresses to his companions in crime, to brave the terrors of law, and the judgment of God himself, as bravely as he did: and when his body is delivered to his friends for interment, (for no surgeon dare touch him with his knife, though this be part of his sentence,) he is borne to the house where, perhaps, he first entered into the dark confederation of blood, in triumph as a martyr to his religion, and a hero, there to receive all the honours that an Irish wake can confer; and from thence, with lamentations that rend the distant air, to the burial place of his Milesian ancestors. Hereby, also, the Scarlet Church, which beside her idolatrous worship, and antichristian doctrine, has always been the great promoter of rebellion and massacre in the world, ever since the days of her first *universal bishops*, manages to save the credit of the families of her **MARTYRS** from that stigma which ordinarily attaches to a family name, of which an individual had suffered a capital punishment. Nay; not only so, but the widow, or the children of the executed malefactor, the housebreaker, or the liar in wait for blood, are considered as a privileged class of persons, to whom the knowledge of the circumstance that they stand in that degree of relationship to him who suffered *innocently* for his crimes, at such or such a place, where he was taken, perhaps, in the very fact, this will serve as a passport for them wherever they may go, and as the best recommendation they could bring, or be possessed of, among their neighbours.

And have I not now made out my second case, that the unhappy arrangement to which I have been referring, of appointing Popish chaplains to all our gaols, has operated to make public executions anything but a profitable lesson (generally) to the

bulk of our population of the lower order, for whom they are mainly intended? And is not this a most alarming defeat of the very principal end of punitive justice, to which wise men, at the helm of affairs ought, if possible, and in time, (and now it is *high* time,) to look? Where the bulk of the inhabitants of the country are arrayed, (as heretofore *was* the case in England,) on the side of law and of order, even there a system of religion, which taught men to say "not guilty," when they were guilty, and, having once confessed their sin to a priest, to refuse to confess it any more to any man, would prove a most serious impediment to the display of vindictive justice; and the allowing of the teachers of such a system to have any intercourse with prisoners in confinement, or under sentence, would be a most unwise and every way improper concession. But in a country circumstanced so diametrically the reverse, as unhappy Ireland is, not only to allow of the freest intercourse imaginable, at all times during their confinement, between Popish malefactors and Popish priests, whose pastorals and *sermons*, perhaps, or the seditious harangues which they directed them to listen to, delivered by lay agitators, were what first put mischief into their heads, and involved them in the awful predicament of criminality in which they now find themselves—a criminality in which, perhaps, the majority of those from whom the priest receives his *dues*, are more or less implicated, as well as the prisoner himself—not only, under *such* circumstances, of such a country, to allow *such* a functionary to visit *such* a culprit as is supposed, as often as he may please to do, by day or by night, but absolutely to employ—to retain him for the purpose, and actually to send him in upon that individual in his solitary recess, to pour all the moral poison that he carries about with him, into that man's very vitals, and to make him thus to die an unrepentant evil doer—not to speak of the cruelty of such *policy*, but merely of its *folly*, we can only say of those, who ought to have known better than thus to err in judgment, that "Lo! they have rejected the word of the Lord, and what wisdom is in them?"—(Jer. viii. 9.)

I commit this article, sir, like the former, to which it is the conclusion, to your editorial discretion, and remain,

Your obedient servant,

W. D.

ANALYSIS OF THE BOOK OF LEACAN.

AN IRISH HISTORICAL M.S., ON VELLUM, IN THE LIBRARY OF THE
ROYAL IRISH ACADEMY.

This book, which derives its appellation from Leacan, a well-known residence of hereditary antiquarians, situated near the river Moy, in the county of Sligo, has been considered of very

high authority by some of the most eminent Irish writers. It appears, from the testimony of a memorandum which occurs in the 41st folio, that this compilation of ancient tradition and chronicles was made about the close of the fourteenth century, by *Giolla Iosa M'Pirbis*, in association with three of the most celebrated antiquarians of his day.

Its historical accounts, like those of most nations, begin with the remotest antiquity; and profess to reveal, with singular accuracy, the state of the Irish aborigines.

The invasion of the Belgians, of the Danonians, and of the Milesians, afford, successively, details of great interest. With respect to the latter, the learned authors are proudly illustrative, tracing their ancestors from Adam, to their settlement in Egypt, and their subsequent emigration thence, through Scythia, Spain, &c. &c. The remarkable invasion of the Picts is touched upon; and the history of Ireland, as well respecting its general politics as its family genealogy, is very amply put forward—and mention is made of the celebrated Irish poet *Oisín*, as being a Milesian. The Fenians, descendants of the Milesians, are likewise referred to.

In the digressions of this work, if they can be so called, are given some poems; the language of which exhibits proofs of their having been composed previous to the Christian *Æra*. They are aptly furnished in corroboration of the statements of the compilers, as descriptive of the battles fought, by sea and land, by the different invaders and possessors of Ireland.

Some poems by *Collumb Cille*, by *Fionn M'Cumhail*, and others of the Fenians, as related by *Oisín*, are also inserted; together with copious extracts from the most remote Northern histories now extant. "The Psalter of Cashel," "The Books of Glendalough," "Dromasneachta," and many others of high antiquity, are also cited, in a manner which shows how valuable they are, even in fragments.

This celebrated work has been handed down—consecrated, as it were, by the reverence of ages—to the time of its being deposited in the Library of Trinity College, Dublin.

It is a singular truth, that, notwithstanding the precipitation with which James II. was compelled to abandon his kingdom, he should have bestowed a thought upon the memoir in question: yet such is the fact; for he actually caused "The Book of Leacan" to be conveyed from Dublin to Paris, and there solemnly placed in the Irish College, where it remained to the year 1788, when, upon the earnest application of General Vallancey to the British Ambassador at the Court of Versailles, this precious heir-loom of Ireland was obtained, and presented to the Royal Irish Academy.

CONTENTS OF THE WORK.

The work commences with an account of the different inva-

sions that took place in Ireland from the earliest period, but the nine first folios, however, are missing.

At folio 10 begins the invasion of the Belgians, the Danonians, Fomorians, Milesians, and Picts; with minute details of the battles fought by them—the kings and chiefs killed and wounded—and the length of time that each of those nations reigned paramount: while the whole is, perhaps, with excusable vanity, corroborated by accounts of the emperors of the East, as they happen to occur contemporaneously with the events of Irish history.

In these illustrations we find the origin of each such emperor, the number of years he reigned, and all the remarkable occurrences of his life. Nor are quotations from the Sacred Scriptures and the Fathers wanting, in support of the assertions of the authors. All these matters are eminently deserving the attention, not merely of the Irish, but also of the general historian; as they serve to illustrate, in an extraordinary manner, many portions of foreign history long since lost, or enveloped in obscurity.

The following are the poems cited by the author of this tract in support of his assertions:—1st. At folio 11, a poem consisting of seventeen stanzas, composed by *Eochaidh O'Floinn*, on the coming of the *Danonians*. He died A.D. 980. On page b. of same folio is given *Tanaidh O'Mulconaire's* poem on the seven kings of the Danonians, who ruled Ireland for two hundred years. This poet died A.D. 1136. At folio 12 is a poem giving the names of the principal leaders that came to Ireland with the sons of Milesius, and the names of the places where several of them died. This was composed A.D. 984. At folio 14, p. b. a poem of three hundred and twelve stanzas, composed A.D. 984. This treats of the reigns of the Milesian kings, and of the remarkable occurrences which took place in Ireland in their times. At folio 15, page b. is given a poem of seventeen stanzas, composed A.D. 984, stating the partition between *Sobairce* and *Cearmna Fionn*, A.M. 3045, and of the forts erected by them, particularly *Dun Sobairce*, now Carrickfergus, and *Dun Cearmna*, now Kinsale. At folio 16 is a poem giving an account of the building of *Emania*, now Armagh, by *Cimbaeth*, king of Ulster, A.M. 3596; as also the names of the kings of that province who became monarchs of Ireland. At page b. of same folio is a poem of fourteen stanzas, giving the names of the twenty-five sons of *Ugaine* the Great, and an account of the districts possessed by them. At folio 17, page b. a poem of eighty-three stanzas was composed by *Maolmura of Pathan*, A.D. 884. This poem gives an account of the actions of *Tuathal Zeachtmar*, as well as a catalogue of the monarchs of Ireland from him to *Flann Sionna*. At folio 20 begins a poem of two hundred and seventy-five stanzas, composed by *Flann Mainistreach*, abbot of the monastery of Bute, giving an account of the emperors and kings of Assyria, Persia, Greece, Rome, &c., from the days of Ninus,

king of Babylon, to the time of Theodosius, emperor of the East. At folio 23, page b., begins a poem, A.D. 1056, giving an account of the kings of Ireland from Herimon to Eochaidh Feidlioch. This poem ends at folio 24, where begins a poem of thirty-eight stanzas, giving an account of the monarchs of Ireland from Eochaidh Feidlioch down to Dathi; after which follows a poem on the deaths of the Christian monarchs of Ireland, composed by the same. At folio 26, page b., begins a poem of forty stanzas, composed by *Giolla Caoimhghin*, on the ancestors of the Gadeliens, from their dispersion at Babel to their arrival in Spain. At folio 28, a poem of forty-three stanzas, on the deaths of the leaders of the Danonians, and the places where they died.

At folio 31 is given an account of the six ages of the world—the number of years in each age, and the chieftains and illustrious persons who adorned them—the history of the patriarchs—the different divisions made of the earth—the inhabitants of each—their origin, language, &c. &c. In this department are given the following poems, viz.:—At folio 35 begins a long poem composed by *O'Fuathghaill*, a cleric, who lived about A.D. 1065, giving an account of the tribes descended from the sons of Noah, as also of the emperors of the East, and the popes of Rome; among the latter Pope Joan is mentioned as having held the pontificate for eight months and four days. At folio 39, page b. begins a poem composed by Angus *Roe O'Daly*, A.D. 1350, on the patriarchs, and the colonies of Ireland before the coming of Milesius. At folio 40, page b. begins a poem on the different tribes that possessed Ireland, with the names of their rulers, composed A.D. 1418, by M'Firbis.

At folio 43 are detailed the lives of the saints and pious men of Ireland, with the names of their several residences, and the different orders and succession of bishops, priors, priests, &c. In this department is given a poem on the pedigree of the saints of Ireland, by Sealbhadh, secretary of *Cormac Mac Cuillionain*, king of Munster and archbishop of Cashel, A.D. 908.

At folio 60 follows the history of *Eogan the Great*, knight, his children, and their posterity; as also an account of the benefices and ecclesiastical revenues bestowed by him on different churches throughout the country; and the injunctions laid on each of those churches, in the way of services, in return for these donations.

At folio 81 commences the account of the tributes payable to the king of Cashel. Here, however, ten folios have perished: but this loss can be in a great measure supplied from the "*Book of Ballymote*," an original MS., also of great antiquity, and in possession of the Royal Irish Academy.

At folio 82 is found the history of *Ugaine the Great*, who was the twenty-third in descent from the Spanish Milesius. A description follows of Noah's flood, of the ark, and of the children of Noah and their posterity, with a view to derive the de-

scend of Milesius, in a direct line, from the patriarchs. The chronicle next sets forth how the kingdom was divided in equal portions between the two sons of Milesius; and pursues a regular, but brief history, of fifty-seven kings of their race, to the day when Patrick came to Ireland. In the progress of this portion of their labours, the compilers furnish much local detail, as to tribes which descended from these sons of Milesius, of their possessions, and of their various families, up to the time of the composition of the work. The pedigree of the O'Neills is most particularly narrated.

At folio 72 begins the history of Connaught; and at folio 78, that of the barony of *Tireragh*, in the county of Sligo, (the barony in which "The Book of Leacan" was written,) as forming part of "The Book of Connaught." After stating why this barony was called *Tireragh*, the narrative glides into the genealogy of the family of the *O'Dowds*: after which it relates how *Dathi*, one of the kings of Ireland, who is also designated as king of England, Scotland, and even as far as the Alps, having succeeded Neill of the nine hostages, fought various successful battles, during the twenty-seven years of his reign, in Scotland, England, and France, in defence, perhaps we should say in honour, of Ireland. The names of all these battles are severally recorded; and a curious notice is subjoined, how one Formenius, king of Thrace, after being dethroned, fled to the Alps; and there, being a pilgrim, built a tower sixty feet high, which the aforesaid *Dathi* pillaged and pulled down: upon which, it is said, Formenius prayed to God for revenge upon *Dathi*, who, shortly after, was killed by lightning. Some doubts may be entertained of this assertion, in consequence of no facts of a similar nature appearing in any other foreign history, in confirmation of the author's statement; but we find that it is sufficiently borne out by the concurring testimonies of the "*Annals of Tigernach*," and the "*Scotch Chronicle*," as set forth in the valuable work of Dr. O'Connor, "*Rerum Hibernicarum Scriptores*," tom. II. p. 89; for which the world is indebted to the splendid munificence of his Grace the Duke of Buckingham and Chandos.

After this, the compilers give the pedigrees and achievements of the principal families in the said barony of *Tireragh*, at the time of writing the book, together with the boundaries of their estates, and the names of their townlands; which, it is singular to observe, correspond with those of the present day.

At folio 80 begins "The Book of Oriel," in the county Louth; a portion of the work which abounds with interesting details; too numerous, however, to be here particularized.

At folio 93 commences "The Book of Leinster;" being a history of that province, and of its inhabitants. It begins with a poem of *Fircheirtne*, a poet who lived about the time of the incarnation of our Saviour. There are also, in the course of this book, various particulars relative to *Fionn Cumhail*, (Fingal,) general of the Irish militia, who, according to the annals

of Tigernach, died A.D. 284; (see "*Rerum Hibernicarum Scriptores*," tom. II. p. 50;) and who was father to *Oisín*, eminently celebrated as an Irish poet.

At folio 112 is an account of the coming of the Muskerryans to the plains of Brega, in Meath.

At 123 begins "*The Book of Ulster*;" with an account of the far-famed *Ollamh Fodla*, who was a great encourager of learning, and is frequently alluded to in the histories of Ireland. "*The Book of Leacan*" states, that he ruled forty years over Ireland; and that seven of his race were sovereigns, without the occurrence of any intermediate princes of a different stock. This is followed by a list of the kings from *Cionbaeth* to *Connor*, and the number of years they reigned.

At folio 148 begins the "*British History*," which has been considered, by many, to be a translation of "*The Book of Nennius*." I have collated this part of the work with that of Nennius, and have found the former to be more copious, and, in many points, essentially different. There are only three folios of this British book, ten folios being lost: these, however, may be replaced from "*The Book of Ballymote*."

At folio 151 begins a grammar, or rather an essay on the Irish language; in the course of which are supplied a great number of the obscure characters used formerly by the heathen priesthood of Ireland. However, a more copious collection of the figures and characters is given in "*The Book of Ballymote*." It is asserted that this treatise was originally written by *Fíroheirtne*, A.M. 3950, (towards the commencement of the Christian Era,) but subsequently revised and enlarged, in the seventh century, by *Cionfuola the Learned*.

Among the other alphabets of different Oriental languages, to show their affinity to the Irish, are given those of the Hebrew and Greek tongues.

At folio 163 will be found a brief account of some of the saints and pious persons in Ireland.

At folio 164 commences a glossary of the most obsolete words in the language, relating to divinity, law, and the arts and sciences: after which, we meet with most extensive notes on the Jewish genealogies and pedigrees of the apostles. Then follows an almost literal translation of a part of the Book of Genesis; fully proving, as well as many other Irish MSS. which I have seen, that the Bible was translated into the Irish language from the earliest period of Christianity. Then follow the orders of poets, with rules of poetry, prosody, &c.

At folio 170 is a poem composed by Donogh mor O'Daly, A.D. 1244, in which are detailed the attributes of the Deity—the salvation of the race of Adam, through Jesus Christ—the glory of God, as revealed by the angels, saints, and apostles—concluding with a description of the day of judgment, and of hell.

At folio 173, the title is wanting; and the first word is "*viz.*:"

and it may be inferred that, at least, ten folios are missing. A condensed account of the four Provincial Histories follows.

At folio 176, are given some curious old maxims, relating to the qualifications appertaining to all classes of persons. After which is a poem on the 12 Milesian Chieftains, who came from Spain to Ireland, and the tribes descended from them. Then the Synchronisms of the Irish Princes with the Assyrian Emperors, continued to the commencement of Christianity in Ireland. (This part of "The Book of Leacan" is the foundation of Keating's History, and of O'Flaherty's Ogygia.) Then follows M'Firbis's poem, on the Synchronism of the Roman Emperors with the Monarchs of Ireland, commencing with the birth of Christ, and coming down to the time of *Dathi Mac Fiachra*, who reigned over Ireland, England, Scotland, and as far as the Alps, in the time of Theodosius the Roman Emperor, as before stated. After this are given copious extracts from "The Psalter of Cashel," books of "Glendalough," "Dromasneachta," and many other MSS. of which there is no trace at present.

At folio 184, begins the Book of Rights (which was composed about the middle of the 5th century), or Tributes due to the monarchs, provincial kings, and petty princes, of Ireland, poets, &c.; in which is given an account of the number of horses, cows, and sheep; as also of the gold and silver; together with the gold and silver wares, shields, swords, &c., and the peculiar manner in which they were to be ornamented; likewise of several embroidered garments and other articles, which could not certainly be procured without some knowledge of agriculture, such as linen, &c. The author then sets forth the tributes and dues of each of these individually, always quoting the authority of poems written anterior to his time. In the course of this part of the book is given the will of *Cathair Mor*, who mounted the Irish throne A.D. 174, from whom descended, in a direct line, the Chevalier O'Gorman, according to the statement of the venerable Charles O'Connor of Ballynagar. This document is so curious that it may not be amiss to give here a short extract from it in English.

"I bequeath to *Breasal Eniclain*, five quick-sailing laden ships, fifty convex shields, with gold and silver bosses, five golden-handled swords, and four four-horsed carriages.

"I likewise bequeath to *Fiacha Bascada*, 50 drinking-cups with broad hoops, fifty brown marble vases, and 50 sleek dark-grey steeds with their bridles and harness.

"I also bequeath ten four-horsed chariots, five chess-boards, with five sets of chess-men; 30 shields, with gold and silver bosses, and 50 sharp-edged swords, to *Tuathal Tigeach* the son of *Mainemmail*.

"I also bequeath to *Daire Bar*, 150 polished spears, their caps being of pale silver; 50 shields of equal portions of gold and silver; 150 military swords; 5 gilt daggers; 150 prime coloured coats of armour, and seven standards.

"I also bequeath to *Crimthandan*, 15 polished chess-boards,

with 20 sets of choice speckled chess-men, and the supremacy of the province of Leinster," &c.

This may be considered by some to be an invention of the monks of the twelfth and thirteenth centuries; but the documents from which it has been copied, were written between the eighth and ninth centuries; and the knowledge of such things as are herein stated at that early period, shows to what a height of civilization the Irish nation must have attained.

At folio 191, it is stated by the writer of a poem, that his statements shall be for ever retained in books, after which are set forth all the blessings given to the people of Ireland by St. Patrick.

At folio 193, begins an account of all the remarkable women, commencing with Eve, mentioned in the Bible and the early ecclesiastical writers, with the names of their husbands and children; among the former is given the name Pib, as being the wife of Cain. The compiler might have taken this from the Jewish Talmudists, as it is not to be found in the Bible; after which are enumerated those of the heathens of the East, and of the different invaders of Ireland. At folio 194 it states, "Now we shall treat of the wives of the Gadelian, viz. the Milesians;" and at the same folio *Oisín* is mentioned in the following manner: "*Cochran*, daughter of *Cuirig*, son of *Cathair*, was mother of *Dermot O'Duibhne*, and of *Oscar*, son of *Oisín*." The same folio adds, that the kings of Scotland were descended from *Cairbre Rifoda*, or Carbery the great king.

At folio 198 begins a poem, composed by *Giolla Modula O' Cassidy*, A.D. 1143, of which the first words are, "Adam, father of the entire creation," which is a repetition of the foregoing subject.

At folio 203, begins the "Book of Munster," with these words: "*Eber* a quod dicitur Hibernia," showing that the Munster families are descended from *Eber*. Page 13 of the same folio is thus headed: "Here begins the Psalter of Cashel relative to the genealogy of the descendants of *Eber*."

Folio 205 gives the genealogies of the descendants of Owen the Great, as stated in the Psalter of Cashel, in these words: "Thus it is found in the Psalter of Cashel," In the course of this is an account of *Gaul*, the general of *Clanna Moirne*; also of their genealogies, the number of years they lived, the battles they fought and of those in which they were wounded and killed, as well as an account of *Conchulland*, and of the sons of *Uismach*.

At folio 231, commences a highly interesting account of all the remarkable towns, lakes, rivers, hills, and mountains, in Ireland, with the derivation of their names; but here there are 10 folios of the original lost. The book of Ballymote, however, contains a perfect copy of it, This was composed by *Amergin*, the son of *Amalguida*, A.D. 550.

I find that many of the places have derived their appellations from Druidical worship, and several from the feats and battles of

the *Fenians*; and as the record was composed immediately after the times of the Fenians, and since then, regularly handed down by transcripts, there cannot be the least doubt of the existence of this race of men. Several of the Fenian poems are occasionally cited in corroboration of these statements. At folio 264, is to be found the earliest history of Ireland, commencing with the creation of the world, the patriarchs, &c., tracing the ancestors of the Milesians from Adam to the time of their settlement in Egypt, and their subsequent wanderings through Scythia, Spain, and Ireland. In the course of this part of the book, occurs the Chronicle of the Kings of Ireland, from the days of Leogarius, the son of Nelus Magnus, to those of Roderic O'Connor the last monarch of Ireland; and therewith at folio 312 concludes "The Book of Leacan."

P. T. O.

REVIEW.

Travels in Turkey, &c. By R. R. Madden, Esq., M.R.C.S. 2 vols. 8vo. Murray and Colburn, London.

Exploded objections against the doctrine and evidences of our holy religion are periodically brought into light from the dark abodes of oblivion, by the ignorant, the wicked, or the designing; and the more complete the refutation of them proved at their first appearance, the greater is the probability of their future publication after the lapse of some years, with a few alterations perchance in their diction, the result of which invariably proves a sensible deterioration of the force of their sophistry and felicity of expression. This circumstance will be found to arise from the great anxiety wherewith Christians view every attempt to sap the ground-work of their faith; as, in such a case, they fail not of applying for a solution of the doubts which may be produced in their minds to the ministers of religion or their more learned brethren, who, by the use of those abilities which their adversaries abuse, cause truth to triumph over error, exterminate the paltry cavils of the infidel, and leave not a wreck of doubt behind. The remembrance of these objections vanishes from the minds of men upon a satisfactory conviction of their futility; and the records of them are consigned to repose on our shelves.

The brilliant genius of Gibbon, which, from the rude, ill-digested, and chaotic annals of a dark and barbarous age, produced light, and order, and harmony, found its weapons to recoil blunted from the impenetrable surface of the mirror of truth. "The discharge of ecclesiastical ordnance" proved not ineffectual;

and, while the imminent monument of his never-fading glory and well-merited condemnation must ever command the attention of the scholar, the poet, and the philosopher, it has been confined to a narrowed circle of readers, from its want of candour, its unprincipled dishonesty in treating of Christianity, and its debasement in numerous instances, by wanton, gratuitous, and disgusting obscenities.

Investing himself with a panoply of these seemingly qualifications, each feeble oppugner of our holy religion now sallies forth on his expedition against the "superstition of the day," guided by an animal of the same race as that which of old sustained the trusty squire of the Knight of La Mancha. A similarity of disposition fails not of producing a conformity of conduct in these worshipful associates; and as the last named animal, in a fit of self-complacency, may fancy itself a stately charger, its companion perchance may also deem himself a most perfect imitator of Mr. Gibbon, unconscious of the ridicule, and regardless of the contempt of all observers.

Many persons who have been engaged in foreign travel, on their return to this our clime, deem themselves in a higher scale of intellectual being, consider that the progress of knowledge has been repressed during their absence, and that they alone are qualified to guide and direct the age. Mr. Madden appears to be of this class; and, in his relation of Turkish scenes and manners, boldly adventures on the oft trodden ground of instituting a comparison between the Christian religion and Mahometanism. His conclusions, however, are destitute of the recommendation of novelty, his attempted proof devoid of felicity, and his statement of facts considerably deficient in perspicuity; even in some instances, persons more uncharitably disposed than ourselves would accuse him of glaring contradictions. Let us then proceed to inquire into the probabilities of this our conjecture, and place in juxtaposition these *seeming* inconsistencies.

"In his domestic relations," writes Mr. Madden, "the Turk differs little from the Christian." In the following passages, however, the substitution of Christian for Moslem would, we consider, in some degree impair the verisimilitude of the statement: "The orgies of the evening in most harems are conducted with all the levity of licentiousness; the gravity of the Moslem wholly disappears, and their roars of laughter are to be heard in the adjoining houses." He was also, as he states in a note, "attended on at table by the wives of a Turkish noble."

"His (the Musulman's) bosom," continues Mr. M., "is agitated by the same passions as that of the Christian—his actions are swayed by the same motives—he has the same kindly feelings in his family, and regards his wife with no less deference," &c. With what gratitude should we receive the pleasing information, "that our most striking qualities are, profound ignorance, insuperable arrogance, habitual indolence, and pertidy; that our anticipation of future happiness is that of being 'shampeed by the

dark-eyed hours of Paradise;" and that we actually permit such of our wives as are mothers to "sit in our presence."

We warn our readers that it will be necessary for them, previous to entering on the next passage, to unlearn all rules of logic wherewith they are at present trammelled; and to consider that the invalidity of the argument, a *particulari ad universale*, is an impediment to knowledge, and behind the "spirit of the age." After noticing the injunction of the Kōran to exterminate all Christians he proceeds to observe, "that Calvin, moderate as he was, pursued a theological opponent even unto death." Deeply indeed do we deplore the inattention to the requirements of their high calling evinced by too many Christians, a circumstance which has afforded such a pregnant plea for calumny; yet the sensible and complete influence which the spirit of Christianity has obtained even over the conduct of those who are not thoroughly actuated and quickened by it, is replete with numerous, extensive, and salutary advantages. We are at least freed from the atrocious, inhuman, and detestable scenes of the slave-bazaar of the "Faithful," to whom this writer, in the *liberality* of his feelings, assimilates us. Would to God that the sneer of the infidel would cause us to shape our lives more in accordance with our Christian profession! Form what source the obscenity which exists in the work before us proceeds, we do not take upon us to determine; and shall merely add, that our blessed Lord has enjoined us to repress in our thoughts the evil propensities of our fallen nature; the consummate wisdom of which injunction is clearly evinced by the impurity which usually predominate in the writings of those who have cast off the restraints of Christianity.

The shallow and contemptible cavils of this surgeon are also directed against the miraculous origin of the ten plagues of Egypt; on which subject we shall merely premise, that no person possessed of reason can possibly suppose that the agency of secondary means employed by the prophets of the Most High should, by reason of its intervention, be held to divest of the character of miracles the striking wonders which they, by divine appointment, performed. The ordinary operation of known causes in the production of certain *extraordinary* effects, constitutes as just a claim to the title of miracle as the emanation of certain results from the operation of agents in a mode hitherto unknown. The parting of the Red Sea and the curses performed by the brazen serpent are equally miraculous, alike the work of an Almighty hand. We have even noticed some *slight* difference between the plagues which afflicted the Egyptians of old, and the similar ones which Mr. Madden encountered. In the former case they occurred within the space of four or five months, in the latter in that of two years and a half. The Egyptians were duly forewarned of the exact time at which each plague should appear; Mr. Madden does not profess himself to have been similarly favoured.

"The changing of the river into blood," observes this accurate

writer, "I saw partially accomplished: for the first four or five days of the Nile's increase, the waters are of a muddy red," &c. What a new and brilliant light is here caused to dawn upon our benighted faculties by Mr. Madden from Turkey! According, therefore, to this principle, bog-water and burgundy are the same liquids, and may be indifferently classed under the same denomination.

Any person who has even heard Egyptian antiquities discussed, even in a Turkish khan, must know that the Nile was deemed a deity by the Egyptians of olden time, and that the conversion of its waters into an object of disgust and abhorrence was calculated to point out to them the insufficiency of the gods which they trusted. The pollution of the water in the reservoirs which supplied the inhabitants of the land, during the corruption of the Nile, eminently distinguishes the miracle from the ordinary natural occurrence; and were our author to investigate more accurately the narrative of Moses, he would ascertain that this judgment occurred in the winter season; while the mineral reddish tincture never appears until the time of the rising of the river in summer.

By visiting the fens of Lincolnshire, we should doubtless experience "the plague of the loud croaking of frogs," without going so far as Egypt; yet we conceive that it were somewhat more miraculous and distressing that the dwellings of mankind should be infested by these creatures, and in the winter, than the organs of hearing, which are usually acute in proportion to their length. The prevalence of the plagues of lice and flies is stated to be at present so considerable that such plagues are unheeded and not deemed a grievance; if so, the Egyptians differ widely from their ancestors, who were so extremely scrupulous in their outward purity that they would consider it the greatest possible profanation if any insect should be found to adhere to their garments: our own country is also abundantly stocked with *vermin of every kind*. The murrain, the boils and blains, and, we regret to say, the pestilence may be observed or experienced within the limits of Great Britain; their occurrence at the appointed time, and at an unprecedented period of the year, and their wide extent, constitute the miracle. The immediate interference of Providence in the production of the hail is confirmed in no slight degree by Mr. Madden's statement, that "hail in Egypt is of rare occurrence;" yet the minister of the Most High declares the exact time of this almost incredible event. We could not discover in this work any attempt to account for the exemption from these plagues of the land of Goshen which lay between Upper and Lower Egypt.

We doubt whether ignorance, combined with obliquity of mind, unaided by strong waters, ever produced more extravagant absurdity than the attempt to make a *set-off* against the three days of "palpable" darkness mentioned in Exodus: "As for darkness physical and moral there is no lack of it in Egypt! Ophthalmia and despotism plague the land with darkness, even darkness

which may be felt." The following morceau we shall lay before our readers as a specimen of his argumentative powers: "Of the death of the first-born, I can only say, that small pox has been carrying off the children of Egypt in frightful numbers;" just as if a traveller, who had visited Ireland, were to state: one of the males in each family remains *sans culotte*, as I have observed several among them destitute of all clothes.

We have been induced to notice this work, which has doubtless attained its merited destination "*vicum vendentem thus et odores*," by reason of the appearance of the obnoxious passages above alluded to in one of the numerous cheap periodicals of the present day. The thirst for information which pervades all classes of society will doubtless, if under proper guidance, be productive of the most valuable results. Should, however, the human mind, instead of being fed with religious and useful knowledge, be misled to batten on the garbage of infidelity, "where ignorance is bliss, 'tis folly to be wise." Should not the antidote, as in the work before us, accompany the poison: insidious cavils, speciously urged, too often entrap the unwary. It is not our intention to enter at present into an elaborate defence of Christianity; Porteus' and Doddridge's Evidences are in every body's hands; moreover a considerable portion of mankind appear to neglect the requirements of Christianity, not from any doubts of the stability of their foundation, but from the indolence or carelessness which frequently cause persons to make a wreck of their worldly goods. It must not, however, be omitted that while the conduct of a Christian is swayed chiefly by the hope of things to come, which it is of all others the best adapted to secure tranquility, happiness, and prosperity on earth; a circumstance which we readily account for by the operation of ordinary causes, as he "that striveth for the mastery is temperate in all things"—his fervency in spirit, and activity in business go hand in hand. On the contrary, those persons who have persuaded themselves that their end shall resemble that of "the beasts that perish," will be very probably induced to lead a life which will be conformable to their death.

We shall conclude by observing, that when objections against the Christian religion are proposed with integrity, candour, and moderation—rather from a sincere desire to discover truth, than for the gratification of malignant feelings—they are invariably canvassed with tenderness and respect. But when, as in the present case, they are conveyed in a disingenuous form, and rather by allusion than positive declaration—while religion, piety, and virtue, remain other than empty names—such cavillers should be rebuked, and brought to contempt, by the simple exposure of their disingenuous machinations.

NOTICES OF BOOKS.

Parental Responsibility.—Cork, Beasley, 1832.

This little work was some time ago recommended to our attention, and we were requested to notice it in some of our publications. We will now briefly do so—advising our readers, especially our female readers, to judge for themselves, by procuring and reading it on the first opportunity. The subject it treats of is one that should occupy, and deeply occupy, at least in this professing age, the attention of all to whom the Lord has granted the privilege of being the heads of families—and we have often thought, and now beg leave to print our opinion, that while the regards of so many are apparently centered upon the advancement of the Lord's kingdom, while real heart-subduing piety strains every energy for the accomplishment of that object, and while a national enthusiasm, which many mistake for the practical power of the Spirit's teaching, dwells in contemplation upon the period when universal virtue shall prevail; and endeavours by present exertion to attain the realization of its vision, while Societies are founded and supported for labouring in distant scenes; opportunities which are beside us and within our reach are forgotten, and the humbler but equally important means which be at our hand—consisting not in sending out missionaries or endowing religious institutions—are passed by as too cheap, or too easily exercised; one of those means for furthering the honour of the Saviour's name in the education and spiritual instruction of those immediately about us in our families. A soul saved is precious wherever it comes from, whether it first heard the glories of the redeeming love in India or Caffra-ria—at the Frigid, or the Torrid Zone, and if we will rejoice here-

after when we hear that a soul has died in the faith, will not our Hallelujahs quicken when we learn that the new redeemed one is a child, on whom so much care, and so much sympathy was centred.—But some will say that there are none who value the religion of Christ, who are regardless of the spiritual welfare of their children. This is a mistake, and possibly this may catch the eye of some whose conscience will tell them that it is so, and the observer of his own heart may probably feel, that although his affection may be sincerely and fervently fixed upon the Gospel of the Saviour, although he may assure himself there is nothing he must prayerfully hope for more than the extension of that Gospel, yet that he would rather preach it any where than at home—against such strange and unaccountable faithlessness we would warn our readers, and such is also the object of the author of *Parental Responsibility*. She—(for we understand that it is a lady) puts in a strain of eloquent and bitter reproof, (probably some times too much so) on the abandonment or the insufficient observance of this great obligation; enters into a detail of those points of instruction which are either too much insisted on or too much forgotten; and colours well the great absurdity of parents' teaching one thing and practising another; in short she has treated her subject with much apparent piety, great feeling, and considerable talent; some passages are truly eloquent, and although there runs through the work rather too much of the bitterness of a righteous indignation at the neglect of so great a duty as the proper education of children by their parents, we consider the publication to be one of considerable genius, infinitely superior to nine-tenths of the mawkish publications of the day.

Church History through all Ages, &c. &c.
By Thomas Timson, author of a Companion to the Bible. Westly and Davis, London, 1832.

We have often heard that Dissenters do not, in their church services, read the ten commandments. Perhaps Mr. Timson may afford a practical instance of the evil of such a neglect; for we are tempted to think that this church historian—author also of a Companion to the Bible, together with sundry other works, got up by the Christian Knowledge Society; and, moreover, we are credibly informed, editor of the *Christian Penny Magazine*—has forgotten the ninth commandment, when, treating of the church of Ireland, he so slipshodly bears false witness against his neighbour. A safe and sure guide this Mr. Timson must be in matters connected with church history, when, in drawing the portraiture of a Christian church, he would borrow the pencil of its most malignant foe, and use colours mixed in the poison pot of those who have sworn to effect her destruction. Doctor Doyle, Daniel O'Connell, and a radical demagogue of the name of Osborne, are the high authorities which our church historian has recourse to. This impartial writer might as well, in describing the Greek church, seek for his documents amongst Turkish Imams, or, in characterizing the Church of Malabar, bring his records from the archives of the Temple of Juggernaut, or from the Vedas of the Bramins of Benares. Alas! for the orthodox dissenters of England, when her teachers and writers, fallen from their first love, are found seeking for authorities in the speeches and writings of agitators and Papists, and exercising all their elective attractions towards what their fathers held in stern abhorrence. We fearlessly ask, would Baxter, Owen, Calamy, Bates, Flavell, have resorted to such men for materials and references, in writing the history of a Protestant church? Would such men of

Judah, when differing from the men of Israel, have thus gone down to hold counsel with the Philistines, and to sharpen the weapons of their warfare at the unhallowed forge of the priests of Dagon? No; these admirable men, *personally* injured as they were—men of whom the world was not worthy—would have scorned to credit or to lean on the misrepresentations of the Jesuits of that day; they would not have been so unequally yoked with unbelievers; they would not have used railing accusations, borrowed from the mouth of her that speaketh blasphemies.

That we do not accuse wrongfully this Independent minister, who assumes to himself the office of handing down to posterity statements respecting our Church, it may be well to produce some of the extravagant maddening stuff which he has adopted as truth, and committed to the page of *sober church history*. Page 463, he quotes a Scotch Presbyterian of the name of Douglas, who says, "that which, with respect to numbers, is a small sect becomes, by the assistance of *bayonets*, the established church." We thought that it was by the authority of the Constitution—by the sanction of the three estates of the realm, and by the assistance of the law of the land, now in being for three centuries, that it became the established church; but let *this* pass. Mr. James Douglas is a man of some consideration, though as ignorant of Ireland as he is of Japan. But what shall we say of worthy Mr. Timson's next authority? Even B. Osborne, Esq., a spouter at a tithe meeting in Wexford, whose saying, as follows, is made "HISTORY:"—"I have taken the trouble to search *accurately the files of some Irish journals*, and find that 26,000 persons have been butchered in tens and twenties during the last 30 years, in Ireland, in enforcement of the tithe system." Mr. Timson's next authority is Daniel O'Connell, Esq.;

and the Independent minister, trusting implicitly to the unimpeachable veracity and impartiality of the *LIBERATOR*, says, "It was lately stated in the House of Commons, *beyond contradiction*, by Mr. O'Connell, that the son of a bishop in Ireland hojds no less than 11 livings"!!! &c. And to crown all, and evince his deep research and faithful discriminating *tact* in balancing of evidence and depending on authorities, Mr. T. reposes on Dr. Doyle, whose report concerning the church of Ireland is adduced with the following eulogium: "In his letter to Lord Farnham, Doctor Doyle eloquently appeals against this unrighteous and unchristian exaction in the following *melting* terms;" and then quoting at large this Popish prelate's stimulating misrepresentations, he describes the Irish Protestant parson as "taking the blanket from the bed of sickness, the ragged apparel from the limbs of the pauper, and selling them by auction for the payment of tithe." And then, further on, he (still quoting Bishop Doyle) delineates a court-house, and says, "In the group assembled to await the decree of the *heartless* lawyer, consigning their persons to ruin and imprisonment for tithes, you could recognize the widowed mother and the orphaned child, the naked youth whom individual charity had just clothed, and common mendicants, whose cabin and rood of earth could not supply them with food and shelter for one half year. These are exhibitions which I (that is, Doctor Doyle) have seen and wit-

nessed." Now, without entering into the inquiry how it could be possible that orphaned children, youths clothed by charity, and mendicants could owe tithe, or, if they did, whether, if consigned to prison, they would not be better off in a clean jail, enjoying the prison allowance of good food, than in a cabin that could not afford them food or shelter for half a year, we ask the dissenting reader, is he to be put off with such self-contradicting statements as subjects of history which he and his children should trust to? Must not his English common sense revolt against such rabid exaggeration as beneath the sobriety of history—Christian history—as not worthy of conveyance to posterity in her clean and polished vessel? No: such malignancies are only fit to be labelled as poison—only safe, when consigned for keeping, in the hoof of an ass—they would corrode as well as defile every other vehicle.

Is it then the hard lot of the Established Church of Ireland, a thousand years hence, to have the Church History of the Rev. Mr. Mr. Timson consulted by inquirers of the twenty-ninth century, as we now resort to the tomes of Eusebius Sozomen and Ammianus Marcellinus? Angel of the Church of Ireland, we would console you, and say, *fear not!* Worthy Mr. Timson's literary researches, yea, even his Church History, will, in the five hundredth part of a thousand years, be consigned to the common receptacle of all such crudities—the snuff-shop!!!

FOREIGN RELIGIOUS INTELLIGENCE.

AFRICA.

Extract of a Letter from Mr. Boyce.

MARCH 4th.—After two years' experience, I am fully convinced that the obstacles in the way of an adult European acquiring a perfect knowledge of the Caffre language are insurmountable: the pronunciation of the three clicks, and their varieties, is one great difficulty, but not the principal one: the main difficulty, which I think no adult European will ever master, (and some Europeans have now been ten years among the Caffres, which is long enough for a trial,) lies in a peculiarity of the language, which may be termed the cuphonic or alliteral concord. One principal word in a sentence governs the initial letters or syllables of the other words: this is independent of any grammatical concord, or variety of inflexion. Thus, in speaking the language, the following points must be ascertained in order to insure correctness:—first, the principal or governing word in a sentence; second, the principal letter in that word, to the sound of which the initial letters or syllables of the other words must be assimilated; third, the changes which must be made in the initial letters or syllables of the word which is governed by this euphonic concord; fourth, the words which remain uninfluenced by this euphonic concord. Now, though it may be possible in time to find out the rules for all those changes, yet the practical use of those rules in assisting Europeans to speak the language readily is very doubtful. Children brought up in the country, and who learn the language as their mother tongue, will of course become perfectly acquainted with it, and they alone. Such children, when grown up, if pious and de-

voted to the work, will make the efficient schoolmasters, translators, and missionaries: and I trust that some of them will eventually be called and qualified for this great work.

COLONY OF CARLSHOLD.

Account no man happy, said the ancient philosopher, till the day of his death; for who can say what may arrive before that hour? We have often thought of this maxim—or rather of the warning of Inspired Truth. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth”—as, with doubtful hand, rejoicing with trembling, we have sketched for many a year the records of Bible and Missionary institutions, and the blessed memorials of religious revivals. With perhaps an extreme of caution, even in narrating the great things which God has done, we have usually refrained from alluding to living individuals whose efforts he has blessed; and if our reports of religious institutions have on that account been sometimes cooler than the zealous enthusiasm of friends demanded at the moment, we have in the end found less to retract, when a reverse has clouded the prospect, or a Demas has disgraced the missionary cause, which ought ever to stand far and high apart from local facts and individual character. Jesus Christ is the same yesterday, to-day, and for ever; but he has given no promise that the same shall be the attribute of any thing human.

We have been led to the above reflections from learning, with much pain, that Mr. Lutz, in whom so many of our readers have expressed a strong interest, has reverted to the communion of the Church of Rome. In the absence, how-

ever, of further particulars, we indulge the hope that it is not to the *Romish* system, properly so called, but to what is well known in South and East Germany under the name of "Pure Catholicism," or "Bible Catholicism;" the religion of such men as Martin Boos, J. Fellenberg, Bishop Saller, and thousands of really spiritually minded persons, who have not yet seen their way clear to quit altogether the corrupt communion in which they had been educated. This is very much the system which Lutz taught during his entire ministry at Carls-hold (more properly Carls-huld); and it does not seem clear from any thing in his own documents that he had attached himself, even *in intention*, to the Lutheran or any other existing denomination of Protestants. His year of probation (according to the conscience-grinding laws of Bavaria, and

there are similar laws in Austria) would not expire till October or November; and during that period, a person whether cleric or lay, who has commenced his course of legal acts in order to be permitted to change his communion, is subjected to many harassing and soul-trying examinations and disquisitions. We do not know what poor Lutz has had to undergo. Perhaps his case may resemble, in some sort, those of Barnes and Cranmer. We can only suspend our judgment till we obtain complete information, with the documentary papers; but of the general fact above announced there is no doubt; and our earnest prayer is, that he may, in the mercy of God, be brought out of the snare of the tempter, and prove even yet a burning and shining light in the Church of Christ.

DOMESTIC RELIGIOUS INTELLIGENCE.

DISCUSSION ON PROPHECY.

During the course of last month a large meeting took place at Powerscourt House, of clergymen, laymen, and ladies, interested in the study of unfulfilled prophecy. We subjoin the questions discussed. From these it will appear to our readers that the important questions connected with Millenarian topics are assumed, rather than proposed as debatable; and the discussions, of course, turned upon the deductions from these *assumed* facts, and the doctrines supposed to be connected with them. It may be made a matter of question, whether such discussions present the prospect of as much profit as danger, resulting from the pernicious nature of many of the views maintained by the advocates of Millenarian opinions, and the wild and

heretical notions connected too frequently with this dogma. We would certainly not select a miscellaneous assemblage, of which females and young persons form a large proportion, to propound many of the opinions we have heard were broached at the late meeting.

Monday Evening, 6 o'clock.
Sept. 24, 1832.

An examination into the quotations given in the New Testament, from the Old, with their connexion and explanation.

Matt. i. 23.	—	Is. vii. 14.
— ii. 15.	—	Hos. xi. 1.
— — 18.	—	Jer. xxxi. 15.
— xi. 10, 14.	—	Mal. iii. 1.
— xxi. 16.	—	— iv. 5.
Heb. xi. 6.	—	Ps. viii. 2.
— xxiv. 15.	—	Du. xxi. 13.
— xxvii. 9.	—	Jer. xxxii.

Luke i. 78, &c.	—	Gen. xlii. 16.	the Jews, and shall the Jews, hold
John x. 34.	—	Pa. lxxii. 6.	the land ?
— xix. 37.	—	Zec. xii. 10.	
Acts ii. 17.	—	{ Is. xlv. 3.	<i>Thursday.</i>
		{ Joel ii. 25.	An enquiry into, and connexion
		{ Is. lxi. 17.	between Daniel and Apocalypse.
2 Pet. iii. 13.	—	{ — lxi. 22.	<i>Friday.</i>
Acts xv. 16.	—	Amos ix. 11, 12.	What light does Scripture throw
Rom. ix. 25.	—	{ Hos. ii. 28.	on present events, and their moral
		{ — i. 10.	character ? What is next to be
— x. 5, 6.	—	{ Is. xviii. 5.	looked for and expected ? Is there
1 Cor. ix. 9.	—	{ De. xxxii. 18.	a prospect of a revival of apostolic
1 Tim. v. 18.	—	{ Deut. xxv. 4.	churches before the coming of
1 Cor. xv. 55.	—	{ Hos. xiii. 14.	Christ ? What the duties arising
Gal. iv. 27.	—	{ Is. liv. 1.	out of present events ? To what
Ephes. iv. 8.	—	{ Is. lxviii. 18.	time, and to what class of people
Heb. ii. 13.	—	{ Is. viii. 8.	do 2 Tim. iii.—1 Tim. iv.—Jude—
— viii. 8.	—	{ Jer. xxxi. 31—	Matt. xxiv. 23, 24—2 Peter iii.
		{ — 84.	refer ?
— x. 16.	—	{ — xxx. 88.	

Tuesday.

The prophetic character of each book in the Bible ; including the three great feasts of the Jews—the blessings pronounced on Jacob's sons—The parables in the gospels, and the epistles to the seven churches in the Revelations.

Wednesday.

Should we expect a personal antichrist ; if so, to whom is he to be revealed ? Will there be one or two great evil powers in the world at that time ? Is there any uniform sense for the word *saint*, in the prophetic or New Testament Scripture ? By what covenant did

LITERARY INTELLIGENCE.
PREPARING FOR PUBLICATION, Christian Ornithology; or Remarkable Anecdotes of Birds, collected from Travellers and the first authorities ; with Moral Reflections. Designed as a supplement to more scientific works. By Jos. D'Arcy Sirr, A. M. M. R. I. A., Rector of Kilcoleman, Diocese of Tuam.

The above work is to be published in two volumes, 8vo. price 24s. and will be printed as soon as a sufficient number of subscribers' names shall have been obtained. Subscribers' names will be received by all respectable booksellers in town and country.

VIEW OF PUBLIC AFFAIRS.

We must commence our monthly view of public affairs by that which occupies the public attention most prominently—the anticipated election. It is generally thought that parliament will be dissolved without being re-assembled, and that the next session will be the first of a reformed legislature. Our opinions of that reform are, as our readers are aware, not favourable ; but we rejoice to believe that a re-action has taken

place in public opinion, which promises to return a number of persons to parliament of true conservative principles ; and on the first session of the next parliament much of the stability both of Church and State will depend. We trust that no division of interest, no party feud, no personal feeling, will prevent those who value the remnant of our Constitution from uniting to preserve it—above all, we trust that *Chris-*

bian men will be found supporting Christian candidates, and striving to diminish the number of infidels and mockers, who made the late session so unhappily conspicuous in the annals of our country. One thing seems to be assured, that in this country, the party most likely to suffer in the return will be that of the Government; and while the Tories reckon confidently on success, and the Radicals are in spirits, the Whigs seem to have lost ground every where; nor are we surprized, when we consider the manner in which our unhappy country has been governed. We give government every credit for an anxiety to quiet, with as small an expense of punishment as possible, this distracted country, but we fear the evil has been suffered to become too inveterate. Not a day passes by, not a post arrives, without bringing with it its own tale of blood and violence; and murder has become so familiar to our imagination as almost to have lost its horrors. Even while we write, the removal by violence of another clergyman is declared, an aged rector, whose inoffensive life, and the snows of eighty years, had no power to check the murderous assassin! What can we hope from an offended God! Our foreign policy is in the same vacillating state; we have not declared

for Don Pedro, but recruit his army and his navy: we join with France in threatening declarations, and more threatening preparations against Holland, but seem most unwilling to go further than words: we are so linked in with revolutionary France, that we play the policy of her king in Belgium and in Portugal, against one sovereign, an old and firm Protestant ally—and in favour, in the latter case, of one who has been repudiated by the people whom he seeks to govern. There seems to be little doubt that the firmness of the king of Holland and his subjects, national and hereditary as it is, has the implied support of three, out of the five great powers to rely on; and deeply would we lament any line of policy which would exhibit the red cross of England joined with the revolutionary flag of France, assisting the progress of revolutionary principles against Protestantism and order. In the midst of the absorbing influence of the things of this world, we have rejoiced to see the general demonstration of pious feeling throughout England, on the subsiding of Cholera. We trust that we, too, may soon be called on to return our heartfelt acknowledgments to Him who in mercy has smitten, and raised us up again.

ERRATA.

Number for September, page 596, for *seem*, read *serve*.

For (χιτάμιν) read (αμφοτεγύματα)

χιτάμιν should have been inserted after "tiles," line 25.

No. 169.

NOVEMBER 1—1882.

HIBERNIAN BIBLE SOCIETY.

*To the Members of the Society
and the Secretaries of Auxil-
iary Institutions.*

SOCIETY'S HOUSE,
9, Upper Sackville-street, Dublin.

*By direction of the Committee, we transmit to you the following
Extracts from the correspondence of the Society.*

Signed by order,

*B. W. MATHIAS,
J. H. SINGER, D.D. } Secretaries.*

**.* Although the Committee frequently publish these Extracts without the names of their Correspondents, yet they pledge themselves to the public, that they publish nothing from anonymous Correspondents, nor from any but those with whose respectability they are acquainted. The object of the Committee is to make the public acquainted with facts, and not to express sentiments; they, therefore, do not hold themselves responsible for the language in which their Correspondents express themselves.*

From the Rev. Robert Daly.

24th September, 1882.

I HAVE again the pleasure of reporting to you a most favourable account of the Meeting and progress of the Wicklow Auxiliary Bible Society. The Meeting took place on Thursday the 19th September, the second Thursday in September having been at the beginning fixed as the day of the Annual Meeting. Your accounts will shew, that in the last year we drew from you a larger quantity of books than during any former year, having drawn books to the amount of £142 : 17 : 10, whereas in the preceding year they amounted only to £84 : 18 : 8. I am happy to say that we had a larger income this year than in the preceding one, which enables us to pay our very large demand on account of Books, and present you with a free donation of £25. You will thus receive from us this year the largest sum of money received in any former year.

In two or three places in the county there has been a relaxation of exertion in the cause of the Bible Society, in consequence of the unhappy difference of opinion which has arisen as to the constitution of the Society. But I am happy to say, that those friends for whose good opinion and support the Society would feel most anxious have continued unrelaxed in their exertions in the good cause. We trust that in a short time we shall see all the friends of the Bible united again on the fundamental principles of the Bible Society. The slight falling off in a few places has been more than compensated by an extension of exertion in some new places: so that we have reason to bless the Lord and take courage. By the very first opportunity I shall send you the amount of our debt, and £25 free contribution, making £167 : 17 : 10.

With much thankfulness to God for his past blessing, and with prayer for a continuance of his favor towards the Society and its Auxiliaries, I remain, &c.

From the Rev. P. Poundsen.

24th September, 1832.

YOUR Deputation proceeded to Carlow to attend the Meeting of the County Auxiliary, convened by public notice for the 12th Inst. The Meeting was held in the Scots' house of worship. The Chair was taken by the late Secretary, the Rev. Mr. Vernon, Rector of the place; and the Movers and Seconders of the Resolutions were the Rev. Messrs. Nesbitt, O'Connor, and Tracy, together with your Deputation; a few other Clergymen attended. But your Deputation regret to be obliged to observe, that the unspeakably grand cause which your Society has espoused, has not met during the past year with all the support from the resident gentry of the County which it so well deserves. The Secretary evinces all the anxiety for its welfare, which one feels happy to witness in such an officer, the main spring of every Association. The meeting was better attended than the friends of the object anticipated; but by no means so well as at the last Anniversary. The Rev. Mr. Tracy, of the Methodist connexion, rendered valuable assistance at the Anniversary.

The Deputation next proceeded to Baltinglass, where the West Wicklow Auxiliary held their Anniversary on the 13th September. The Rev. Peter Roe and Rev. R. Fishbourne lent their valuable services to the Deputation on that occasion, Rev. Dr. Grogan filled the Chair in the Court-house, which was respectably attended; and the Rev. Messrs. Lyster, I. Scott and W. Griffith took part in the proceedings. There is still much life in this very interesting Society; and it is earnestly hoped that the cause of Bible circulation will progress and prosper where so much zeal and piety are engaged.

On the 14th September your Deputation attended the Wexford Anniversary. It was cheering to see the Chair taken by the Rector of the Parish, the Rev. Mr. Hickey; who opened the proceedings by strong expressions of approbation in behalf of the object. The Rev. Messrs. M'Clintock, Dillon and Hore—also Ambrose Hickey, Esq. Robert Hughes, Esq. Mayor of Wexford, together with the Deputation, took part in the proceedings of the day. The report was not favourable as to the interest evinced by the amount of books circulated and of contributions received, but a considerable increase of interest appeared in the number and the respectability of those who attended the public Meeting on this occasion.

On Monday the 17th Inst. the Anniversary of the New Ross Association took place as usual in the Friends' Meeting House. Edward Tottenham, Esq. in the Chair. Edward Watson and Joseph Browne, Esqrs. Rev. Messrs. F. Alley, Thomas Hardman, the Deputation and Thomas M'Donald, Esq. assisted on the occasion. Rev. Mr. Banks, the Secretary, read a very interesting Report, and this Association is manifestly in a very flourishing state.

The next day the Anniversary of the Waterford Auxiliary was held. Rev. John Cook, Jun. in the Chair. It was stated that the mercantile character of the town would prevent a good *morning* attendance at the Meeting.

Your Deputation had the opportunity of seeing, that there was no want of adequate material in the town of Waterford, for any work connected with the spread of Divine truth. The Rev. Messrs. Harlcastle, Sargent and Lane took part in unison with the Deputation. Although the Committee has adhered to the present constitution of the Bible Society, yet one or two of its branches have been paralyzed by the dissent on this point of their respective directors.

From all my observations here, I strongly feel disposed to infer, that Waterford will prove a most influential depository for the Word of God, and hope that every ship which touches its port will, ere it departs, be either supplied with or offered the Holy Scriptures.

At Clonmel on the 19th, the South Tipperary Auxiliary held its Meeting. The Rev. H. Palmer was in the Chair. Dr. Bell read an interesting Report; and your Deputation was assisted by the Rev. Hans Caulfield, Rev. Messrs. I. Palmer, William Sandys, Robert Bell, George Edmunston, and George Monk. The Meeting was respectable but not numerous; and the speakers exhibited the most lively interest in the cause.

Your valuable friend the Very Rev. the Dean of St. Patrick's took the Chair on the 20th Instant, at Castlecomer, and availed himself of the opportunity of entering into a most detailed and satisfactory reply against certain objections made against the principle of the Society, as well as the management of its funds. Circumstances have impeded the usual successful operations of the Association during the past year. And several of the sincere and warm friends of the Society, who were present at the meeting, declined taking a part in the proceedings, under the feeling of deep regret and compunction, that so little had been done. A state of mind the more gratifying to witness, as it is accompanied with a resolution in the Lord's strength to employ redoubled activity for the future. Rev. J. W. Despard, Mr. John Booth, Doctor Gillespie, and your Deputation, moved and seconded the Resolutions.

The tour of your Deputation terminated with the Meeting at Naas, on the 21st, which presented a striking contrast with the former Anniversary. The Meeting was respectably and numerously attended. The Rev. Walter Burgh, the Rector, in the Chair. The Rev. Peter Roe again joined the Deputation at this place, and the Meeting was addressed by the Rev. John Powell, Rev. Mr. Collis, Rev. Moore Morgan, and the Deputation. Resolutions also were moved and seconded by the Rev. J. Harrison, Rev. James Murray, and James Forbes, a respectable member of the Society of Friends.

Such is a brief sketch of the proceedings of your deputation—and my earnest prayer is, that the divine blessing may follow these interesting meetings which have taken place in so many counties.

From the Rev. David Stuart.

24th September, 1832.

HAVING returned on Saturday night from my short tour for the Hibernian Bible Society, you will probably expect a brief statement of proceedings.

On Tuesday at one o'clock the annual meeting of the Newry Branch was held in the court-house. William Needham Thompson, Esq. in the Chair. The Report was read by the Rev. J. Mitchell, one of the Secretaries. Affairs seem pretty much as in former years in this town in regard to the Bible cause. Several of the Speakers adverted to the apathy which too generally prevails. The attendance was thin. The meeting was addressed by the Rev. Messrs. Bagot, Kerr, Sheppard, Mitchell, and the deputation.

On Wednesday the meeting of the Rosstrevor Branch was held in the School-room, the Rev. Mr. Jacob in the Chair.

It being the day of the fair in the town the attendance was not good. The Rev. Messrs. Sheppard, Jacob, Mallagh and the deputation addressed those who were present.

On Thursday the meeting of the Banbridge Auxiliary was held; Lord Mandeville in the chair. The attendance was so much greater than on former occasions, that it was found necessary to adjourn from the School-house to the new Presbyterian Meeting-house which was quite filled. The Report was read by the Rev. J. Rogers, one of the Secretaries; and the meeting was addressed by the Chairman, Mr. Hamilton, and Rev. Messrs. Johnston, Sampson, Anderson, Dill, Little, Madden, and the Deputation. An unwonted interest seemed to be felt, and a new impulse given, which it is to be hoped will be found to tell on the cause of the Society in time to come.

On Friday the meeting of the Antrim Auxiliary was held in the court-house. Mr. Wynne in the chair. The Report was read by the Rev. Mr. Carley, the Secretary. The meeting was very small; it was addressed by the Chairman, Rev. Mr. Mackey, and the Deputation. It appears that besides the labours of the Auxiliary in supplying the town and neighbourhood with the Scriptures, a benevolent lady has recently, at her own expense, had an investigation made, and all the destitute supplied. This was strongly urged as a reason, why the Committee and Collectors should rather increase than relax in their labours to aid in supplying those districts less highly favoured. The Cholera having just broken out, and the inhabitants being much excited and alarmed, was mentioned as a reason why the attendance was so small.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from the Twenty-First Report of the Liverpool Auxiliary Bible Society.

A REFERENCE to the several items which compose the account current for the year, will show that several sources of the Society's income have been somewhat less productive than in the year preceding. The annual subscriptions have amounted to £367 7s. 6d. being less by nearly £20

than those of 1830 ; and the donations have fallen short by £13. The diminution in the subscription list has arisen chiefly from the loss, to which such contributions must always be liable, from the removal of the donors by death, or by a change of residence ; and the Committee take this opportunity respectfully and earnestly, to call upon the friends of religion to come forward and supply this defalcation. A trifling effort, occasionally exerted, would serve at least to prevent *this*, the most permanent source of income to institutions which depend on the bounty of the Christian public, from suffering any decay. The amount remitted by the Treasurer to London is £1200, including £451 9s. 7d. contributed by the Ladies' Branch Society. £150 have been placed at the disposal of the Parent Society in aid of its general objects. The balance in hand of £267 1s 1½d, which remains after defraying the necessary expenses of the Institution, will be carried to the credit of the present year's account. During the twenty-one years which have elapsed since the formation of this Auxiliary, it has been enabled to augment that mighty stream of Christian benevolence, which has been fertilizing so many lands, by the aggregate sum of £33,013 5s. 4½d. Of this sum, £3514 6s. 5d. has been contributed directly in aid of the general objects of the Parent Society ; and the remainder has been applied in giving circulation to 106,751 copies of the Sacred volume, chiefly among the poor and lower classes in the town of Liverpool, and its immediate vicinity. Even this sum, if we consider the opulence and resources of this town, and measure our conduct by the strict requirements of that Divine law, which commands every follower of Christ to seek not "his own but another's wealth," must be deemed very inadequate to the magnitude of the object in view, and to the claims of Christian duty.

The distribution of the Sacred volume during the past year has, from several causes to which the Committee will immediately advert, fallen below that of the year 1830. The number of copies issued from the Depository has been 3410 Bibles and 2790 Testaments, together 6200 : making the total number of copies distributed since 1811, 106,751.

The Mechanics' Associations at Mr. Bartin Haigh's and Messrs. Mather Dixon & Co.'s have, during the past year, continued their operations on much the usual scale. The former has contributed the sum of £17 6s. 11d. making the total received since its establishment £388 6s. 9d. £21 6s. 3d. has been received from the latter, for the purchase of Bibles and Testaments. Besides the assistance derived from Associations like these to the Society's funds, their utility, as it respects the individuals themselves associated, must be evident to every one who considers the importance of diffusing among the working classes the principles of that Book which, while it inculcates the worship and service due from man to his Creator, Redeemer and Judge, enjoins on all to render "honour to whom honour is due," to "study to be quiet," and "to do their own business," to "walk honestly," and to "be content with such things as they have." The proprietors of manufactories, or any public works where large masses of individuals are congregated together, could not, therefore, more directly consult the best interests of their work people, than by promoting the formation of associations

among them for supplying themselves and their families with the sacred Scriptures.

Such are the topics which have presented themselves to the Committee, in the endeavour to render an account of their stewardship. That their exertions in behalf of the cause in which they have been engaged have been very inadequate to the importance of its object, they are deeply conscious. They have, however, the satisfaction at least of knowing, that they will surrender to their successors in office, the trust of administering the affairs of a society, *unaltered* in its constitution and principles. They have conscientiously, and in the fear of God, examined the arguments adduced for and against a change in some of its fundamental rules. They have come to the conclusion, *deliberate* and *honest* at least, even though it should by possibility be erroneous, that while the object of the Society continues to be pure and holy, and the *only means* by which, as a Society, it pursues that object is the circulation of the Holy Scriptures without mutilation or addition, without note or comment, no Christian duty is violated, no Christian feeling outraged or compromised, by accepting the co-operation of all who profess to seek the same object, and who are willing, in truth and uprightness, to promote it by the same simple and Divinely-authorized means. On these grounds, your Committee desire humbly to devote afresh to the great cause of the Bible Society their own individual prayers and energies; and respectfully bespeak in its favour the renewed supplications, contributions, and exertions of the Christian public.

From the Twenty-fourth Report of the Philadelphia Bible Society.

THE following highly gratifying account of the effect of a Bible given away by this Society, is well calculated to cheer the spirits and rekindle the zeal of the Members of this Society.

A Lad, about 14 years of age, to whom I gave a Bible, received it with gratitude; and, in the manifestation of his pleasure, discovered a seriousness of feeling, which induced me to hope that he realized in some degree the preciousness of the gift he had received. I charged him to read it often, and obey its sacred commands—to pray that he might be enabled to understand its heavenly contents, that he might become “wise unto salvation.” I saw him a few days afterwards, and was gratified and struck with the evident change in his appearance and deportment. He told me he had read the Bible I had given him: that he was fully convinced that he was a sinner; and that the longer he read, the stronger his convictions became. He expressed a great desire to become a Christian; and said he would do any thing if God would pardon his sins. I told him he must repent of his sins from his heart, and unfeignedly believe in and depend on Christ his Saviour, who alone could take away his sins. I left him, and in a few days again saw him: his convictions had increased, and his agony of mind appeared to be exceedingly great. He told me he felt truly sorry for his sins, and

hated them from his heart; that he desired never to sin again, but wished to be holy and good; that he had prayed to God, in the name of Jesus, that his sins might be pardoned, and his heart changed. * * *

* * I saw him on the Sabbath following; his countenance was bright, his manner solemn, his deportment calm and serene. He approached me with eagerness; and, grasping my hand with a warmth and eagerness never before exhibited, told me he had found the Saviour; that He had spoken peace to his troubled soul, and made him to rejoice in the hope of His salvation. O! with what joy did I receive this information! Gladness filled my soul; and my heart was raised in thankfulness and praise to Redeeming Love. "Sure," I exclaimed, "out of the mouths of babes and sucklings Thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger!"—When I had left him at my previous interview, he endeavoured to follow my advice, retired to the secret of his chamber, and, overcome by the sense of his lost and ruined condition, he cried, "What shall I do to be saved!" He had now done what was required—given himself up entirely to Christ, and felt that no one but He could do him good. By the gracious influence of the Holy Spirit, the Saviour was revealed to him, and he was brought to believe. Holy joy was poured into his soul; and he arose with a consciousness of sins forgiven, and felt that he was Christ's and Christ was his.—Thus, Sir, was the Bible you gave me, combined with other instrumentality, the means of leading this lamb to the Great Shepherd, and of pointing him from the transitory scenes of earth to the unfading joys and blessedness of Heaven. He is now united to a Church, and is engaged as a Sunday-School Teacher; thus striving to lead others to the dear Saviour he has found.

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From the Rev. H. D. Leves.

Corfu, May 24, 1832.

In my last Letter, I mentioned to you, that the quarantine having been taken off, which has so long impeded all free communications between these Islands and the opposite coast, I was preparing to pay a visit to Albania. I was not able to leave Corfu till Saturday, the 28th of last month; when a few hours' fair wind took me down to Prevesa, where I proved to be the first English visitor since the removal of the restrictions. I took with me several cases, containing between 500 and 600 Greek New Testaments and Psalters, and Albanian New Testaments. I found that, neither at Prevesa, Arta, nor at any of the places, indeed, that I visited in my tour, had many copies of the Scriptures found their way into circulation. The only considerable supply which the district had received had been obtained through a remarkable channel. When the Turks took Missolonghi, the Albanian troops, in the sack of the town, had found several cases of Greek New Testaments, which they brought back with them to Prevesa, and Arta, and disposed of, at low prices, to the inhabitants; thus, by a singular disposition of Providence, becoming the Agents of the Bible Society. A few Turkish Testaments seem also to have found their way hither; an English Gen-

tleman, who was desirous of studying the language, having purchased one from a Turk of Prevesa. I found the books I brought very acceptable; and during the two days I remained here, disposed of about 81 copies of the Greek New Testament and Psalter at low prices; besides 36 copies which I presented to the two Hellenic Schools of the place, one of which was established many years ago by the late Lord Guildford. I was sorry to find that the projected School of Mutual Instruction had not taken effect; but the inhabitants have it now in contemplation to establish a good School, from some funds left them for that purpose by a native of Prevesa, who died in Russia; the troubles of the past years had caused them to delay the execution of this design. I am indebted to our Consul-General for Albania, Mr. Meyer, for much kindness and useful information; as well as to his Vice-Consul, Mr. Chrysomeli, with whom I left a number of New Testaments for distribution by sale, which he has promised to superintend, and am now sending him a few more Testaments and a larger supply of Psalters. On the Monday after my arrival, I made an excursion to Vonizza, on the opposite side of the Gulf, which is in the Greek Territory. Vonizza consists of a ruinous fortress, occupied by a few unpaid Greek troops, underneath which about 700 Greek families live in temporary cabins. Amidst so much misery, I could not prevail upon myself to ask any thing for the books, I brought with me; but left about 60 New Testaments and Psalters, and some other Greek Publications printed at Malta, with General Pisa, who commands in the fortress, to be distributed among the troops and inhabitants.

M. GOODWIN & CO. PRINTERS, 29, DENMARK-STREET, DUBLIN.

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VOL. I.

FELIX NEFF.

(Continued from Page 728.)

The character in which we are now to contemplate Felix Neff, is that of the pastor of a parish so extended, that even with "all appurtenances and means to boot," an Irish clergyman, injured as we are to long ministerial excursions, would shrink from its duties—of a population so wild and ignorant, that it would almost seem as easy to soften the granite of their deeply seated Alps, as to affect their hearts—and of a district so savage that though summer labours might be possible, all other exertion would seem to be debarred. And yet in this did Felix Neff labour, not only in summer but in winter—not only in the district in which his residence lay, but in and through every part of his extensive parish, not only with resignation, but with zeal, activity, and success. For this did he decline other offers far more inviting—for this did he give up the prospects presented to him by his native country—and to the wild Alps of Dauphiné, and the relics of their ancient Protestant population, did he devote the energies, the talents, and piety that would have made him conspicuous in any place, or at any period. Neff was well aware that to be useful in the peculiar situation in which Providence had placed him, it was necessary not only to set the Gospel before the people, but to press and apply its blessed lessons—not only to preach, but to teach too—and acting on the aggressive system, his whole pastoral life, from 1824, when he entered upon his ministry, unto 1827, when he yielded to the effects of constant and laborious application on a weak frame, was one constant and incessant system of itineracy; visiting village after village, and hamlet after hamlet, untired by distance, unterrified by danger—scaling the steep, rendered so slippery by frost that steps were compelled to be hewn in them before he ascended—threading the defile down whose precipitous side the avalanche thundered in all directions, sharing the dangers and privations with the shuddering mountaineer, and thinking all but too well repaid, if an auditor could be found for the topics that filled, and warmed, and animated his own ardent bosom. It must be obvious that a life

passed in rapid journeyings from one part of a wild district to another, furnishes but few materials for a brief biography like ours, and having given our readers a few extracts from his journals, and some comments of Mr. Gilly's, we shall rather seek to exhibit Neff in some of the attitudes belonging to the pastoral character, and to mark the manner in which these duties were performed; which, however in the discharge they may be modified by situation and circumstances, are essentially connected with the ministerial office.

"Neff's Journal has noted the 16th of January, 1824, as the day on which he arrived at Arvieux, to take possession of the habitation provided for the pastor of the district. I have stated in more places than one, that a taste for magnificent scenery formed a strong feature in his character, and it never could have been more gratified than on his journey from Gap, through Guillestre to his new abode. The road from the latter is by the pass of the Guil, and in the whole range of Alpine scenery, rich as it is in the wonders of nature, there is nothing more terribly sublime than this mountain path. A traveller would be amply repaid in visiting this region, for the sole purpose of exploring a defile, which in fact is one of the keys to France, on the Italian frontier, and is therefore guarded at one end by the strong works of Mont Dauphin, and at the other by the fortress of Château Queyras, whose guns sweep the entrance of the pass. For several miles the waters of Guil occupy the whole breadth of the defile, which is more like a chasm, or a vast rent in the mountain, than a ravine, and the path, which in places will not admit more than two to walk side by side, is hewn out of the rocks. These rise to such a giddy height, that the soaring pinnacles, which crown them, look like the fine points of masonry-work on the summit of a cathedral: meantime the projecting masses, that overhang the wayfaring man's head, are more stupendous, and more menacing than the imagination can conceive.

"But terribly magnificent as this pass is, and though it must at other times have made a powerful impression on Neff's mind, his journal does not contain a word either of its grandeur or its terrors. He forced his way through it in the middle of January, when it was notoriously unsafe to attempt the passage. Several travellers lose their lives here almost every year; but our pastor's anxiety to be at his post of duty was the strongest feeling that moved him, and he thought of nothing but the field of usefulness which was now before him.

"It was on Friday, the 16th of January, 1824, that Neff established himself at La Chalp, as the pastor of the section of Arvieux; on the Monday following we find him, a second time within four days, encountering the fearful pass of the Guil, and on the evening of the same day looking after his little flock at Vars, twenty miles from Arvieux. He remained at Vars on the Tuesday, and part of Wednesday, organizing his little associations for mutual instruction during his absence. On Thursday and Friday in the same week, he was at his post again at Arvieux, La Chalp, and Brunichard, catechising the children, and making himself ac-

quainted with his people ; and on Saturday, in spite of a fall of snow, and a storm of wind which swept the valley, he directed his steps towards San Veran, that he might take the earliest opportunity of administering the public Sunday service in the church, which was situated in the farthest western boundary of his parish, twelve miles from his head-quarters.

" 'The snow,' says his journal, 'was from seven to ten inches deep, and the wind, which blew a hurricane, raised and tossed it about in clouds. Not a trace could be seen of the paths, and I was six hours performing twelve miles. But this was the only bad journey that I have yet made in the Alps, and notwithstanding the exposure, I arrived perfectly well at San Veran, and held a meeting in the evening. The next day I preached in the church, catechised in the afternoon, and assembled some willing hearers around me in the evening, whom I addressed on the one thing needful, so that I did not lose a single hour in this commune, during my stay there. It is the highest, and consequently the most pious village in the Valley of Queyras ; in fact, it is said to be the most elevated in Europe, and it is a provincial saying, relating to the mountain of San Veran, 'La piu alta ou l'i mindgent pan,' i. e. 'it is the highest spot where bread is eaten.'

" The date of these observations was the 10th of February, so that from the 16th of January, in the course of twenty-five days, this indefatigable servant of God had paid four visits, at the least, to his flock at San Veran, having, during the same period, as I shall presently show, displayed an equal share of anxiety for his parishioners in quarters still more distant.

" But San Veran is a garden, and a scene of delights, when compared to Dormilleuse, to which the pastor hastened, as soon as he had put things in order in this part of his parish. Here the houses are built like log-houses, of rough pine trees, laid one above another, and composed of several stories, which have a singularly picturesque look, not unlike the chalets in Switzerland, but loftier and much more picturesque. On the ground floor the family dwells, hay and unthrashed corn occupy the first story, and the second is given up to grain, and to stores of bread-cakes and cheese ranged on frame-work suspended from the roof. But at Dormilleuse, the huts are wretched constructions of stone and mud, from which fresh air, comfort, and cleanliness, seem to be utterly excluded.

The pastor devoted Monday and Tuesday of his second week in the Valley of Queyras to Pierre-Groose and Fousillarde, which, like San Veran, are frontier villages ; and there too, he organized little companies of the well disposed, who were to meet at stated times to read the Bible, and to do such things for their mutual improvement, as he thought might profitably be done, when they had not the benefit of his presence. He was obliged to perform Divine service in a barn or large stable, for want of a better place of worship. The good effects were soon manifest, for the inhabitants of Pierre-Groose and Fousillarde, who were first collected together for public worship in a rude stable, were anxious to gather round their pastor in a more suitable place. They willingly taxed themselves, and out of their slender resources built a neat little church, twenty-seven feet long by twenty feet wide, and thus added one more to the Protestant sanctuaries of

God in this department. The cost in money was 24L or 600 francs. Materials, such as the country afforded, and labour, were easily supplied, but it was far from easy to provide the extraneous adjuncts and the money contributions; and when I was there, the year Neff died, there was still a debt of 300 francs, or 12L upon the building, which the twenty-five humble families of the two hamlets will probably be long before they liquidate.

"On the evening of Tuesday, the 27th of January, Neff returned to Arvieux, and after catechising his young people, and putting things in a satisfactory train there, he set out for the eastern division of his charge; and having again traversed the formidable pass of the Guil in safety, reached the Valley of Fressinière in time to preach at Violins, on Sunday, the 1st of February. In fact, from La Roche to Dormilleuse is one continued ascent of five hours, or supposing that a league an hour is the pace, fifteen miles. Between Palons and Fressinière, there is a lovely fertile vale, enclosed on each side by steep mountains, and producing several kinds of grain and fruit trees; but this cheerful prospect soon changes, and every step leads to scenes which are more and more dreary.

"The rock on which Dormilleuse stands is almost inaccessible, even in the finest months in the year. There is but one approach to it, and this is always difficult, from the rapidity of the ascent, and the slipperiness of the path in its narrowest part, occasioned by a cascade which throws itself over this path into the abyss below, forming a sheet of water between the face of the rock and the edge of the precipice. In the winter season it must be doubly hazardous, because it then leaves an accumulation of ice. Perhaps, of all the habitable spots in Europe, this wretched village is the most repulsive. Nature is stern and terrible, without offering any boon but that of personal security from the fury of the oppressor, to invite man to make his resting place here. But still, great must have been the love which filled the pastor's bosom, to make him prefer this worse than wilderness, this concentration of man's wretchedness, to all the other hamlets of his parish. He turned from the inviting Arvieux, and the affectionate hospitality of San Varan, and the magnificent grandeur of Vars, to make his chief residence in the bleak and gloomy Dormilleuse, because there his services appeared to be most required.

"*Sunday, Feb. 1.* I preached at Violins. In the afternoon I delivered a catechetical lecture, and in the evening I performed a service at which the inhabitants, who are all Protestants, attended; and so did those of Minsas, who are also Protestants. We sung a psalm, and I expounded a chapter to them. At ten o'clock most of them retired, those who came from the greatest distance having brought wisps of straw with them, which they lighted to guide them through the snow.

"The next day I followed the route to Dormilleuse, with a man belonging to that village, who had remained all night at Violins, to accompany me. Dormilleuse is the highest village in the valley, and is celebrated for the resistance which its inhabitants have opposed for more than 600 years to the Church of Rome. They are of the unmixed race of the ancient Waldenses, and never bowed their knee before an idol, even when all the

Protestants of the valley of Queyras dissembled their faith. The ruins of the walls and forts still remain, which they built to protect them against surprise. They owe their preservation in part to the nature of the country, which is almost inaccessible. It is defended by a natural fortification of glaciers and arid rocks.'

" *Tuesday, Feb. 3.* I preached in the church of Dormilleuse, and some of the inhabitants from the lower part of the valley attended. The narrow path, by which they climb to this village, is inundated in the summer by magnificent cascades, and in the winter the mountain side is a sheet of ice. All the rocks also are tapistried with ice. In the morning before the sermon, I took some young men with me, and we cut steps in the ice with our hatchets, to render the passage less dangerous, that our friends from the lower hamlets might mount to Dormilleuse with less fear of accident. There was a large congregation. In the evening I catechised in a stable. On Friday I went to Palons, on my return to Val Queyras, the first hamlet of the valley, where there are only eight Protestant families, but I collected some catechumens, and others, as soon as I could, and gave them a sermon, and afterwards catechised them. Palons is more fertile than the rest of the valley, and even produces wine. The consequence is, that there is less piety here, therefore I addressed them very seriously upon their condition, from the eighth chapter of John, ver. 23, 24.'

" Such is the history, as Neff called it, of his first three weeks' labour in his mountain parish. We find him, not only preaching, and performing public service, in every village between Dormilleuse and the frontier Alps, where there was a church, but gathering the young people about him; classing them, and instructing them in the first elements of Christianity; making lists of those who had not yet appeared at the Lord's table, and preparing them for that solemn ordinance; visiting from house to house; putting families in a train to pursue devotional exercises by themselves; inspiring them with the love of pious conversation and reading; and performing all those offices of kind attention, and pastoral duty, which have the sure effect of endearing a parochial clergyman to his flock, by proving that he takes a real and affectionate concern in all that interests them. Four times too, in these twenty-one days, did Neff encounter the pass of the Guil, an undertaking more perilous than braving the snow storm, or the icy slope of a mountain, and there was but one accessible quarter of the section that he did not visit,—La Grave. He was entirely cut off from Champesaur, for there is no means of crossing the mountain of Orcière in the winter months."

Such is the picture presented to us by Neff as a parish minister; nor do we know that the annals of the church contain any thing more characteristic of the zeal, and love, and energy that attend a conviction of the responsibility of the pastor, and the value of immortal souls. The effect of Neff's ministry we may have to consider again, and would now turn for a little to the means by which he sought to gain his end. One of the most important, and according to his own testimony, of the most

blessed instruments of permanent good, was the establishment of associations among his people, (*re-unions*), for reading of the Scriptures, sacred music, pious conversation, mutual prayer, and other devotional exercises. Of these his opinion was so high, and so determined, that he says in one of his journals—

“I am confirmed in the opinion, that whosoever, even were he an angel, should neglect such meetings, under any pretext whatever, is very little to be depended on, and cannot be reckoned among the sheep of Christ’s fold. It is to be wished that the faithful would never forget the 133d Psalm, or that promise of our Saviour, ‘Where two or three are met together in my name, there I will be in the midst.’”

And again, when in his decline, he was addressing his beloved flock, he says:—

“I exhort you most particularly, not to neglect the assembling yourselves together. I do not mean by this to recommend those assemblies only, where one speaks, and all the others listen: these, doubtless, where the Gospel is faithfully preached, are so greatly blessed, and are such powerful means of awakening and confirming souls, that you ought not to require any admonition touching them. The assemblies, of which I now desire to speak, are those, where all may exhort, and where all are edified; where each may communicate to his brethren his own sentiments, and the illumination and the grace which he has received from God; in a word, where each gives and takes, teaches and learns in turn. These are the only assemblies which can strictly be called mutual: it is here that there is a communion between brethren, and that God has promised to give his blessing, Psalm cxxxiii. I repeat to you, then, my dear friends, take care to encourage such assemblies among you: and let them consist severally, as far as they can, of every age and of each sex, that they may be more simple, more unreserved, and more confiding.”

Mr. Gilly hesitates as to Neff’s prudence in establishing such meetings, although he admits that the peculiar circumstances of the district in which he laboured, might justify some extraordinary mode of preserving alive, during the absence of the pastor, the flame that had been kindled during his presence, and quotes, as opposed to Neff, the opinion of Thomas Scott, “whose name, in many places, is of no small authority,”* and Bishop Heber; and his own rather partial judgment† of one of Neff’s superintendants.

* We regret that Mr. Gilly should have used such a phrase of such a man as Thomas Scott. That place in which his piety, and Christian experience, are not of authority, must be sadly deficient in all these.

† “I remember well, that in my visit to Dormilleuse, my companions and myself brought away an unfavourable opinion of a young man, who represented himself as leader in one of these assemblies, and who certainly held himself in high estimation above his companions, because of the flu-

Our readers will judge whether the well known unfavourable circumstances under which Mr. Scott saw the experiment working, and the theory of Bishop Heber, for there is no evidence that his opinion is more than an opinion, and the rather hasty judgment of Mr. Gilly, can outweigh Neff's private declarations. Every instrument of good may be abused; particularly any mean of mental instruction may be perverted, but *we cannot help thinking the error is, not in the system, but in the mode of working the system; nor do we think a pastor who knows his flock, and can choose his assistants, and can superintend their working, will find cause to differ eventually from the experience of Neff.†

Our active and zealous pastor was well aware that education‡ was essential to the permanence of his instructions; and he was

eney which he had acquired. Whether it was simplicity, or forwardness, he made no hesitation in telling us, that the prayer-meetings could not be maintained without him."

* Mr. Gilly seems to confound class-meetings, where mutual confessions and experiences form a part of the system, with prayer meetings, in which, though they may intrude, they certainly form no necessary portion.

† We quote, with pleasure, a note from Mr. Gilly, though we cannot but regret that *clerical meetings*, so general in Ireland, and so useful, should be so little known to him.

"I lately heard of three young clergymen, (and I trust there are many such,) who are residing in adjoining parishes near London, and who meet at regular times, to read together, and to improve each other, according to the various modes of mutual edification, which open out upon such occasions. These, and the like, are meetings together of two or three to which the Lord has promised his presence."

‡ Mr. Gilly subjoins some very interesting observations on Protestant Education in France, principally from Vincent's "Vues sur le Protestantisme," &c. This writer asserts, "on the authority of M. Soulier's "Statistique," that the scarcity of Protestant schools was so great, that on an average, there was only one school for 2857 Protestants, or supposing that each school contained thirty scholars, a population of one hundred, reckoning by round numbers, would only have one scholar. M. Vincent allows for some exaggeration in this statement, but with every allowance it shows how want of funds, want of zeal, and want of well qualified instructors, have combined to keep the inhabitants of that country, which professed to be the most civilized in the world, in a state of the most woeful neglect." The Semeur, of November, 1831, states:—"That more than two-thirds of the entire French population are unable to read; that in many Departments there are whole villages, where not more than three or four of the inhabitants can read, and that according to the official reports of the Minister of Public Instruction, there are a great many communes, where there are no elementary schools." In the pursuit of this interesting inquiry, the Semeur quotes the statistical table of M. C. Dupin,

well aware, too, of the difficulties connected with its establishment. The habits of the villagers—their poverty—their constant employment, from the moment the inhabitants acquired any strength, in providing for the necessities of life—the very *patois* which they spoke, all convinced him that without a peculiar exertion he could not hope to attain his object. He therefore resolved to commence a system of universal instruction, not only of the young, but of the old, too, having first, himself, by the most unremitting diligence, acquired the *patois* of the country. He also assisted, by his own personal exertions, in building, in the most retired and savage part of the district, a substantial school-house, furnished with all the necessary *materiel* for education. He transferred individuals, whom he found apt in receiving instruction, from one part of the neighbourhood to another, giving those who had not yet manifested a spirit of piety, an opportunity of receiving it among the awakened part of the population, and sending the renewed to leaven the yet unaffected mass. Finally, in order to leave behind him persons qualified to instruct others, he determined on shutting himself up for five months, in Dormilleuse, the most retired part of his parish, with a number of volunteers, twenty-five in number, and to remain instructing them from November until April, passing the dreary months of winter in a situation more rugged and severe, he himself says, than any can be conceived in France, and sacrificing his health and strength, by the privations to which he was necessarily exposed, for the sake of mental benefit to his flock. For several winters did Neff endure this bodily and mental fatigue; and to it may be traced, principally, the rapid exhaustion of strength and constitution, which soon after drove him from his parish.

(To be continued.)

to show that Great Britain, 'with a population less by half than' that of France, has more scholars in her gratuitous Sunday-schools only, than France in all her schools put together, and concludes with the observation, that the difference between the state of education in those parts of the kingdom which are Protestant, and those which are Roman Catholic is something enormous." And adds, justly, as an ascertained fact—"That national instruction and the number of scholars in every country, is in a direct ratio with the influence of the Gospel, and in an inverse ratio with the influence of Popery and monkery, or with sceptical philosophy." The Semeur assigns the highest rank in the scale of educated nations, to Protestant Scotland; but the Protestant population of the Valleys of Piedmont, may take an equally, if not a more honourable place still, for there provision is made for the elementary instruction of every child, without any exception: and from all that I can collect, it is a very rare case of neglect on the part of the parents, if a single child can be found among the Waldensian peasantry, of age sufficient to learn, who cannot read."

Religious and Miscellaneous Communications.

TRANSLATION FROM LAMPE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—In compliance with your wish, expressed among the Notices to Correspondents, in your number for October, I send you a translation of the quotation from Lampe, on St. John, upon the text, "My Father is greater than I."

"It is impossible to understand these words of the divine nature of Christ: although this has been imprudently stated by many of the Fathers. For a perfection truly divine excludes all degrees. And the sacred pages expressly teach the most absolute equality of the Son with the Father. John v. 18, x. 30, 38. Phil. ii. 6. Most excellently Cocceius: *The Father is not greater than the Son in regard of the person. For in that respect he is equal unto the Father. The things which are the Father's, they are his also. The Father is in him, he is in the Father. The name of Jehovah is in him. He is the great God. He is glorified as the Father. Neither in regard of the Spirit of Holiness. Rom. i. 4. or of the essence simply: because he and the Father are One. (Unum.) Neither in regard of the Mediatorial office simply: because he is crowned with glory and honour as Mediator. That every dispensation (œconomia) of itself makes him not less. It is the glory of the Son to be able to be both Priest and King. When he was sent to offer himself, other Priests were repudiated, as by the divine allotment he was glorified.* Moreover, all connection and force of demonstration would also be lost, if we were here to think of the divine nature of Christ. For neither could the inferiority of the divine nature, by itself considered, be the cause either of his departure unto the Father, or of the joy of the disciples upon the account of his departure.

Gerhard is laborious, with others, to prove that we are to think solely of the *humanity* of Christ. But Christ here speaks not as a mere man, for as such he could not go unto the Father. Moreover, why should we infringe upon that more august sense which the words pour forth? especially when the connection requires it, in the correct and forcible demonstration of which the good man needlessly fatigues himself. And Cocceius well adds: *an inferiority according to the human nature is not to be here understood, because such an inferiority is understood, as by his going unto the Father is laid aside.*

More correctly, therefore, we are here to think of the relation of Christ's mission into the world for the work of salvation, or of his office as Mediator; and not of the whole of that, but of that part of it which he discharged before his exaltation to the Father's right hand. For it was in this part of the divine eco-

nomy that the Father for a time by degrees came to be *greater* than the Son. First, in the council of peace, in which the Son, of his own accord, drew nigh unto the Father, and as a *surety* for the sinner, engaged (oppigneravit) his heart unto the *Judge*, and called him *Lord*. Jer. xxx. 21. Psalm xxi. 1. Then, typically, in the economy of the Old Testament, in which he was the *Angel of the Lord*, Exod. xxiii. 23, acting in the stead of the Father. Thirdly, by his coming in the flesh, when he put on the form, not only of a *Legate*, but even of a *Servant*, Phil. ii. 6, *being made under the Law*, Gal. iv. 4, having his ears bored by circumcision; whence he is so often called the *Servant of the Lord*, Isaiah xlii. 1. xlix. 6. liii. 11. Lastly, above all, in that night of his mortal sufferings, in which the Father was the *Judge* and he the *accused*. Here, emphatically, as man, he was made lower than the gods, (אלהים) even those who are called gods, (to whom the word of God came.) Psalm viii. 6. By how much more, as Sponsor, than Him who is the Supreme Judge.

But these words may, in a twofold way, be connected with the foregoing, and be regarded either as the reason of Christ's *departure* unto the Father, or of the joy of the disciples. (1.) In the first place, they are the reason of his departure unto the Father; for this was the last part of his humiliation under the Father unto which he had bound himself, that with the ransom paid he might present himself before his judgment seat, and be by him justified. This was also the way by which he was to be exalted from that abasement, and as the perfected Mediator, to be crowned with equal majesty and glory with the Father. (2.) This being laid down, from the same fountain in the second place, the *joy* of the disciples ought to flow, if they loved Jesus, and this as well on *Christ's* account as *their own*. They ought to rejoice on *Christ's* account, who was so near to that immortal and celestial glory, in which he was to demonstrate himself to be the supreme God, and the King of Zion. For whom we sincerely love, to him we wish well, so far that the brief enjoyment of his presence we greatly postpone to his prosperity; but also on *their own* account they ought to rejoice, because Christ, by his departure honouring the Father, and in his turn being honoured by him, the disciples also might be certain that of his glory they should become partakers, and so should press into the closest and most perfect communion with him, which was what he at the same time had assured them of. Verse 3."

That the true exposition of this text, as given in the above quotation from Lampe (which I have studied to render as literally as possible) will make the GOD-DENYING APOSTATES of our day ashamed, I do not expect: but perhaps it may be serviceable to some who have to "contend for the faith once delivered unto the Saints"—with these unhappy persons whose *avaritia* seems to be increasing, as the time of their judgment lingereth not. With this view, I have promptly complied with

your wish, and shall hope to see the present translation (with or without the original, as you please) in your next number.

I may, perhaps, from the Prolegomena of the same Author, send you a specimen of the *reasoning* of the philosophic JULIAN, against the fact of Christ's divinity being believed in the primitive church, for a future number.

W. D.

ON HEBREWS vi. 3—6.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—In the number of your Publication for February last there is a query on Hebrews vi. 3—6. Although I do not hope to succeed in giving a "clear elucidation" of the passage, I send you a view of it, which occurred to me at a time when I found a difficulty in reconciling it with the impossibility of a believer finally perishing. I deferred sending it to you sooner, in the hope that some of your able correspondents would have given a satisfactory exposition of the passage.

The chief difficulty appears to me to arise from referring the word "impossible" in v. 4. to God, instead of to the Apostle, or any Minister of the Gospel; and it should be understood in the same sense in which it is used in common conversation. For example, if we meet with a person whom it is difficult to convince, our common mode of expressing ourselves is, "it is impossible to convince that person."

Another difficulty arises from supposing that it was in the sight of God, and not of the Apostle, that those spoken of in v. 4, 5, "were once enlightened," &c., and in support of this supposition, it is said that the Apostle wrote under the teaching of the Holy Spirit, and therefore must have described the *actual* and not the *apparent* state of those persons. But I think that the Lord has reserved to himself the knowledge of the thoughts of man's heart; and that it was only by the outward conduct and language or profession that the Apostle judged of the spiritual state of man.

In the 5th c. 12th v. the Apostle complains of the small progress those to whom he wrote had made in the knowledge of the Gospel; so that "when for the time they ought to have been teachers, they had need that one should teach them again which be the *first principles* of the Oracles of God;" and in the vi. c. 1, 2. v. he mentions what these first principles are, namely, "repentance from dead works, and faith towards God, the doctrine of baptisms, and laying on of hands, and resurrection of the dead, and eternal judgment." He then, in v. 4, states the reason of his leaving (or not dwelling longer on) "the principles of the doctrine of Christ;" because it would be impossible, or useless, by dwelling longer on these first principles, to attempt to renew

them again to repentance, that is, an *outward* repentance. As if he had said, it is impossible for me to do more for people, who by their conduct show that they continue in a barren state, producing no fruit to the glory of the Son of God, and therefore putting Him to an open shame. The Apostle in v. 7, 8, exemplifies his meaning by comparing those of whom he was writing to the "earth, which (although the rain cometh oft upon it, as well as upon that which bringeth forth herbs meet for them by whom they are dressed) yet beareth only thorns and briars, and consequently is rejected, and nigh unto cursing;" in other words, does not repay the labour bestowed upon it. It is evident that, admitting even the possibility of a believer falling away, his state, while he continued a believer, cannot be justly represented by earth producing thorns and briars.

The passage in the Greek does not, I think, contain the *if*, v. 6, and may be thus rendered, "For it is impossible to renew again to repentance those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and have fallen away, having crucified to themselves the Son of God afresh, and put him to an open shame."

This reading of the passage I give with diffidence, not having attended to Greek for many years; and I shall be happy to be corrected, if the passage may not be so rendered.

I am Sir,

Your most obedient,

R. H.

ON 1 PETER III. 18—20.*

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Whatever professes to solve a difficult, or throw light upon an obscure passage of Scripture, while it claims the attention of the Biblical student, will be read with interest by every inquiring Christian. It is, therefore, of the highest importance, that the interpretations or conjectural explanations of commentators and critics, should, when submitted to the test of Scripture analogy, be found, at least, to be not inconsistent with either the letter or spirit of the Sacred records, before we bow to their authority, or submit to their dictation.

These remarks have been induced by the appearance in your last number, of what claims to be an interpretation of a confessedly difficult portion of Scripture, (1 Peter iii. 18—20,) upon which, I would beg with your permission, having cited, *in limine*, a brief extract from the Commentary of that justly cele-

* See Christian Examiner of last month.

brated writer and divine, Archbishop Leighton, to subjoin a few additional observations.

On the 19th verse, the archbishop says:—"This place is somewhat obscure in itself, but as it usually happens, made more so by the various fancies and contests of interpreters aiming or pretending to clear it."—(Leighton's Works, vol. ii. p. 84.) How far this may apply, in the present instance, to the writer of the article alluded to, I must leave it for your readers to determine.

In the exposition of your correspondent, H. W. there are *four* leading particulars, which I propose to notice *seriatim*, in doing which I shall endeavour to be as concise as possible, leaving to some abler pen to follow up the subject, and expose more fully than I can, the fallacy of his interpretation.

The first particular which claims our attention is this, namely, "That the imprisoned spirits spoken of in the 19th verse, are fallen angels." In support of this conjecture, H. W. states—"I can no where find in Scripture, that human beings are called 'spirits;' whereas this term is applied to angels, in a variety of instances—amongst the rest, in Heb. i. 7, 'Who maketh his angels, spirits;' and Heb. i. 14, 'Are they not all ministering spirits?'" Again, he says, "In Gen. vi. 2, we read, that 'when the sons of God saw the daughters of men that they were fair, they took unto them wives,' &c. It was an ancient opinion that these sons of God were angels—(and that this high title was applied to angels, appears in two remarkable passages of Job, viz., chap. i. 6, and xxxviii. 7.)

That the term "sons of God," is in these and other passages applied to angelic beings, will not perhaps be questioned; but it is no less true that it is frequently used in Scripture to designate members of the human family. It were needless to multiply texts in support of this: one shall suffice—"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12. And if, as your correspondent asserts, he "*can no where find in Scripture that human beings are called Spirits,*" there are others, it may be, who will not be at a loss to discover passages in which this word is thus appropriated, if not absolutely, at least by a very common figure of speech, by which a part is put for the whole; for instance—Isaiah lvii. 16, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made;" and, 1 John iv. 1-3, "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world." &c. So far it appears, I think, that the texts cited by H. W. fail in supporting this his primary assumption. With respect to the first of these, Heb. i. 7, it may be not improperly rendered, "Who maketh winds his messengers," the Greek word, *πνεύματα*, and its corresponding Hebrew term, *רוּחוֹת*, signifying *winds*, as well as *spirits*.

The second point which I shall notice, is, that "These higher

natures, clothed, for the purposes of their ministry, in corporeal vehicles, were drawn down to the level of human passions, and commingled with the race of man. Hence arose a spurious generation, called giants; and it is remarkable, that in immediate connection with the appearance of this dubious progeny, we are told, that God resolved to bring a deluge on the earth." And again—"To clear the earth of that confusion which the unlawful union of these two races had occasioned, seems, in this view, to have been the procuring cause of the general destruction."

That a commixture so strange and unnatural could not have taken place, as it amounts to a physical impossibility, admits, as I conceive, of demonstration. That such was not the cause of the deluge, may be argued *a fortiori*, upon the evidence of Scripture itself. In the account which we have of that awful visitation, in the book of Genesis, we read, chap. vi. 5, 6, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved him at his heart."

It will here be observed, that *man*, not any monstrous progeny, was the object of the Divine displeasure; and it is also worthy of remark, in this place, that the *giants* which H. W. describes as the issue of an "*unlawful union of these two races*," (angelic and human,) are spoken of *antecedently* to the mention of that unholy intercourse of which we have the Scripture account; as, in Gen. vi. 4, it is recorded—"There were giants in the earth in those days; and also *after that*, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown." Concerning these giants, we have not, as I recollect, any further information given us; but, that a race of men of extraordinary stature, such as these might have been, was not peculiar to that particular period, we know—for, the Spies who accompanied Caleb and Joshua, in their report of the land of Canaan, gave the following account,—"All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Num. xiii. 32, 33. We also read, in Deut. iiii. 11. "For only Og, king of Bashan, remained of the remnant of giants; behold his bedstead was a bedstead of iron: is it not in Rabbah of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." Will H. W. undertake to prove that the giants who were upon the earth, after the flood, were a race dissimilar to their antediluvian prototypes; or, does he assert that they were the same? If he *cannot* do the former, his hypothesis falls to the ground; and if he maintains the latter, he will find himself in a dilemma from which he cannot escape. This is so obvious, that I need not particularize it.

The next particular that I have to remark upon, does not seem

to call for any lengthened discussion, I shall therefore, be very brief in what I may have to offer respecting it. The point assumed by H. W., and which is indeed inseparable from his previous conclusion, is, that, "*The spirits to whom our Lord preached, were these degenerate angels.*" And that too, not in this, but in "*the invisible world.*" And though he restricts the disobedience of these fallen spirits to the time "when the long suffering of God waited in the days of Noah, while the ark was preparing," he assigns a different and long subsequent period hereafter to be noticed, as that in which, as he asserts, Christ preached to them. Your correspondent, however, in order, it would seem, to prove the complete identity of "the spirits in prison," and "the angels that sinned," quotes 2. Pet. ii. 4. and Jude, ver. 6. He says, "*the first of these Apostles informs us, that God cast them down to hell, and delivered them into chains of darkness. And Jude almost in the same words declares, that, 'He hath reserved in everlasting chains, under darkness, unto the judgment of the great day.'*" We need not go beyond these passages to be assured that the condemnation of these angels, as it was just, so was it *final*. A question then arises—What could have been the object of Christ's preaching to them? It could not have been to reclaim them; for, their doom was already sealed: nor could it be "to proclaim deliverance to the captives;" for, "He had reserved them in *everlasting* chains." Upon no other principle can such an interpretation as that given by H.W. be admitted, than that which involves a belief in the existence of a state of Purgatory, if not for man, at least for fallen angels. But this he does not believe—for, in the commencement of his essay, he tells us, "This remarkable passage, it is well known, has been taken by the Romanists in a sense which favours their doctrine of Purgatory; containing, as they pretend, a message of deliverance to departed souls, in a state of durance and of suffering." Your correspondent will perhaps explain what he considers to have been the special purpose of such a ministration as he supposes to have taken place to "the angels that sinned."

With respect to the *fourth* and last particular that I proposed taking notice of, namely, the time when our Lord, according to the foregoing view of the subject, is said to have preached to the fallen angels. H. W. remarks—"The period of our Lord's history at which he visited the spirits in prison, must have been at the time when his body lay in the grave, and when his soul, in its state of separation, went into the invisible world."

I do not find that it is any where intimated in the word of God, that the ministry of our Saviour was directed to the advantage of apostate angels, or that the benefit derivable through his incarnation, could, in any conceivable way, be applied to them. On the contrary, we read, that, "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that, through death, he might destroy him that had the power of death, that is, the devil: and de-

liver them who through fear of death, were all their life time subject to bondage. For verily He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things, it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 14.—17. Here then we have at one view, the object of our Lord's descent from that "glory which He had with the Father before the world was," and the means by which that object was effected; both which, I hesitate not to say, are totally inconsistent with any such hypothesis as that which forms the basis of the few observations I have ventured to offer. But I have, Sir, I fear, trespassed too long on your patience. The subject, however, admits of a much wider range than I have attempted to give it; and I do hope, that some one more competent to the task, will consider and treat of it in a way that may be in some measure commensurate with its importance.

IGNOTUS.

ON MATTHEW III. 11.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Through the columns of the Examiner I would invite your readers to a consideration of the latter part of the 11th verse of the 3d chapter of St. Matthew's Gospel.—The words are, "He shall baptize you with the Holy Ghost and with fire." I have never met with any commentator that gives what is to me a satisfactory explanation of them. The purifying nature of fire, and the supposed allusion to the fiery tongues which accompanied the descent of the Holy Ghost on the day of Pentecost, form almost the only grounds on which the association of fire with the Holy Ghost in the words referred to is founded. It has occurred to me in considering the passage, that so far from there being an association between the words, there is a direct contrast. Whom is St. John the Baptist addressing on the occasion? The Pharisees and Sadducees, who came to his baptism, and to whom he speaks in severe terms—"O generation of vipers, who hath warned you to flee from the wrath to come"—and whilst inviting them to "bring forth fruits meet for repentance," he uses the language both of entreaty and menace, he promises as it appears to me, the aid of the Holy Ghost, and he threatens with the vengeance of eternal punishment. "I indeed," he says, "baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire"—that is, as I understand the passage, some of you he will baptize with the Holy Ghost, and some with fire. To those, who show a readiness to receive him that was to come, would be given the Holy Ghost, to lead them into all truth; and those who impenitently

reject him, would be visited with the fire of his wrath. The context both before and after the passage seems to favour this interpretation. In the preceeding verse we read, that "every tree that bringeth not forth good fruit, is hewn down and cast into the fire." And in the subsequent verse, there is a contrast similar to that in the passage before us, between the righteous and the wicked, "For he will gather the *wheat* into his garner, but will burn up the chaff with unquenchable fire." In corroboration, it is further observable, that in the Gospel of St. Luke, iii. 7. to 17, where the same circumstance is recorded in nearly the same words, the same context is to be found; but in St. Mark's Gospel, i. 4. to 8, where *all* are said to be baptized, *confessing* their sins; and none of an impenitent character introduced: the words are, "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." And no mention is made of fire. In Acts i. 8, where the writer records our Lord's promise to his disciples, the same expression is used—"John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." But neither here nor any where else is baptism with fire mentioned, unless spoken, as I think, of the impenitent. The use of the word "baptism" to signify infliction of punishment, can hardly be objected to: the word is here evidently used in a figurative sense, whether it be applied to the gift of the Holy Ghost, or the future punishment of the wicked. Our Lord speaks of his own sufferings by a similar expression, addressed to his disciples James and John, when they were seeking some preeminence above the rest of the apostles in the kingdom which they at that time conceived he was about to establish on earth. "Are ye able to be baptized with the baptism that I am baptized with?"—And by the answer "We are able," it is clear they understood something of our Lord's meaning.

I suggest this interpretation, because to me it explains an otherwise difficult passage, and accounts for the promise of the Holy Ghost here made, which under the common interpretation would be alike conferred on the penitent and impenitent.

If you consider that these remarks will elicit any useful elucidation from your readers, I request you will give them insertion.

R. L.

A HINT TO F. B. W.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR—I have been one of your oldest readers, Mr. Butterworth having asked me to take in the Examiner from its birth. I will content myself with saying, that Mr. Butterworth's recommendation has never at any time, during the period of your labours, occasioned me any thing but satisfaction. I am your warm admirer, and therefore presume for once to find a little

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fault with one of your correspondents, not with yourself, excepting that I think your editorial vigilance could hardly have been alive when you admitted in your number beforelast the examination of Mr. Carlile's new translation of Ps. 104. Mr. Carlile is a bold man. His emendations I think of no worth. He made them because he was obliged to make them. There is no reason however why he is to be dealt with *contemptuously*. Contempt is the leading feature of the article. As a clergyman, I regret this. It injures a good cause. Specimens: 699, line 3 from the bottom—"The man," &c. 700, in the middle—"This bright scholar."

A. B.

ON THE EXTRACTS RECOMMENDED BY THE NEW
BOARD OF EDUCATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Besides the forcible and (I believe) substantially just strictures which I have read respecting the note on Genesis iii. 15, in the Extracts recommended by the New Board of Education, I wish to submit to your readers, and especially (with much respect and affection) to the Reverend Compiler of those Extracts, an observation upon a part of the text, which appears to me to be important in the great controversy now depending. I do not offer it as an accusation, or imputing to Mr. Carlile intentional compromise; but I would present it to his conscience as an indication of the influence of the situation in which he is placed; which I conceive to be one of inevitable and continued temptation, although he may be unconscious of it. The observation arises out of his translation of the history of Abraham at the meeting with Melchisedech. There the conjunction *was*, which our authorized version renders *and*, but the Douay, *for*, is entirely omitted; and the clause to which it belongs is connected with the preceding by the word *being*. For this omission I cannot see the slightest apology; nor can I account for it, except by an unperceived bias upon the mind of the translator, inducing an incessant caution not to offend a Roman Catholic Archbishop. He knew that *for* is not correct; he knew that Doctor Murray would not admit *and*. Here was a dilemma; (was it not a temptation?) What was he to do? I cannot venture to describe the internal process of his mind; but the result was in effect—compromise! and a compromise leaning to the side of error, by giving countenance to an attempted argument in support of the sacrifice of the Mass. This consequence is produced by the idea necessarily suggested that Melchisedech brought forth bread and wine *because* he was a priest: and thus it differs only in sound from the erroneous translation *for*; while it is an unquestionable (I do not say *willful*) mutilation of the Holy Scrip-

ture. It leaves out a word material to the sense. I am therefore more and more impressed with a conviction, that the constitution of the Board is essentially wrong; and that the whole plan is vitiated by elevating a supposed expediency above principle. Hence a *permission* (on the most favourable view of the subject) to enjoy a full scriptural education is defended on behalf of a professedly Christian Government, whose duty it is to endeavour to the utmost of their power to make a *positive provision* for such education. I do not contend for a compulsory reading of the Bible; but I would briefly express my opinion by declaring that I think the Scottish plan (in this department of its instruction) by far the best of all. But to return to the Extracts: as I have seen only the first part, I will conclude for the present by avowing my apprehension that there is the effect of a bias like that which I have already noticed, in not having given any Extract from the 4th of Romans, together with St. James's argument on the justification of Abraham. Both passages, I think, (notwithstanding the Extract from Galatians) ought to have been quoted with a note, to shew their harmony.

W. N.

SCRIPTURE LESSONS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The critical observations of F. B. W. on the manual of instruction prepared by the Education Board prove him to be sufficiently qualified for the exposé he has undertaken, and which has so far been very feebly replied to by the ex-editor of that Neological work. At the risk of being thought wanting in courtesy to Mr. Carlile, I would take the liberty to offer a few words on the manner in which he has explained the "inadvertent" errors of *his* book.

Without touching the question of Mr. C's. "advancement in Hebrew lore," I would submit that the affectation of connecting himself with the "Protestant and Roman Catholic Archbishops, and a fellow of Trinity College," is as gratuitous as the allusion to his "licence from the Church of Scotland and his connection with the Synod of Ulster," is irrelevant and specious. With all the learning and piety which are to be found among the Presbyterians of both countries, I have at this moment upon my table a printed letter signed "GULIELMUS A SANGUINE," purporting to be the letter of a minister named "William Blood," a member of the Synod of Ulster, whose ordination to that connection has taken place since the appointment of the Board of Education. As to the guarantee for theological integrity which is afforded by promiscuous associations, the experience of ages only justifies the suspicion created by Mr. C's. liberalism, that it is hardly to be looked for in an ordinary mind under the dazzling influence of *honorary* elevation. If Mr. C. has not fallen before the common temptation—*sed quis credat?*—in proclaiming the diligence and

care with which, "*more than once, he has read the whole of the Hebrew Scriptures, with the Chaldee passages that occur in them, together with the translations and critical notes of Horsley, Goode, Schultens, Louth, Blaney, and Newcome, the translation of the New Testament into Hebrew,*" &c. &c. he certainly ought to be less incompetent to the "humble (*onerous* ?) task which necessity laid upon" him, than is to be legitimately inferred from the otherwise deliberate sanction of idolatry by the perversion of the 5th verse, 3d Genesis. Upon this passage, by the way, the Assembly's Bible of 1651 has the note, "*It shall bruise.*"

The word in the Hebrew *Hee*, and in our Bible translated *it*, is of the masculine gender; that is, *HE*, if applied to a person, not *Hi*, which is *SHE* in the feminine. *Zera*, which is *SEED*, is in Hebrew of the masculine gender also. So is the verb *Jeshuphecha*, *SHALL BREAK*; all concurring to confirm the promise to Christ the promised seed. It is a remarkable correspondence with this annotation which is found in the translation of the Breeches Bible, 1616—"HE shall bruise thine head," &c. whilst in Tyndall's Bible of 1534 the text is even more emphatically rendered "*the same shall tread on thy head,*" &c. The retirement of Mr. Carlile from the particular duty which he seems to think has brought upon him more than a "just share of censure or commendation !!" as it may surely be interpreted to a dissatisfaction in some quarter with the performance of his task, leads to hope, that the same cause may induce a recal and revisal of the whole book he has been the principal agent of sending forth to the world, and of the fatal errors of which I believe he is the sole defender. It had been well for his future reputation, and better for the interests of Scriptural religion that he had at first peremptorily declined the office from which he has now withdrawn. It is not too late to redeem something of the character he has forfeited, and to retrieve something of the evil he has done, by a candid retraction of his latitudinarian sentiments, and a return to the good old way—

"The way the ancient prophets trod,
The only way that leads to God."

PAULUS.

A DAY AT CLONMACNOISE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—It is a long time, Mr. *Examiner*, since I proffered for publication in your journal, one of those trivial attempts to amuse the younger portion of your readers which some have considered, and perhaps justly, as inconsistent with the selections that should characterize a religious periodical. But, as you, Sir, persevere occasionally, in admitting stories, and scenes, and dialogues tending rather to amuse than instruct, I presume you still differ from the

objectors above alluded to, and are now as heretofore desirous to brighten up the Clergymens' fire-side with something less sombre than a biblical criticism or a millenarian controversy; take then, as you have heretofore done, a contribution from C. O. It is a tribute I still owe to the sons and daughters of the clergy of Ireland; many a time and oft have I in happier days been admitted with ready hospitality to the best seat at their family boards, and the author of sketches in Ireland never will, never can forget the kind attentions, the brotherly and sisterly receptions which he has met with from the worthiest and now I believe worst used people in the world.

I had long wished to visit the Seven Churches, at Clonmacnoise; I had been at almost every other place in Ireland, where, by the erection of Seven churches, round towers, and other tokens of Cænobitish sanctity, the ancient Irish desired to sanctify a peculiar place, and consecrate it to a patron saint. But to Clonmacnoise, the great central place of superstitious resort, the Mecca, as I may say, of Irish Hagiolatry, I had not yet gone; for it is much out of the way, it is surrounded by bogs on all sides, except where that extraordinary chain of gravel hills, the Aisgir* Reada leads to it; which formed the ancient division of Ireland into Leath Con and Leath Modha, and along which the old Milesian road ran from Dublin to Galway, being older still than Watling-street, or any Roman road in Britain.

Happening, however, last September, to be in the town of Athlone, and having a day at my disposal, I was nothing loath to accept the proposal of my excellent friend, the Vicar of St. Mary's, and proceed down the Shannon by boat to Clonmacnoise; it is, says he, the day *after* the great station held on the 9th of September, the anniversary of the patron Saint Kieran; but you will see enough to surprise you, more than enough to disgust you. I am glad it is not the great day, said I, for if I recollect right some contributor to the *Examiner* has already described a patron day at Clonmacnoise. Besides, I have seen such scenes already at Glendalough, and other places, partaking, as is usually, the case, with all false worshipings, of the orgies of a Bachanalian licentiousness mixed up with the devotions of a religious rite.

The morning sun was gilding the spire of St. Mary's steeple, when we loosed our little cot and committed ourselves to the Shannon, a broad and rapid stream just here, where the town of Athlone (signifying the ford of the moon,†) rises on either

* Con of the Hundred Battles, Monarch of Ireland, though conqueror in many fights, was in his latter days signally defeated, A.D. 125, by Modha Nuadat, king of Munster; and was forced in consequence to divide Ireland with him. The northern division, called Leath Con, remaining with him, the southern, called Leath Modha, devolving to the Munster king. The Aisgir Reada formed the well defined boundary.

† So says Vallancey, but the good General was fanciful in his etymologies, perhaps the ford of Luanus, a respected Saint in those parts, would be the right derivation.

bank, and strongly fortified on the Connaught side—this town has an interesting appearance, and as you glide down the stream and get away from its narrow streets and other disagreeable appendages to an Irish town, it has a very fine effect. Just here, says my friend, is the spot where 60 British grenadiers, in 1691, led on by the gallant Captain Sandys, and marching to the sound of my church bell, entered the river, and in the face of a bastion manned with three Irish regiments, passed the water, and so led the way for their fellow-soldiers to win the Irish fortress. Strange it was that the river never before or since was so low at that season of the year as to permit even *grenadiers* to wade across; and so secure was St. Ruth of the impracticability of the attempt, that at the time the English were actually wading across, he, while amusing himself playing billiards at a country house near the town, cried out to Sarsfield, “I would give a thousand pistoles to hear that Ginkle would attempt the town.”—“You had better cease boasting, and send down help,” replied Sarsfield, “for I hear quick firing, and know the English too well not to own that no enterprize is too difficult for their courage.” Clonmacnoise, and all the strong-holds of Popish superstition in the island, had cause to totter as these grenadiers breasted the Shannon water on that eventful day.

I desire to make no excuse, Mr. Examiner, for this allusion to the stirring times of King William the III. May he who holds in his hand the destinies of nations, avert from our days and our experience the necessity of resorting to another De Ginkle and another day of Athlone to preserve Protestantism from overthrow in the land.

The Shannon, once you clear the rapids which lie on either side of Athlone, and which formed in ancient times the only fordable pass, for many miles, into Connaught; is, perhaps, the ugliest and least interesting stream from the time it leaves Lough Rhee until it enters Lough Derg of any in the three kingdoms. Surrounded with bogs it creeps through dismal flats, and swamps; and the narrow tracts of meadow, and small patches of cultivation along its banks only tend, like green fringes to a brown drapery, to mark off, as by contrast, the extreme dreariness of scenery. Oh! how unlike is Father Shannon to Father Severn or Father Thames; here no trade, no timber, no smiling lawns, no cultivation—the solitary hopelessness of the bog is all around, and nothing interrupts the silence of the waste but the wild pipe of the curlew as it whistles over the morass, or the shriek of the heron as it rises lazily from the sedgy bank, and complains aloud against our unwonted interruption of its solitary speculations. If ever there was a picture of grim and hideous repose, it is the flow of the Shannon from Athlone to Clonmacnoise; we met but one specimen of way-faring on this great navigable river—as we rowed down with the slow stream but against the strong southwesterly wind—a large boat met us half way, it bore down on us urged along by a square sail composed for the “nonce” of blankets and quilts, the coverings of yesterday’s

tents, and was freighted with drunken publicans, "*Cauponibus atque malignis*," belonging to the town of Athlone, who had gone on a whiskey venture to the patron of Clonmacnoise, and were now returning drunk with the drainings of jars and kegs of spirits which they had nearly emptied for sale on the preceding Sabbath day, which found horrible and peculiar desecration as falling on the one dedicated to St. Kieran.

The experienced man who directed our little boat warned us not to say any thing to the boat's crew that was now nearing us, "every man of them," says he, "is drunk, they are all ready for a row; the very appearance of you as gentlemen is enough to excite them to quarrel with you, and little would they think of steering their boat so as to run us down—gentlemen, you cannot but know that the ways of our people are strangely changed, and what a year or two ago would be taken in good part, would now be laid hold on as the pretext for a quarrel." It may be supposed that we let the abominable barge pass on unnoticed. A tedious row of about ten miles down the most dreary of navigations brought us in sight of Clonmacnoise—as I said, before a line of gravel hills, forming the *Aisgir Readá*, comes from the east, and cuts the line of the Shannon at right angles causing the great river to form a reach or bend; and the hills breaking their direct line as they approach the stream form an amphitheatre, upon the southern curve of which are erected the Seven Churches—the northern terminates in a beautiful green hill, like the inverted hull of a ship, round which the river flows at some distance, leaving an extensive flat of swampy meadow between it and the water; as the wind was strong and steady here up the river, causing the labour of rowing to be almost intolerable, we drew up our little cot into a cove, and ascending the green hill had at once from its summit a view of the sacred spot before us and of the extraordinary country all around. The Irish saints of olden time certainly disliked the "*amitates loci*," in imitation of their brethren of the Thebaic desert, they chose places wherein to honour God and discipline themselves, which marked the austerities of that superstition, which deceivingly told them that they must not stand up to make use of the liberty wherewith Christ had made them free. What a dreary vale is Glendalough, what a lonely isle is Inniscaltra, what a hideous place is Patrick's Purgatory, what a desolate spot is Clonmacnoise—from this hill of Bentullagh on which we now stood, the numerous churches, the two round towers, the curiously overhanging bastions of O'Melaghlin's castle, all before us to the south, and rising in relief from the dreary sameness of the surrounding red bogs, presented such a picture of tottering ruins and encompassing desolation as I am sure no place in Europe could parallel. I should liked to have sat alone here for hours on the green hill, and pondered on the superstition that had consecrated this place, and which, as it from the beginning tended to counteract the amenities of human life and fetter the immortal mind, so it still

weighs down poor Ireland, still causes her to be the vexation and not the blessing of the British Empire ; and I looked at the lonesome Shannon, and abroad on the immense bogs that lay stretched around—and I said here is a river that might have as many keels ploughing its surface as have the Thames, the Clyde, or the Severn ; and here are bogs that might be made as productive as the fens of Lincolnshire, were it not that Popery broods over all, and evinces that where priests reign, demagogues agitate, and the laws are reviled, evaded, and trampled on ; the country cannot be prosperous or the people happy.

We had neither time nor patience to remain long on a remote hill, while the ruins of Clonmacnoise were within ten minutes walk of us, so we proceeded to the first ruin which lies separate from all the rest, on the northern side of the church-yard—the large field or common on which the patron is held intervening ; little remains of this church but a beautiful arch of the most florid and ornate Gothic workmanship, forming the opening from the body of the church into the chancel ; it now totters to its fall—it is even surprising that it does not tumble, and I suspect that it would long ago have fallen a victim to the elements or to the barbarous violence of the people, were it not that it is considered as part of an expiating penance for the pilgrim to creep on his bare knees under this arch while approaching the altar-stone of this chapel, where sundry paters and aves must be repeated as essential to keeping the station ; adjoining this is a holy stone on which St. Kieran sat, and the sitting on it now, under the affiance of faith, proves a sovereign cure to all epileptic people ; what a contrast did this ancient arch, so exquisitely carved, tottering in all the grey antiquity of 1000 years, present to a new house erected by a half-pay Captain, who has turned his sword into a ploughshare, and in this dreary place has set himself down on a farming speculation ; he could not be more lonesome on the borders of the dismal swamp in Virginia—his ugly tub of a house in all its raw newness had no business at all to plant itself near that fine old time-touched religious edifice. I take the man to have a yankee mind who would bring his geese to gabble and his cocks to crow near what ages had made lonely and consecrated to solitariness. Beyond the building, as I said before, is the patron green where, on the day before, even on God's holy Sabbath, thousands had assembled, after doing their stations and performing their vowed penances, to commence a new course of riot, debauchery, and blasphemy, to run up a new score, which St. Kieran was, in the following 9th of September, to wipe out ; and so goes on the year's sins and the day's expiation. What a ready-reckoner is Popery, and how its blighting, while lulling superstition, leads on the votary from the cradle to the grave ; smoothing his road and soothing his conscience with aves and paters, patrons and penances, scapulars, rosaries, holy bones, stones, clay, and candles.

The patron was over and most of the people had gone to their

harvest avocations, and probably so much the better for us; many tents were still standing, many were still keeping up the deep carouse that had continued all through the Sabbath night; and as we passed along by the unseemly temporary dens that are called tents, we could hear the impious blaspheming, the maudlin song, the squeaking bagpipe, and the heavy-footed dance—yes, and now and then we would meet with some straggler who had spent all his money, or who had come forth from the feverish scene to cool his heating temples, and quaff a draught of the pure waters of the holy well, and he would look on us with a sulky scowl, and so we would move on in all prudence, lest the fellow would call forth his *FACTION* and proceed to maltreat us. Times are greatly changed in every part of Ireland. The gentleman must formerly have given no small provocation before any of the lower classes, even in their liquor, would proceed to incivility, but now, under very careful instruction, all former deference is disused, and it is neither safe nor prudent to interfere with them; we, of course, were studiously cautious in this respect, and without delay proceeded into the immense church yard.

Here is the largest enclosure of tombs and churches I have any where seen in Ireland—what a mixture of old and new graves, modern inscriptions recording the death and virtues of the sons of little men, the rude forefathers of the surrounding population; ancient inscriptions in the oldest form of Irish letters recording the deeds and the hopes of kings, bishops, and abbots buried 1000 years ago, laying about, broken, neglected, and dishonored; what would I have given could I have deciphered, I should have been glad, had time allowed, to be permitted to transcribe them; and what shall I do with all those ancient towers, and crosses, and churches without a guide—I looked around, there were many people in the sacred enclosure, some were kneeling in the deepest abstraction of devotion at the graves of their departed friends, the streaming eye, the tremulous hand, the bowed down body, the whole soul of sorrowful reminiscence and of trust in the goodness of the God of spirits, threw a sacred solemnity about them that few indeed, though counting their act superstitious, would presume to interrupt: he who would venture so to do must be one, indeed, of little feeling. I saw others straggling through the place—some half intoxicated, wandering, stumbling over the grave stones—others hurrying across the sacred enclosure, as if hastening to partake of the last dregs of debauchery in the tents of the patron green. One little boy rather decently clad seemed wandering about from tomb-stone to tomb-stone, reading their various legends, and at length I observed him accost a beggar woman by the familiar name of Judy, and ask where was his mother's grave. "Oh then it's I will tell you alanna, and more than that would I do for your mammy's son, for didn't I follow along with all the neighbours her berrin when you were not larger than my milk pitcher, and it's little she thought that your

daddy would have put so soon a step-mother over her sweet charge; come jewel and I'll put your two knees down upon the very spot where the bones of her who bore you rest." This woman will do for my business, says I; a beggar is generally an intelligent sort of creature, male or female, if not too old or quite blind, such have their wits in exercise, they often are the depositories of the traditions of the country, and but too often the conveyancers of mischief; they endeavour by being news carriers and story tellers to make themselves acceptable with the people. This woman now before me was such a person, and I soon adopted her, nothing loath, as my guide—and poor soul she did her best. I found that she made it part of her occupation to attend here and direct the people where and how to make their stations, here so many turns round an altar or a church on the bare knees, there so many paters and aves—such a cross you were to embrace to avert the pains of child-birth—yonder stone you must sit on to cure the pain in the back—there is the place you must scrape at to gather the holy clay that is around St. Kieran's remains. After looking around vaguely for a time, this church of St. Kieran's was what caught my particular attention. It was extremely small, more an insignificant oratory than what could be called a church—a tall man could scarcely lie at length in it: a mason would have contracted to build its walls for a week's wages; yet this, my mendicant guide said, was the old church of St. Kieran—the walls had all gone wry from their foundations, they had collapsed together, and presented a picture of desolation without grandeur. Beside it was a sort of cavity or hollow in the ground, as if some persons had lately been rooting to extract a badger or a fox: but here it was that the people, supposing St. Kieran to be deposited, have rooted diligently for any particle of clay that could be found, in order to carry home that holy earth and steep it in water and drink it, and happy is the votary who is now able amongst the bones and stones to pick up what has the semblance of soil, in order to commit it to their stomach, or as a means of grace, or as a sovereign remedy against diseases of all sorts. Alas! I would ask my dear countrymen, could I obtain their patience, but to hear me—is any superstition of Yogees or Fakeers of India more degrading or grovelling than this? Oh! but say the Priests, "we do not encourage it, we do not tell you to go to the tomb of St. Kieran, or St. Brendan—to the grave of holy father Tom, or holy father Pat, to scratch up the clay amidst which their bones and flesh have corrupted and festered, in order to infuse it in water and drink the abhorrent dose." Yes, but, gentlemen, ye claim and exercise the power of ARBITRARY *excommunication*, and ye can and do exert it with fearful effect when your own wishes and interests are concerned, as for instance, when ye desire to put down a school where the Word of God is read: say then, why do ye not expose from your altars such as resort to these abominable superstitions—why do ye not curse and ban against holy clay as ye do against Holy Bible—why do ye not

exclude from the confession such as make Christianity a more degrading service than the garlick and onion worship of the Egyptians? Oh! what a lamentable power it is ye exert when it is *only* exercised to rivet the chains that bind down your people and keep them prostrate under the Taboo of your fearful and unhappy influence.*

From the little oratory of St. Kieran, the woman led us on to the largest of the ruined churches, which, after all, is of no great size; but still it is the most remarkable of any, not only for its greater size, but for the beauty of its western entrance and the exquisite and elaborate workmanship of its northern doorway: this church is said to have been originally erected by the M'Dermots, princes of the northern parts of Roscommon; a tablet on the wall, near the eastern window, records that it was repaired in 1647, by M'Coghlan, the lord of the adjoining territories. I remember, in my younger days, when this district of the King's county was called the M'Coghlan's country, or for brevity's sake, the Maw's country; and I remember seeing the M'Coghlan, or as he was called the Maw, a fine tall old gentleman of the French school, who lived in the profuse extravagance of Irish hospitality, for which, and for keeping up the old Milesian fighting character, and for other qualities palpable and valued by the people, he was looked on with almost kingly respect. In the midst of the rebellion of 1641, when the Romanist Papists had nearly succeeded in driving out the English Protestants, it was then that M'Coghlan repaired this church; perhaps it was within those very walls that the Synod of Popish Bishops met when, preparatory to their removal to Jamestown, they concerted that excommunication which they afterwards hurled against their King's Lord

* That this clay scraping round the god of Clonmacnoise is not new or unsupported by grave Romish writers, we need only revert to the Hagiologists of Ireland—the historians of her Saints, Colgan, Messingham, and the Bollandists. “St. Columbkil hearing of the death of St. Kieran, made a hymn in his praise, which gave such delight to his successor in the see of Clonmacnoise, that in rapture he demanded of the sacred poet how he could or should repay him? “I would rather have two handfuls of the clay,” says Columba, “in which Kieran was buried, than shiploads of silver and gold.” It may be supposed that worthy Tigernach did not hesitate in giving clay rather than silver and gold; and accordingly, with his precious handfuls of earth Columba sailed away for Iona; but who that knows any thing of the Hebrides has not heard of the whirlpool of Coryvreckan, or, as it in Irish is spelled, Cari Bricain, that is, the Charibdis of one Bricain—into this eddy, in spite of all their craft and the sacredness of the freight, the ship of Columba was sucked, and into it they would have been gurgled, had not Columba bethought him of the holy clay of St. Kieran, when, casting in *one* handful, the water ceased to whirl, the Caledonian sea became as smooth as glass; and, arriving safe at Iona the remaining handful was deposited to be adored by all faithful Albanian Scots.

Strange, that though I visited Iona, last year, and saw this great cemetery of northern kings and chiefs, I heard not a word of St. Kieran's clay; but the people are all turned Presbyterians.

See Acta Sanctorum, 9th Sept.

Lieutenant. Whether the northern doorway into this church, existed prior to the repairs of McCoghlan, or whether executed by his direction, I am not competent to decide; but I am induced to believe that it was constructed in a more auspicious day of Gothic taste in architecture than the seventeenth century; I do indeed consider it the most beautiful specimen of Gothic ornamental architecture in Ireland, or perhaps in the world. It is executed in blue lime-stone, marble it may be well called, and the elaborate tracery on which the whole fancy and vagary of Gothic licence is lavished, stands forth as sharp, fresh, and clean as if but yesterday it came from under the chisel. But I must not venture further to describe this splendid specimen of what our ancestors could do; indeed, could I do so I ought not, knowing that one of the first artists in Ireland, and the very best of her antiquarians, Mr. Petrie, M.R.I.A. is about to publish a work exclusively treating of Clonmacnoise.

Amongst the other ornaments of this highly finished doorway are figures in alto relievo—one evidently of a bishop giving his blessing, the other of an abbot, the third figure is much mutilated, and that apparently done on purpose. What was the cause of this figure being so much injured?—said I, addressing myself to the woman—“Och then, who *could* do it but cruel Cromwell’s red coats?—a cursed crew that came down in boats from Athlone, and not satisfied with carrying away our beautiful bells that were made of pure silver, and which sung out for mass-gathering amongst those hills, so that there was even grace in living within their sound; the bloody Sassenach hounds came, and not content with the blessed bells, they came up to this church and after breaking with their pikes that holy image, which they say was the figure of him who was ruler over this place after St. Kieran’s death; they then rushed into the church where three Priests were at the altar celebrating the mass, those they kilt outright, and after doing other mischief, which myself don’t recollect, they set out to return to Athlone; but my dear, the man who had charge of the bells, in lifting them into his boat, fell into the Shannon, and went to the bottom, the others, as they were going along, fell out about the division of the booty, and so they fought away until they kilt each other outright, and for many a long year, as the people say, that part of the river where the boat drifted after they were all dead was red in all its waters as if in memory of the bloodshedding.” We entered a small arched building south of M’Dermot’s church, which the woman called St. Kieran’s cellar; from it arose a curious kind of octangular belfrey; where, I suppose, the bells that the English soldiers took away were hung, a proof to me, if any was necessary, that the round towers in this enclosure were neither used or intended for bell hanging. “Until lately,” said the beggar woman, “Father ——— used to make this place his chapel, when on station days he used to come to say mass for the people, but now he celebrates at farmer ———’s house.” Why does he not come here still? “Troth and

myself can't tell, baring it is, that though he does not say against the patron, he does not think it proper for his riverance to come into the middle, as I may say, of the people when the half of them may be drunk—of late, any how, he has not sung mass here." It was well he did not, for a more filthy abominable fetid place I never was in, it seemed as if people on the preceding night had made it their lair; and still unlike other beasts they had not been careful to keep unpolluted the place where they slept. But why call this place St. Kieran's cellar—was he fond of wine? "To be sure he was, at proper times, and small blame to him or any other holy man when his fasts, and prayers, and duties, and stations are all done, and God above is satisfied—if he should take a drop to comfort his poor heart; but, gentlemen, talking of wine, did yees never hear what happened betwixt him and O'Melaghlin, king of Meath, who lived yonder (pointing to the west) in that castle? St. Kieran, the heavens are his bed, wanted some wine, whether as a cordial for himself or to give the sacrament to his clargy; any how, not having any in his cellar, he sends, and why should'n't he, to king Melaghlin, and he the churl refused, only think of an Irish king doing the like, bad manners to him, for being such a negur. But blessed Kieran was even with him, for down on his two knees he went, and prayed that O'Melaghlin might never know the pleasure of a drink again, and my dear soul so it turned out, for in the middle of that night he awoke in strong thirst, and says he to his butler, 'go down to my cellar and bring me a bowl of wine,' so down the man went, when the wine was brought to the king, and put to his lips it fled away entirely out of the cup; he then called to the dairy maid and said, 'go bring me a noggin of butter-milk,' so away went the maid, but when she came back with the noggin full, lo it, before it touched his mouth, it went away somewhere, as did the wine. 'Heigh-ho,' says my king, 'since wine and milk fail me, sure the Shannon wont—go fetch me a pail full of that, I was never fond of cowl'd water, but you know the saying of 'needs must;' so they fetched him the water, but when it came before the king, it also made away with itself, no body could tell how: so, gentlemen, to make my story short, the king died of thirst; and maybe no Irish king ever after refused a saint wine or whiskey, for sure enough, refusals of the sort are not natrhal."

Proceeding from M'Dermot's church, our attention was directed to a very fine stone cross, the largest in the place, formed of one stone, and covered with carvings in bas reliev'o and inscriptions, which, had I the ability, my time would not allow me to decipher. Come, my good woman, said I, tell what may be the stories told by these figures? "Why, then, myself cannot tell you any thing about them, they are all out ancient; may be Darby Cluffy yonder, the ouldest man about the churches, could tell you somewhat." Now Darby Cluffy was standing idle, leaning not far off, against the wall of Dowling's church, looking up at O'Rourk's town; and a finer studio for a sketcher than the head, face, and form of the vene-

rable looking man, could not be seen; 80 winters had dropped their flakes as light as snow feathers on his head, and there he stood with his hat off, his fine Guido countenance and expressive face, a living accompaniment to all the grey venerability that was around. "Come over here Darby Claffy, honest man, and tell the strange gentlemen all you know about these crosses and things—musha, myself forgets—at any rate, I must run and show Judy Delaney, the simple cratur, where to find her father's grave—heavens be wid yes, gentlemen, and don't forget poor Judy." A shilling given to her seemed a source of unutterable joy; her little son that was beside her appearing as if he never saw so large a coin, snatched it in raptures from his mammy and danced about the grave stones in triumph. I was pleased to buy human joy so cheap. The old man did not belie his fine countenance; his mind was stored with traditionary recollections concerning Clonmacnoise, which, if not according to recorded facts, were founded on them; and he spoke with perfect assurance in the truth of what he said, and of the sanctity of all around. Can you, my honest fellow, tell us any thing about the figures carved on this cross? "A little, plase your honor; but *sartin* I'm no scholar: come here now, mister, do you see that figure with the keys, that is St. Pether; and that there beside him is St. Kieran, do you see a book in his hand?—that is the Gospel of St. Matthew which Kieran learned so well from Holy Finnian, of Clonard, in the county Meath, where in ould times there was a great school, somewhat the same as Maynooth now is, whence young Father Finerty has just come home edicated; well, plase your honours, Kieran was called Kieran of St. Matthew,* because he knew that Gospel so well; and do now look below Peter and Kieran and don't you notice young men smiling, and one playing the bag-

* That there was some foundation for the old man's legend about St. Kieran we find in the Bollandists, who relate, when the saint was studying Scripture under the guidance of the learned St. Finnian, at Clonard, when he came to the middle of the Gospel of St. Matthew, where it is said—"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets;"—Kieran cried out on reading this passage—"Father Finnian, enough for me is the half of this book which I have read, and now let me go reduce what I have learned to practice, and do likewise; this one sentence is enough for me." Then one in the school cried out—"from henceforth, Kieran, let this name belong to you, Kieran Leath Math—Kieran of the half of Matthew." "No," said the blessed Finnian, "not Leath Math, but Kieran Leath N'Erien—Kieran of the half of Ireland; for he shall be bishop of a diocese whose territories shall include the half of Ireland." And so it was, for so immense were the endowments of Clonmacnoise, that half Ireland was said to belong to it. What an awful ignorance of the Gospel! What an utter forgetfulness there existed in these story tellers of the work done by Christ for believers, when a Christian Saint is by them represented to be contented with a part of a Gospel that had not reached to the work finished on the cross, which rested merely in the moral precept of doing as one should be done by. A follower of Zoroaster, Confucius, or Mahomet would have said as much. But more of this by and by.

pipes?—well, this represents the young Priests that Kieran brought with him to Clonmacnoise; and well becomes the devil, he must needs envy their devotions, and he used to come by night and play his bagpipes to divart them there and draw them off from their vesper duties—and up they'd get from their knees when the ould boy, in the shape of a piper, would play a planxty, and set about (they could'nt for the life help it), gigging it away; now, St. Pether, in heaven, saw, to be sure, all this—and so he comes down to tell Kieran of it; and, moreover, he falls upon Satan in a thrice; don't you see him there how he has tumbled the enemy of man?—and, as you see there, is sending him headlong to hell." There was certainly something like a man playing the pipes cut on the cross, and a representation of two persons contending, and one getting the better of the other; but whether old Cluffy was right in his reading I cannot say.

This cross is certainly one of the finest I have seen in Ireland; I question whether it is even inferior to those immense ones that are at Monaster Boice, in the county of Louth. From thence we proceeded, the old man following us, to the church and round tower which stands in the north-western extremity of the cemetery, and which is usually called M'Carthy's church and tower. The round tower, though small, is one of the most perfect in Ireland: it is conically caped, and the ranges of stone, forming the cover, are of the most beautiful and singular arrangement. The tower stands on the south side of the chancel of the church; and the doorway of the tower, instead of being elevated 10 or 15 feet from the ground, is on a level with the floor of the chancel from which it leads; it is within a few feet of the altar; moreover, the archway leading from the nave of the church into the chancel, which is of the most finished and at the same time chaste order of Gothic construction, is wrought into the body of the round tower—part of whose rotundity is sacrificed to give room and form to the display of its light and elegant span; now these two circumstances convince me that, in the first place, the church and tower were built at the same time; moreover, that as the church was placed more remote than other churches, and nearer invaders coming across the Shannon, the tower was provided as a look-out station and place of ready retreat for the priests to retire to with their sacred vessels and books.*

C. O.

(To be concluded in our next.)

* The writer of these sketches, some years ago, in describing the ruined tower of Glendalough gave it as his opinion, that they were Christian edifices erected for the double purpose of watch towers and places of retreat in time of fire and danger—every place he has since seen where towers are in existence confirms him in his theory.

ON SEPARATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—As I have frequently met with conscientious persons, who have judged it to be a good ground of separation from the Established Church, that she is too liable to have unholy persons—children of Belial—partake of her communion; and who, in answer to the assertion of the truth that Judas Iscariot was permitted to be present at its first establishment, have denied that fact, and contended that the contrary was to be deduced from the Scriptural account of the transaction. I think that it may be exceedingly useful to examine the sacred record upon the subject; and to follow up this inquiry with a very few remarks upon the conduct of the other eleven apostles upon the occasion. We shall thus be enabled, I trust, to demonstrate, that Iscariot was present at the institution of the Lord's Supper; and, if so, I would kindly suggest, that separatists upon this account should not only give up candidly this ground of dissent, but question themselves the more jealously respecting their other motives for disagreement.

The relation of the institution of the last supper by St. Luke, in chap. xxii. v. 19 and 20, concludes with these words, "This is the cup of the New Testament in my blood, which is shed for you;" then follows in v. 21, "BUT, behold, the hand of *him that* betrayeth me is *with me* on the table;" now, it does appear to me to be impossible to understand this in any other way than as distinctly asserting, that the hand of the traitor Judas was with that of the Lord himself on the very *table*, at which he first celebrated the ordinance of sacred communion, which he had just instituted.

Let us now turn our attention to the Gospel of St. John—we are there informed, chap. xiii. v. 30, that Judas, "having received the sop, went *immediately* out;" and v. 31 follows up this intelligence thus—"Therefore, when he was gone out, Jesus said, now is the Son of man glorified," &c.; and the thread of the history continues uninterrupted through all the interesting chapters which follow, leaving no period unoccupied for the institution of the sacrament alluded to; and, affording thus evidence that it had preceded the giving of the sop, and additional evidence to that of St. Luke's, if any were necessary, that Judas had been present at it.

We are not, therefore, to understand St. Matthew as implying, by his relating first the circumstance of the sop, that it occurred prior, in point of time, to the other transaction; it does not at all follow from the expressions used by him in relating them; they seem to be told without reference to chronological arrangement; and to consider them as being so, would clearly be to bring this Evangelist into contradiction with the other two.

As these hints to my Christian brethren are not intended to

go beyond one part of the subject, I mean the authority afforded by what is written concerning Judas Iscariot, I shall be content with particularly observing now the strikingly humble and charitable disposition exhibited by them towards the traitor apostle. It is scarcely possible but that before this period his character must have been somewhat known to them; his covetousness, for instance, must have been more than suspected; (John xii., v. 4, &c.) and, as our Lord had declared thus—"Have not I chosen you twelve, and one of you is a devil?" John xi., 70, 71.; they might have been excused if, when Jesus said, "Verily I say unto you that one of you shall betray me," they had glanced over to Iscariot: but their conduct was very much the reverse; so far from accusing him or each other, even in thought, "they were exceeding sorrowful, and began, every one of them, to say unto him, Lord, is it I?"

All this doth appear to me to be exceedingly instructive, especially in those days of mutual suspicion, mutual dissatisfaction, mutual separation; but it especially shows forth, that the temper of the first communicants was self examination, and not the prying into the character of others—looking into the state of their own hearts with God, and not meddling with the strivings of his Spirit, with the rebellion and deceitfulness of fellow sinners; and such is the frame which St. Paul recommends, as the most proper for the mind of the spiritual communicant—"Let a man examine *himself*;" is his direction, "and so let him eat of that bread and drink of that cup." To extend this further on this text would be to enter into a large and difficult subject, one part only of which it is my object to illustrate, but which is deserving of a most particular consideration; I shall conclude it, therefore, with a sincere and fervent prayer, that the Lord's people may be every day more and more brought to feel the infinite value of mutual union and communion; "endeavouring to keep the unity of the Spirit in the bond of peace," "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ;" "which is the head," "from whom the whole body maketh increase of the body unto the edifying of itself in love."—Eph. iv. v. 3, &c.

I am your constant reader,

H. M.

ON THE VARIETIES OF CONDITION IN A FUTURE STATE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—An article "On the varieties of Condition in a Future State," which appeared in your number for October, contains the statement of an opinion, or, to use the writer's own expression, "A thought hazarded in the way of mere conjecture,"

N. S. VOL. I.

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which appears to be of so dangerous a tendency, and so much opposed to the plain declarations of the Bible, that I beg leave to submit to you a few thoughts on the subject, sincerely hoping it may shortly be noticed by an abler pen than mine.

To the author's statement that in the future state of the blessed, there will be diversities of mind, and consequently of happiness, I fully agree, though I cannot so readily subscribe to such unqualified assertions as that "they will pass into eternity with *every* peculiarity of temperament which constitute their distinctness from one another in this world;" by which your correspondent seems to have overlooked one material alteration which every mind must undergo before it is received into that holy and happy place, where nothing that defileth can enter—I mean an entire deliverance from sin. That every soul which is redeemed by the blood of the Saviour, justified by his obedience, and sanctified by his Spirit, will be perfectly happy in heaven, or, in other words, will enjoy as much happiness as it is capable of enjoying, is plainly revealed in Scripture; that this capability may be possessed in different degrees by different minds, is also consonant both to reason and revelation; or, as an excellent* writer has expressed it, "All the redeemed in heaven are equally freed from sin and from pain; but as bliss is not merely salvation from evil, but the enjoyment of positive good, so he whose capacity of enjoyment is greatest, in consequence of superior talents perfectly sanctified, must have the greatest blessedness." The more the mind comprehends of the character and attributes of the Deity, the more will it resemble Him, and love Him, and consequently the happier will it be; and, again, to use the words of the same writer, "As every degree of attainment capacitates for still greater acquirements, we are taught that, as the mind becomes imbued with Divine things, and rises in excellence, new means for exercise, and consequently additional blessedness will be granted to it. In the heavenly state there will be room for the perpetual exercise and improvement of Christian principle. The object of knowledge and enjoyment is infinite; and such is the nature of an immortal spirit, that it cannot be happy unless perpetually advancing."

Your correspondent's next position is, "That the punishment of the wicked will be inflicted in degrees proportioned to their individual guilt;" and while I accede to it, I must observe that he seems to have mistaken, or perhaps not to have duly considered, the nature of the punishment. If the bliss of the redeemed is not altogether an arbitrary gift, but the result of new principles implanted in their minds by the sanctifying influence of the Holy Spirit, so the misery of the condemned will, in a great measure, arise from their own moral depravity. It is by overlooking this important fact, that your correspondent seems to have fallen into the error to which I have adverted. It is

*Rev. David Russel.

then of importance to consider, that the sufferings of the impenitent, like the happiness of the believers, will be of a two-fold nature, such as proceeds immediately from God, and such as will arise from the state of their own minds. That part of it which is immediately inflicted by the hand of God, is described in the Bible in figurative language; because a state of existence so different from all we are acquainted with, could only be depicted to us under images of things with which we are familiar. The images used for this purpose are always of the most terrific nature—a *lake of fire and brimstone*—a *furnace of fire*—the *blackness of darkness*, &c. &c. That part of their sufferings which will spring from themselves, and to which it is thought the apostle Peter refers when he says, "They shall utterly perish in their own corruption," will consist of evil inclinations wholly unrestrained, at least by such circumstances as control them in the present world—of remorse and despair—of having the mind given up to every bad passion—and if the indulgence of bad passions here, often produces dreadful consequences, what must be its fearful result in a place where doubtless their whole strength will be disclosed?

These miserable beings will hate God and all his intelligent creatures. If the ennobling exercises of piety in which the redeemed in heaven will be perpetually engaged, have a tendency to enlarge their capacity for attaining more knowledge and more happiness, is it not probable that the unrestrained exercise of these dreadful passions to which the minds of the condemned will be wholly given up, will increase the virulence of these passions, and that consequently the guilt and misery of these wretched beings will go on increasing throughout eternity? Be this as it may, I do not think there is the slightest hint in the Word of God that their sufferings will ever be lightened, either by an improvement in their characters, or a mitigation of the horrors of their situation. No, there is not a word which would lead us to think they will ever arrive at that state of "moral annihilation"—that point where their condition will be in moral estimate, as if they had never been awakened into existence at all," which your correspondent supposes may be the consummation of their destiny. There is, as he has admitted, between the righteous and the wicked in the future state, a broad line of separation which forbids the possibility of their mutual approximation—there is a gulf fixed, which no one can compass—and there is no hint in Scripture that this eternal separation is "compatible with the near approach of those whose stations lie upon their confines"—there is no intimation that the transition from one to the other, in the least resembles that "from winter to summer, so gradual that one runs into the other;" or, like the boundaries between day and night, "so evanescent, that we know not of which of the two the intervening twilight is most a part." Considering, as we are warranted both by reason and revelation, the bliss of one place and

the misery of the other, in a great measure arising from the state of the minds of the inhabitants, it is *impossible* that there can be any thing like the supposed approximation between them.

"*The line of neutrality*" which your correspondent speaks of, he allows the wicked can never pass, yet thinks they may arrive at it, and at last attain "moral annihilation," as he terms it. He adds, "that if this conjecture can be shown to oppose or compromise any doctrine of Scripture, or Article of the Church, he is ready to withdraw it. This is perfectly right and candid, and in reply to it I must declare, that the Scriptures are so replete with statements that the duration of the punishment of the condemned will last for ever, that it appears extraordinary how any one who has read them, believing them to be the Word of God, could for a moment doubt it. "*They shall go away into everlasting punishment*"—"The smoke of their torment ascends up for ever and ever"—"*The worm that never dieth, and the fire that is never quenched*," are expressions so clearly indicative of the eternal duration of that dreadful state, as language could possibly be. Is it then necessary to deny this plain and most tremendous truth, for the purpose of proving that revelation imposes no such dogma on our faith, as that there is no diversity in the degrees of happiness or of misery which will be the lot of all the children of Adam in a future state? Certainly not. One doctrine of the Bible cannot be incompatible with another. It is not necessary to conceal, or by ingenious reasonings to try and subvert any one of the truths of Christianity, in order to recommend the others to "men of enlarged conceptions and reflecting minds," or to any other persons. I believe that the doctrine of the eternal duration of the punishment of the wicked, *like every other doctrine revealed in Scripture*, has a tendency to promote the reception of the Gospel by those to whom it is proclaimed. Could it be established that at a period ever so remote, there would be a termination to the sufferings of the wicked, such a belief, far from operating to induce sinners to flee for refuge to the hope set before them in the Gospel, would be an encouragement to them to remain in their sins; nay, it would probably have the effect of abating the zeal of those ministers of the Word, who now, like Paul, "knowing the terrors of the Lord," endeavour to "persuade men," did they suppose that these terrors were not to endure for ever.

It is, Sir, with the utmost diffidence, that I submit to you these remarks; if you deem them consistent with Divine truth, and think that even this humble attempt to elucidate it, could be of any use, you will insert them in your pages; if not, they are better omitted.

I remain your obedient servant.

H. E.

LETTER FROM THE SECRETARY OF THE ASSOCIATION FOR DISCOURTEANANCING VICE.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—I have read with much surprise a letter from Mr. Carlile, in your last number; as it contains a statement that the Association for Discourteanancing Vice, had published an abridgment of Fleury's Catechism. I feel it my duty to state, that the Association never published an abridgment of Fleury's, or any other Roman Catholic Catechism. I deeply regret that you did not read over the list of works circulated by that Society, as you would then have been enabled to have affixed to Mr. Carlile's letter a correction of the erroneous statement, instead of the paragraph which now appears to give the sanction of your authority to his accusation.

I am, Sir, your obedient servant,

C. N. ELRINGTON,
Secretary to the Association.

[We confess that we were guilty of neglect in not verifying Mr. Carlile's statement to which Dr. Elrington refers. We were aware of his inaccuracy immediately after our publication, and had prepared some observations on it for the present number, which the letter from the Secretary of the Association renders unnecessary. Dr. E. and our readers will perhaps forgive our offence, when they remember that it was difficult indeed for us to conceive, that so formal a statement as that contained in Mr. Carlile's letter—a statement containing a serious ground of accusation against a Society—a statement that could have been verified in a moment by the individual who made it, that such a statement could be unfounded. We certainly trusted too much to Mr. Carlile's character for accuracy as to fact, believing as we did, and do, that his mis-statement was the result of mere misapprehension.—ED.]

ON PREACHING IN STRANGE DIOCESES—IN REPLY TO "DISCIPLINE."

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—The above question is one of very grave and weighty import, involving not less the authority by which a Minister of Christ is to act in the most exalted and important part of his office—the dividing and administering the Word of Truth—but also the limit, if any, within which he is to abide in the exercise of his office. The question implies whether any of the human race, if an opportunity be afforded, are to be addressed as fallen creatures to whom glad tidings are brought; or whether, although an opportunity offers, it is to be shunned, because the arbitrary limits of a diocese or parish prohibit it.

I am sure, in reply to the first few sentences of your Correspondent, "Discipline," that if the Episcopal authority does generally attempt to interfere with the exercise of this principal part of the office of the Steward in the mysteries of God, by an endeavour to close the pulpits of the land against all, save those the Bishops value, not only "the indignant feeling of lay Protestants," but the righteous remonstrances of the Clergy, will be heard against the attempt. This is, indeed, a two-edged sword, cutting both ways, against the minister of the diocese by shutting the pulpit, and against the extra-diocesan minister by stopping his mouth.

The grounds on which "Discipline" makes the question rest, are: "the oath of canonical obedience which every Clergyman takes at ordination," and on being admitted to a living or curacy.

The canonical obedience which a Clergyman is to pay on this oath to his Diocesan is limited by this restriction—provided such demands on his obedience be not contrary to the higher obedience due to the great Head of the Church, for to Him he stands or falls. If a man have conscientiously offered himself as a Minister of Christ, believing he is moved thereto, his primary performance of all obligations in the discharge of his duty, must be paid to the Word of Christ and his Apostles—"Be instant in season, and out of season, rebuke, exhort." If a man has entered the Church without these views, but afterwards obtains them, the case differs but little from the last. The obligation to employ every judicious opportunity in addressing depraved men, is imperative, is divine, and above all earthly, ecclesiastical, or legal enactments. Is a Minister of Christ to make an Act of Parliament (*supposing one such exists*) his study, or the epistles of the New Testament? Is he bound, by the vague terms of an oath, to every minute definition which his Bishop may draw from the oath's ambiguity? There is an obedience, for conscience sake, for decency, for order, due to the Canons, and to the Bishop, the Executive of the Canons; but there is a higher standard of appeal in all cases involving the exercise of the great end of his calling, the preaching of repentance and faith. Conscience in things indifferent may sleep, or coincide with the demand of the Diocesan; but in essentials, conscience cannot be forced.

The Presbyterian, at his ordination, has authority, *ecclesiastically* given, "to preach in the congregation where he shall be lawfully appointed thereunto." Does this assert that his mouth is sealed in every place but his own Church? Can he, as an instrument, be employed to convert souls on one side of a brook, some three feet wide, but his commission ceases when he crosses to the opposite bank? Is the man a minister of Christ's Church—or of a mere political engine, called the Church? The least admission of a limit being enjoined on receiving his commission as a Presbyterian, would involve an affirmative to the latter half of the last question—than which nothing could debase us more.

It seems we are called on to view our portraits in the mirror of Popish antiquity; for, "originally, a license was required to preach even in a minister's own Church." There was a time, when we were not far enough from Rome—a time may come when we may be too far—but I trust a time is never destined to arrive when we shall actually *go to Rome*.

Let me suppose a case, as does your Correspondent, "Discipline:" Two parishes are contiguous, though in different dioceses. In one, is a man of plain unpretending abilities—in the other, a minister who possess the gift of superior eloquence. The schools in the first want support; a charity sermon is needed. The first minister applies for assistance to the second. It is granted; and, by his exertions, the sum required is obtained. Next year the circumstances are the same. The Bishop *prohibits the stranger* from entering the church on the opposite side of the road. Are the schools to suffer? Is the progress of the Gospel to be impeded? Is the man to be silent on the one side, and give up *his right*, his pulpit, on the other, because a vagueness in the oath of canonical obedience can be construed into a right to interfere with the general commission of Christ, of his Apostles, and *of the Church*, to preach the Gospel of the Kingdom? How many ministers would take the oath again, with the specific clause inserted, enjoining obedience to these commands of the Bishop?

The question is, I think, in a nut-shell. Is the commission to preach restricted or not? If restricted, it is plainly contrary to the Gospel commission addressed to the Apostles. If it is not, the oath of canonical obedience is limited by conscience, in things so essential, as to involve the very office and existence of the man as a minister.

"Discipline" quotes Bishop Heber. But no great human authority can be appealed to as decisive on his view of the question. In fact, he has taken a weak ground for argument, by dragging forward the oath. The disputed right of the Bishop to exclude could be supported by far different, and on much less objectionable grounds.

Be it remarked, that one fertile root of the popular dissensions in the reign of Charles the First, was Laud, and his high church principles. I will not say he would have subscribed to the articles of Rome, but, in discipline, he wished to take some leaves out of her book. In ceremonies he was superstitious. Many godly ministers he forced to revolt from these Papal novelties; the people rebelled, and Laud failed in the attempt. He assisted in promoting and doubling the number of Dissenters, and dissent overthrew the throne. He is one of the parents of the numerous tribes of Dissenters at this day. And we, as fondly attached Ministers of the Establishment, shall bitterly deplore that hour, or those efforts, which may be made on his principles, in these changeful times, to impose on our necks a yoke, which neither we nor our fathers have hitherto borne.

APOSTOLIC DISCIPLINE.

LETTER FROM MR. CONNELLAN.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

RESPECTED SIR,—Having written the history and contents of an Irish MS., in the Library of the Royal Irish Academy, entitled the Book of Leacan, which you had the kindness to insert in the last number of the *Christian Examiner*, I beg leave to inform you, that, in consequence of having added other matter, (which you intended to insert along with it,) I neglected subscribing my name, as I have done to the copy which I made for the King; and that the Printer has made a mistake in giving the letters P.T.O. as my initials, which letters, I believe, I had written at the end of one of the pages, and were intended for “please turn over.” I have also to notice his introduction of the letter Z, instead of T, at page 775, as belonging to the Irish Alphabet, a character hitherto unknown to me in the language; and likewise a mistake in the Latin phrase occurring at page 780, where *a quod* is used instead of *a quo*, as relating to Eber, son of Milesius, which I hope was not intended as a burlesque on the Irish language.

I am, respected Sir,
Your obedient and
very humble servant,
OWEN CONNELLAN.

THE BANKRUPT.

One of the evils which has accompanied the prodigious extension of our trade and commerce is that sad lowering of the tone of moral obligation which has incorporated BANKRUPTCY into the very heart and core of our social system. It is now merely a matter of speculation whether a man can pay his debts or not. If he embarks in business, whether on a capital of *cash* or a capital of *credit*, he lays the odds that if he succeeds and is paid by others, he will pay others himself. It is not now a thing to be very much shuddered at, that a man should be proclaimed *incompetent* to discharge his obligations. And all who are in business know that the very first thing to be ascertained in dealing with a new customer, is his character for that conventional honesty which pays its debts in the hope of future and more extensive trusts.

A young man, a peculiar and intimate friend of mine, not many years ago, commenced, as the phrase is, “business on his own account,” in a large and populous and manufacturing city. His education in youth, and his own natural disposition, were not such as to adapt him for a successful man of business. He was trained up in a lonely and neglected way, and though possessed of a reflecting and imaginative mind, and eager for

information, he was left to grow, as it were, wild, and to gratify a sentimental taste and indolent disposition by laying in a store of desultory, unsettled, varied, and uncertain reading. His father was immersed in the little world of his profits and losses. His hopes were bounded by time, and his happiness was measured by the sum of his temporal comforts. He looked on his children with affection, it is true, but with the affection of an animal and worldly man. The "world was too much with him;" and his ideas of dishonesty were measured precisely by its gains. The world shudder at a flagrant breach of trust; he detested the robber, the midnight depredator, the stealthy ruffian, who, when the sun is down, and darkness covers the earth, and sleep has paralyzed the watchfulness and exposes the security of his fellows, comes upon you unawares, and carries off your toil-acquired property. But this was because these things were a breach of the conventional honesty of men, because exposure, and detection, and trials, and executions, cast a glare around them, which warned the cautious from their contact; but with all the peccadillos of trade, with all the undiscoverable appropriations of little cunning, with all the sly trickery of those who turn a penny or serve a purpose by a lie or an evasion, he was quite familiar, and had attained a perfection and acquired a substance which convinced his soul of its propriety, and sent his conscience asleep amid his profits.

My young friend and companion, though the child of such a parent, was a novice in the world and its ways. In fact, he seldom saw his father; and being of a retiring disposition, he did not much associate with his playmates or fellows. He lived, though educated in a city, in the midst of nature. All that was glorious and grand aroused his soul to the utmost; and when he escaped from the smoke of the overgrown and populous place of his residence, his soul would swell with ecstasy as he surveyed the smiling beauties of the country. A cottage in the distance, apparently surrounded with every thing calculated to lead the mind to believe it an abode of innocence and peace, the smoke wreathing above, the green and luxuriant vegetation around, the lowing of cattle in the vale, would make him clap his hands in an uncommon thril of joy; and though many a time and oft, on nearing the place which excited such delight, he has found the vegetation to be but weeds and nettles, and unsightly objects around, and the clamouring of men, women, and children within, all tending to convince him that human nature is still depraved and fallen, under any circumstance; yet never would he be cured of that enthusiasm which looked for guileless innocence in the seclusion of retirement.

When he approached manhood, and was aware that he must shortly lay aside his boyhood, and his musings, and enter into more enlarged and extended contact with the world, nothing confounded him more than the vast and varied and complicated machinery by which that world was moved. He marvelled how

an entire nation could bow to the will of a few individuals; he marvelled how sickness and sorrow and death could be in one habitation in a city, while health and revelry and riot were in another; and he could not imagine how the vast complicated affairs of trade and commerce were carried on; how men who never saw each other, entered into engagements, and fulfilled contracts, and manufactured goods, and shipped cargoes, on each others' faith; how, though when the sun was sinking on our western isles, it was rising on the rosy regions of the east, yet to these different countries were men bound, carrying to the different natives the produce of their respective native abodes. All these things were sore puzzles to him for a time, until his mind became habituated to the contemplation.

At last, he himself entered into business and contracted obligations. He came out from his father's habitation unarmed for the contest which awaited him. Though living in a large and dissipated city, he knew but little of the grievous iniquity which it enclosed; and though nothing but the spirit of this world's morality reigned in and over the parent's family, yet his own natural taste had inclined him to become, as it were, a sentimental lover of Christianity. His mind was attracted by the sublimity of its doctrines. His taste was attracted by the eloquence with which its truths could be invested and its sanctions enforced. And he shrank from viciousness with that scrupulousness which a sensitive and uncorrupted person always feels, who has not seen much of the common outbursts of gross and corrupted man.

Nothing could exceed his anxiety and his attention to his little affairs during the first year or two of being in business. His natural indolence had received a stimulus, and his desire to clear himself of all encumbrances, and "pay every one their own" was only exceeded by his promptitude and activity. He attended church every Sunday—received the sacrament regularly—was modest, and moral, and conscientious; and every one said, and said with justice, that he was an excellent young man. To me he appeared to be a different individual. True, he was losing a good deal of that softness and sensitive delicacy of feeling which had marked him previously, but instead of regretting it, I rejoiced that his character was assuming more a manly habit, and more adapted for his success in life. He might be becoming a little more selfish, more reserved, and not quite so open as he used to be; but business required to be attended to, and my intercourse with him, though more restricted, was more precious.

One of the things of which he complained much to me at first was, the necessity of throwing a disguise over his transactions, and to attempt to realise profits by evasions and subterfuges. His ingenious mind spurned at first every thing of the kind—he could not brook to it; and yet his neighbour and rival in business, somehow or other, contrived to sell more goods and secure more customers than he did. These complaints ceased gradually after

a time, and another complaint arose in its place. He was necessitated to associate with other young men in business, of whom he did not approve. Their feelings were coarse, their ideas low; yet they were smart, and contrived to get great reputation as business-men. This complaint also gradually died away, to be followed by another. He was compelled to meet with them at periodic intervals, to join in the same parties and the same entertainments; and this bustle of dissipation did not suit him—it unfitted him for business. The truth was, that the frail and timid delicacies of him who had been heretofore but a modest youth, were undermining by the sophistries of those of hardier and more depraved propensities. His accession to the club of choice spirits was hailed with transport; and something like honest kindness seemed to bid him welcome. Hours of rapture flew fast on the wings of merriment, and jollity and song made the night steal away, until at last, after he had joined in the libations so copiously poured out in honour of fellowship, and patriotism, and trade, he passed the boundary of purity, within which he had hitherto kept, and knelt down at the shrine of licentiousness.

It is not always when men become bold in iniquity that the visitations of God overtake them in wrath. The rays of the sun of prosperity may fall around them, when the candle of the Lord no more shines upon their tabernacle, and their bow of temporal power may abide in strength, when the grace of God has retired from their hearts and their habitations. Thus it was with my young friend. His speculations were successful—his *credit* began to turn into *cash*. Business flowed in upon him, and, notwithstanding the dissipation of the evenings, he contrived during the day to attend to his affairs, and even to get through much of his increasing business with apparent regularity. There was one feature in his character at this period of his life, which has been, and doubtless with equal truth and justice, proposed as a *touchstone*. Formerly he regarded the Sabbath with solemnity. I will not say that this arose from a true and just sense of the scriptural obligations of that day. It might be so; at all events, it arose partly from the nature of his education. His father never showed him a pattern of attachment to that holy day: but the whole current of his own attachments, associations, and feelings, led him regularly to Church, and disposed him to regard the Sabbath as “holy of the Lord and honourable.” I remember when he was very scrupulous on this point, even more so than I thought justifiable by reason, or the Word of God. *Now*—*now*, he used occasionally to bend his steps towards his counting-house, instead of to the House of God. He certainly at first did not like to do it: but then his books were in disorder—he had pressing letters of business to write—or, worse than all, the dissipation of the previous Saturday evening, made him think it better to spend an hour in his place of business than in God’s holy house, as he was not in a right mood for attending to *divine worship*. By-and-bye, he found that he could bring up

the arrears of his week's transactions very comfortably on a Sunday forenoon; for all was quietness, there were no callers; he was undisturbed; and so it became a habit with him to leave certain little portions—odds and ends, as it were—during the week, for his *Sunday work*; and he always calculated upon pulling every thing up, and getting things to rights on that day. During the winter, when it was not very enticing to stroll out into the fields to recruit himself after the fatigues of toil, which thus monopolised even his Sunday forenoons, he used to retire to a *smuggery*, which, under the specious name of a "coffee-house," lay conveniently and invitingly open. Here the newspapers filled up the time till dinner; and then the afternoons were devoted to eating and drinking, to mirth and music.

He used to be very fond of attending every meeting of a religious or benevolent nature, which would be held during the week, while charity sermons unfailingly attracted his presence and opened his purse. *Now* he passed two years without hearing a sermon, uttering or listening to a prayer, or reading a page (what he used to be very fond of reading) in the Bible.)

If ever Angels weep over the mental and moral ruin of immortal souls, surely it is when a bud of promise is blasted in its bloom. Glorious God! if thou dost mean still to bless and cherish this our isle, Oh! may thy Spirit fall upon the hearts of the generation ascending from youth to manhood! Grant it, good Lord!

Another trait of his character in youth was his total aversion to show and parade. He could not endure it—nay, he could not comprehend the motive or the feeling which actuated people who delighted in external appearances, in glitter and gewgaws. But, at the time I am speaking of, he had started an equipage which might vie with one belonging to a man of independent fortune; and yet, at those rare intervals when I used to meet him, he would mingle, with the intelligence of his success and the accumulation of his profits, expressions of wonder how his expenses were more than treble what they were when he began business. Ah! our hours of communion in all that was morally and mentally delightful were no more—there were no exchangings of thought—no participation of feeling—no imparting of ideas, gathered during short absences from the fields of literature and taste—selfishness—sheer selfishness, presided over our meetings, and we, who used almost to rush into each other's arms when we met—who needed no stimulant but *sight* to impart to each our very souls, and pour out our hopes, our joys, and our sorrows, now were silent and abrupt, unless when the casual influence of wine made us merry and noisy, and the politics of the day supplied us with chat.

Out of some sudden impulse or whim, or whatever else it might be ascribed to, he had shipped a large cargo of grain, and insured it beyond the amount of its value. This article was not at all in his line; yet he was led somehow to purchase and ship

it, and also to insure it, within two days. Two days afterwards the vessel was lost, and the insurance being promptly paid, he realised a thousand pounds by the transaction. I met him on the street. "Am I not a most fortunate man?" he exclaimed to me in a sort of triumphant whisper. "I believe I will never stop till I realise a handsome competence." I parted from him with a sigh—but it was not the sigh of envy—no!—but I sighed to think how utterly *Mammon* and *Pleasure* were absorbing every finer feeling—every nobler sentiment. About this time, also, he was appointed treasurer of the funds of the parish in which he resided, and became connected with a Savings Bank; in fact, he was becoming an important man, and his aid and influence were frequently solicited.

The individual who sold him the cargo of grain offered him a second quantity, which he greedily bought. This, of course, was also insured: it arrived at its place of destination, did not sell for a considerable time, and at last at a great reduction. He lost by *this* transaction; not very considerably, however, for his loss was but a few hundred pounds. Vexed and angry, he made a third purchase, determined to redeem his loss. This cargo he did not ensure; and though the vessel was not lost, yet a great part of her consignments were injured by her having sprung a leak, which nothing but laborious exertion on the part of the crew enabled them to keep down, so as to arrive at land. My friend's cargo was destroyed, and he lost more by this transaction than he had gained in the first.

A bill which he had accepted was returned upon him, protested just about the time he received the intelligence of the loss of his grain. It was about this time that I first heard him break out into intemperate expressions; and truly sore at heart was I to hear my friend cursing and swearing. He got over this difficulty; but it seemed to me as if it had left an additional crust upon his character. I don't know how it was, but he became sharp and positive, and, for the first time, his dependents began to hint to each other that he was strangely altered from what he had been—that he was becoming peevish, and discontented, and miserly. We ourselves became more estranged than ever.

One day, some sad strange rumours were afloat concerning my friend. Bills protested, bankruptcy, disappearance, mixed up with a variety of dishonourable details, were reported concerning him. I could not believe it. He might be in difficulties—he might be bankrupt—but I thought I knew him too well to permit the slightest insinuation of dishonourable dealing to rest on my mind. No; his errors could not be the result of bad principle—they might proceed from imprudence—from any thing, from every thing, but deliberate dishonesty. Yet appearances were fearfully against him. He had been playing a desperate and a losing game with his eyes open. He had borrowed money from all to whom he could apply but a few days before his disappearance. A widow lady, who lived upon a small annuity, was

amongst his victims, and tradesmen of every description, poor hard-working men, who lived by their labour, were clamorous about their unpaid bills, and pouring out unmeasured reflections on his character. His effects, on examination, would scarcely pay sixpence in the pound, and every thing bore evident proof of a bankruptcy which approached close to a fraudulent transaction of no ordinary dye. And could it be that he, who in youth was the very soul of honour itself, had thus passed on from one degree of delinquency to another, until he had forfeited his place and station among honourable men! It was even so—I had lost a friend, and society one who might have adorned it.

Two months afterwards I received a letter—and I extract a few passages, which may place him more in a pitiable, and less in a blameable position:—

“ That I have utterly lost all favour in your eyes—that you have set me down as a villain of dark and black malignity, I do not doubt; yet, if I had not a little hope of awaking some recollections of our youthful friendship, I would not now write to you. Oh! my friend, for still will I call you so, do not spurn me from your recollections! I have fled beyond the touch of those I have injured, but I have carried along with me a heart not yet insensible to remorse! I knew that the course I was pursuing would lead at last to ruin—that a reckoning day would at last come—yet, caught in the meshes of a net which I had spread for myself, I struggled to get free in vain. Many a time did I determine to let you know my situation—to walk by your counsel—to return to our old and happy friendship—but a fatality was over me. I shunned you. Oh! what a wretched, what a most miserable of all men is he who knows what is good—who has been taught something of higher and holier things—who has had the light of truth kindled in his heart, and quenches it in the damps of sensuality and sin!”

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After giving some explanations concerning his business, which to me, though it did not *excuse*, at least in some measure *palliated* his conduct, he adds:

“ Here I am in a foreign land, for ever an outcast from home, from friends, from happiness. Peace—true contented peace—I never can again enjoy. Memory lives to torture me—reason speaks but to upbraid. I will carry about me to the grave the awful truth, that he who forgets God, and virtue, and temperance, and grovels in the world’s business and sensual enjoyments, plucks up from his bosom the rose of hope, and plants in its stead the nightshade of death!”

F.

REVIEW.

Watson's Important Considerations, or, a Vindication of Queen Elizabeth from the charge of Unjust Severity towards her Roman Catholic subjects, by Roman Catholics themselves: being Important Considerations in the name of certain Secular Priests.—1831.

A Decacordon of Ten Quodlibeticall Qvestions Concerning Religion and State: wherein the Author framing himself Quilibet to euery Quodlibet, decides an Hundred cross Interrogatorie doubts, about the general contentions betwixt the Seminarie Priests and the Iesuits, at this present.—1602.

In the present state of peril with which the Established Church of England and Ireland is environed, it has often proved a matter of grave consideration with us why it was, that in England more especially, the clergy should have lost ground so much in the opinion of the laity? And this not only with respect to open dissenters, but also with those who still count themselves adherents of the church.

This, we are convinced, cannot arise from the unsuitable conduct and unholy lives of churchmen; for, taking the clergy as a body, they are probably the most moral of any in Christendom. It cannot be from the corruptions that may arise from the connexion of the church with the state—for these do not affect in any great degree the character, and efficiency of the *working* clergy. If then their anchorage on the minds of the people is more unsafe than it should be, we are inclined to attribute it to the neglect on their part of the practices of their predecessors of the 16th and 17th centuries, who acted on the *OFFENSIVE* as well as *defensive* against Popery, by constantly and on every possible occasion, whether in their writings, sermons, lectures, or conversations making an apology for the Church of England, by exposing the soul destroying errors from which she had departed, and which it was their duty to denounce not only as their justification against the charge of schism and heresy, but also as their proper plea when accused of ousting, unjustly, the Romish Clergy from their property.

Viewing the matter in this light, we consider, that even in the face of O'Connell and his masters, the Popish Priests; the Church of Ireland is safer than the Church of England; for, placed in a more militant position, and forced very often, it is true, to be, in spite of herself, controversial, the armed front that she presents has endeared her, in a great measure, to her own people. The *poor* Protestants of Ireland feel an interest in their church—they look to their clergy as daringly and diametrically opposed to the Church of Rome; and even dissenters in Ireland, for this very reason, look upon the fearless Clergy of the Establishment with respect and love; and, in very many instances Presbyterians

feel as much pleasure, and consider they receive as much profit under the pulpit of a churchman as they do under the instructions of their own pastors.

If then the day should come (and that come it will is a matter of no doubt with us,) when the Popish and *liberal* GENTRY of Ireland, for with the lower classes of Protestants there is no such *liberality*, shall attempt to subvert the property and remove altogether the Established Church; we know that hundred of thousands of brave men will be ready to stand up in her cause, and in the great controversy that must ensue, they will emblazon the name of the CHURCH on their banners along with the emblems of the GREAT King William, because that the church itself has been militant and controversial. Not so the English Church—since the days of Queen Anne she seems to have forgotten her former duties and character. Popery removed to a distance seems to have lost all deformity in her eyes, because no longer apparently dangerous; and, in the opinion of most churchmen in England it has been, and is considered worse than useless, nay, uncharitable and foreign to their office to denounce the errors or policy of the Church of Rome. But this is not all; one form of *liberality* gives occasion to an extension of its principle to other errors; the moment the clergy ceased to fight against that master sin of popery, the merit of works; with the natural proclivity to error in the human mind, they themselves approximated to that Christ-denying doctrine; and we would ask what sort of a sound came from the pulpits of South Britain for near a century until such men as Whitfield, and Newton, and Scott arose to sound again the trumpet of the reformation, and revive Luther's controversy with Babylon with respect to justification as the "*Articulus stantis aut cadentis ecclesie*." And still we say that this leaven of liberality, as it has existed, so it still works amongst English Churchmen; it has extended itself pestilentially through the universities. And young men, the sons of the nobility and gentry of England, those who, at no distant period, were to become her legislators and the masters (humanly speaking) of her destiny, learned in the halls and colleges where the Cranmers, the Bradfords, the Rainolds, the Jewells, the Whitakers, erewhile denounced Romanism as the sorest evil in God's church: that Popery was not the pestilent thing that such old enthusiasts represented it: yes, they took the word of Papists for granted when they asserted, that their church was a misrepresented thing; and deceived and deceiving they almost evinced by their language and their conduct, that, in their opinion, the blessed martyrs of Smithfield were mad, and mistaken zealots who had shed their blood to no purpose, and needlessly disturbed the established order of things. What is the consequence of all this? Wherever the Gospel is not preached in England—wherever salvation through grace—and justification by faith only, are not preached, there Popery is extending itself, chapels are rising around, Popish Priests are active and influential; and, as is the case in Birmingham,

where an active Priest bears the sway not only over Papists, but over radical dissenters, and every form and phase of modern liberals. The Established Clergy are daily losing new adherents, and except the few who adhere with full purpose of heart to their evangelical pastors; the rest, as knowing and seeing little difference, join the ranks of Popery, which true to its ceaseless purpose "is all things to all men that it may gain all men." In the mean time many pious and devoted men have lifted up their voices on high against this growing liberality; some undertook the formation of a Reformation Society, to try and bring back the people to the knowledge of the first principles of the Reformation. Well, the high church party which, doing nothing in their own way, will not allow any thing to be done in another way, have looked down with aversion on this society, and it but struggles for existence! An unbeneficed clergyman, in order to stem the torrent of Popish controversial and abusive writings against the Established Church, undertook, in Birmingham, the Protestant Journal, a work which he has conducted with singular talent, devotedness, and research; and yet, this work, as we understand, for want of sufficient support amongst the 12,000 clergymen of England, is likely to be withdrawn from publication. And here we have a work before us, also from the pen of an unbeneficed clergyman, who, with great vigour of mind, depth of learning, and accurate acquaintance with all that has hitherto been written on the subject, has often come forth to show what Popery really is. He now clears up an old picture painted by one who knew Popery well; his colouring is true to the very life, for the man who held the pencil was a Papist himself. Before we enter on the consideration of the work itself, we must quote Mr. Mendham in corroboration of what we have said concerning the growth of *liberality* in England.

"The sun has not shone upon Britain as in times past. There are black and ominous clouds, which obstruct his beams. There has been gathering and thickening for some years past a noxious exhalation, impregnated with a poison which has infected the whole moral atmosphere—a *mal-aria*, not unlike that which is the eminent property of a foreign city, diffusing in all directions disease and death. To speak without figure, there has arisen within the remembrance of the middle-aged among us a mass of hostility against the Protestantism, (that is, the only true Christianity, in the kingdom, which has gradually and perhaps unconsciously, but naturally, incorporated itself into a regular, systematic, and organized conspiracy. This conspiracy is indeed principally composed of the natural and declared enemies of the Christian faith: but perhaps its principal strength, because its principal deception, consists in the seduction to its ranks of those who ought to be found in the opposite. In consequence, however, of this unnatural confederacy, an anti-christian band has been embodied, comprising all the various grades of corrupted religion, no religion, weak religion, anti-religion—united, however, in an unremitting, persevering, and either violent

or insidious effort for the injury or destruction of the Protestant form of Christianity in the British empire. Each division has its appointed, well understood position and duty: each has its appropriate object of attack. The atheist and the deist; the member, whether of the Roman, or of the Polish church; the false and perfidious Protestant; the liberalist or the sentimentalist; the indifferent or the disciple of expediency,—provided each in his station annoy and discomfit the common enemy, the Christian—accomplish all that they desire, and are perfectly content with each other. In the spiritual campaign of 1829 the confederates obtained an important victory: but it was a victory which proved to be a defeat. They lost what was the sole bait to the iniquity—the temporal advantage. Bright visions were seen in the horizon by profound statesmen—*The regeneration of Ireland—The most valuable benefit bestowed for the last century—Not only England but Europe would be benefited by it—Religious discord no more—Train of blessings—Felicitous prospects—&c. &c.* The late excellent and lamented Archbishop of Dublin expressed a different view, when he answered the Lords Commissioners, in 1825, “*I doubt whether the Quiet of Ireland would be secured a year by it; I am sure, at all events, not many.*”

I gladly avail myself of the recorded opinion of an eminent Protestant and Dissenter on this subject, who, mentioning the “Catholic Emancipation Bill,” adds, “as it is called by some, but for what reason no mortal can tell; when by the breaking in of the Constitution, and the admission of members of the church of Rome to all offices whatever of political power,” &c. “And oh! by what perjury—by what glaring dereliction of principle—by what infidel impiety, was this fatal Bill introduced! And what have been the effects of this healing measure? Is Ireland pacified?” &c. No: no: the whole was a perfect and egregious failure, as it deserved to be, and as was anticipated by every individual of plain and unsophisticated understanding. The best defence by the friends of the unhallowed measure would have been silence, if not honest acknowledgement of error. But no—“how much worse would it have been if the measure had not been carried!” This is *safe*, because the result of a supposed event which has not taken place can never be ascertained: but it is for that very reason so utterly *disingenuous and irrelevant*, that the only wonder is, that it should ever have been hazarded by a person of common conscience or even of common sense. To individuals amusing themselves and those who look up to them in this manner, we might turn and ask—how came you by the portion of omniscience which you assume, to know, that, if one certain course of events had not taken place, another certain course would? Where is your patent? where your qualification?

But there is something worse than failure in the anti-Protestant project; as the whole course of national events has since demonstrated. All the *natural* consequences have followed. Every iniquity has felt its accession of strength. Our houses of Parliament have taken courage to treat the Great Celestial Ruler as if he had no existence—the last speech from the throne not only, as an indulgent apologist suggested, being “without a religious turn,” but having in it, contrary to established usage, no religious

reference at all. And it is now a public and uncontroverted fact, that he, who, in the Senate of a Protestant country, shall dare openly to advocate, or even declare, the principles of the national religion, must prepare himself for every practicable discouragement and interruption. Even religious publications have prostituted themselves to an alliance with the anti-Protestant and irreligious faction; and, in subserviency to its wishes or dictates, have employed the juvenile and flippant dialectics of the sophistry in which they have graduated, in the attempt—and happily it can be no more than the attempt—to vilify and run down characters which it would do them more credit to honour and imitate. If I had an evil wish towards them, I would give them that of the poet—

‘Virtutem vibent, intabescantque relicta.’

But I rather wish and pray, that they may see their error and forsake it. If not, let them know, that their eloquence is not likely to prevail much in its present course and application; and that, probably,

‘fragili querens illidere dentem,
Offendet solido.’

In the estimate of the genuine and consistent Protestant, the hollow and simply political one, however zealous, is not regarded as entitled to the character. The character indeed of such is, *substantially*, good, and unquestionably better than the contrary; but there is no assurance of its continuing longer than while the wind of expediency blows from the same quarter. Some of these vanes have been seen to perform strange and sudden revolutions—they are the “nimble converts,” as Bishop Stillingfleet characterized Dryden. But, before the change they are nothing more than inflated balloons, or it may be, apples of Sodom. And when this is the case, the insincerity, or the actual substitution and exhibition of what is false for what is true, produces both *personal* guilt, and, when discovered, external mischief. It is the spiritual substance, the positive and practical christianity, the great doctrines, by which guilty and polluted man is pardoned and sanctified, planted in the soul, and, as it were, incorporated with it, which gives to Protestantism its true nature—its true value. Without this we consent, that it should be stigmatized—and it has been—as a religion of negatives. But the explanation just given precludes that charge. The negatives are only accidents, in the stricter sense than the Papal ones, for they are separable from the substance; and to the principal authors of this imputation, the advocates of Romanism, we reply, let your church renounce her corruptions, and we will gladly give our negatives to the winds: we have enough without them; it is to her we are indebted for that with which her sons reproach us. Our Protestantism, the only or main Protestantism for which we contend, and which we certainly think worth contending for, is not a temporal thing, except as it is, *secondarily*, attended with temporal advantages of some value. But our brethren, who have submitted to merge their spiritual, and, in some instances, their clerical character, in the unseemly one of the busy intermeddler in what themselves assume to be secular, will hardly claim the credit of consistency in the accusation which

they bring against the course which we feel it our duty to pursue on the ground of presumed secularity ; nor should they fondly flatter themselves, that they deceive us, by *verbal*, however magnificent, invectives against the system, which they *substantially* assist and fortify ; elevating thus with the right hand what they depress with the left. Temptation indeed enough for such conduct is readily conceivable, both from defective and perverse views of the subject, and from other causes of more general operation and cogency. The path selected is a path strewn with popularity. Chaplets of reward for liberal sentiments, and liberal acts cover its surface in profuse abundance. Out of these privileged bounds there are frowns for the rigid as many as they can wish ; but within them, for the compliant and conciliating, there are nothing but smiles ; more especially if they will join, whether openly or secretly at pleasure, in casting stones or dirt at the former. Here is perpetual sun shine for those who are seeking to rise—elevated and effectual patronage—a clear sky, scarcely uninterrupted by a cloud, which does not pour down, either fame or preferment. And is not this enough ?

But in the midst of all this luxuriance of expectation or enjoyment, let those who sacrifice a good conscience to its blandishments,—let those who feel tempted for its sake to desert or betray the cause of God and his truth, pause for a moment, and reflect, that the *personal* guilt of their treachery is not trifling, and that, in proportion to the prevalence of it, from being personal it will become *national* ; and a forsaken, a betrayed, an insulted God will find means of making it evident, and felt, that he is not to be treated in such a manner, especially by his professed servants, with impunity. The candlestick which has given its soul-saving light till it has become cheap and despised, will, in just but awful judgment, be withdrawn ; and darkness—spiritual darkness—the darkness and abominations of Anti-christ, will again spread its black and unblest wings over the land of Britain, and either consign it to the perpetuity of a divine and irremediable curse, or leave no avenue open to the recovery of its former state and privilege but that of bitter and lengthened repentance. Let our Protestant Gallies, our men of all faiths, and of none or any, give *one* thought to this subject ; and let the *next* be, that to this spiritual malediction may possibly be superadded, another which will be more sensible and intelligible, a temporal one, a blast upon their worldly property, their worldly liberty ; and then, when there is no remedy within their reach, they will, perchance, exclaim, as wise men will not, who would have thought it would have come to this ?

Mr. Mendham, indeed, seems to know Popery well ; he has followed her tortuous path as she walks through Papal Europe, and he sees that as infidelity of old in heathen Greece and Rome was willing, nay anxious that the people should have a religion suited to their capacity and conformable to their gross senses—so Rome, to this day, is very content that the mighty, and the noble, and the learned should sneer in secret, provided they conformed in public. And so the convention is tacitly ratified between the Priest and the Deist. Allow the church to rule the minds of the baser sort, and the church will let you think as

you will, and believe as little as you please on any subject. Mr. M. speaks better than we can do :

It is, indeed, believed, and has been pronounced, that a return of any prevalence of Popery in this country is a perfect chimera ; and that the fables and corruptions of Rome can never regain their old station in the enlightened minds of Englishmen, or the enlightened age of the nineteenth century. It is not at all necessary, in order to continue a true and accepted member of the Papal church, that he should believe her doctrines, or even adopt her ceremonies. It is enough that he *professes* his belief ; that he submit to some, not intolerable impositions ; and that he promote her secular interest. For the rest, he may inwardly and heartily despise every article in Pope Pius's creed, provided he observe a respectful demeanour towards it in public. He may make what oath, and however solemn, he pleases ; but he must do it with the *salvo*, that if to a heretic, and against the interests of the Papal church, it is *ipso facto* null and void, according to the pontifical and unrepealed statutes in that case made and provided, following the precedent of heathen authority :

‘ Juravi lingua mentem injuratum gero—
Fregistine fidem ? neque dedi neque do infideli culquam.’

and sanctioned by the conduct of Drs. Doyle and Mac Hale, in the years compared of 1826 and 1831. With the same harrowing smile slightly varied, he may express his own contempt for his peculiar faith, and his encouragement of the same in the simple and sincere of his communion. He may kneel in the public streets to receive the benediction of a functionary of his church, while his eyes and his heart are looking askance, at the very time, to the political value and effect of the act. He may bow to the material cross, and, provided it is a gilded one, with sincerity, and at the same instant nauseate from his inmost soul, the whole machinery of his human and idolatrous system of faith. But his creed is the livery of his family, and he chooses to wear it ; it is the uniform of his regiment, and it is a point of honour with him not to cast it off. His conscience is free as air : he stands upon his own liberty to have any religion or none. Such persons cannot, it is true, be considered as genuine sons of the papacy : but they can write ; they can speak ; they can agitate ; they can inflame ; they can carry a musket, and brandish a pike, unless they prefer to keep themselves secure, and get others to put themselves into harm's way in their place. They then become a good efficient soldiery of the Church militant of Rome ; and when they have given sufficient power to the Monster, with seven heads, to place his paw upon them with effect, they will feel obliged to afford him more substantial service than perhaps they reckoned upon or quite approve.

Let the good people of England, then, not make themselves too sure, that their country shall not be revisited by the tender and rational dominion of the Babylonian Lady ; and, that the organs of the anti-Protestant confederacy, after having exhausted their vocabulary of rancour against the imputed city of *No Popery*, may not attempt, for themselves and their principals a more positive enjoyment, by raising the antagonist cry of

Popery for ever. Protestants have only to sleep on, their enemy is hard at work *under ground*—he only asks for darkness, secrecy, and no interruption, till it may be safe and advantageous to him to appear *above ground*. Matters are not only in vigorous preparation, but in rather forward advance. All the arrangements of force, position, duty, signal, with a competent establishment of espionage, are settled and partly in operation. In our now papalized constitution, the machine appears to be moved by a new, a mysterious, but not very concealed power. There are real and moral rulers, who ought to occupy the place of subjects; and, feeling their own position and strength, they have assumed and exercise an authority, which is not more unworthily than obsequiously yielded to them. Do they signify their pleasure that the funds of an institution for the religious education and mental emancipation of a country, ground to the earth by the tyranny and impositions of a revolting superstition and its priesthood, should be withdrawn and placed in the hands of functionaries, who, from equal affection to pure and impure religion, to Protestantism and Papism, are bound and pledged to sacrifice eventually the former to the latter—not a whisper of hesitation is heard: there is an eagerness of obedience outrunning the command; and the clamours of a Protestant senate, mingled with snarling exhibitions of impatience at any question of the equity or moral innocence of such a measure, have placed the Christianity of Ireland at the mercy of its most interested and determined enemies. Does the same acknowledged and irresistible authority dictate the continuance of a national grant for the support of another institution, which has completely defeated the intention of the original, not very acute founders, and has become an *additional* hot-bed in the country itself of all *that* disaffection in politics, and all *that* corruption and ferocious intolerance in religion, with which Popery scourges and curses unhappy Ireland; conveying the *home-bred* poison through its multiplied and equally distributed ramifications into every limb, to the very extremities, of the national body; while the original influence of a *foreign* quality, still continued, is left to exercise its separate, less encumbered, and unabated force without impediment,—the same alert obedience is not expected in vain. Thus, by arts nearly identical with those by which an apostate Emperor sought to undermine Christianity—by Edicts prohibiting and discouraging Christian education—do professedly Christian, Protestant, and British legislators emit the withering breath of their authority upon an illuminating and emancipating institution which they found in existence, and reserve all the sunshine of their encouragement for a college of darkness and rebellion. The heathen acted with less guilt, because without any profession of Christianity.”

Mr. M. when he published this work, a year ago, could not except by means of the foresight which strong and sound minds possess, be aware of the robbery and ruin brought upon the Irish clergy in consequence of the conspiracy that has been hatched against them by the Irish priests; and which has been permitted

to come to its viperous birth by liberality and reforming politics : he speaks on the subject as follows—

“ What will be the next step in the progress of descent it is hopeless as it is awful to conjecture. There is now scarcely any law existing in the land but for the benefit of the lawless. All the foundations of the earth, its morality, its religion, its civil order, are out of course. Every stimulant has been applied to excite and madden the public mind. An understood connivance and virtual favour are extended to public violence. A venal and blood-thirsty public press is predicting, and almost invoking, (in order to accomplish the prediction,) the torch of the incendiary, and the sword or cudgel of the ruffian,—not indeed for the purpose of producing its ultimate effect, but, even at that very risk, to produce such a precise quantity of danger, and then terror, as may effectuate the object in view. The agitators or revolutionists only want a fulcrum for their lever. But, if for nothing else, for their own credit and ease, they are careful that the engine when set in motion, may be arrested at command ; and sincerely dread the necessity, unless all law be not abandoned and proclaimed as such, of visiting its penalties upon some of their best friends. If, however, the engine should not please to stop as required, and extremities ensue, with a logic familiar to the guilty, they have only to turn round upon the sufferers, and impute to them the very consequences of which themselves are the authors, *Kneel down and swear yourself my slave, or I will shoot you. You refuse and are shot. There now, that is your doing.* A moral mania is raging in the nation : it has seized all ranks : delusion fills the atmosphere : there is a mental aberration, which, with its other effects, refuses to look for a cure in any but empirics labouring under the same disease, and incapable of curing themselves.

’Twas the time’s plague, when madmen led the blind.

Deplorable, however, as is this state of things, it is adequately accounted for by one simple cause—the general prevalence of *Religious Indifference*—a certain profligate equalization of favour both to good and bad, to truth and falsehood, to what is everlastingly saving, and what is everlastingly destructive. That which in religion, whether individual or national, should be the main consideration, first, last and throughout, namely, its nature and distinction, is precisely that consideration, which is systematically, studiously, and forcibly kept out of view. The popular creed of our political theologians, (and it is spreading in all directions) is, that all religions are equal—all equally respectable, all equally contemptible. Of course Protestantism and Popery are at least substantially the same—there are some points of agreement between them. Nothing upon pain of the imputation of illiberality, must be whispered, of idolatry ; of superstition even the grossest ; of false, delusive, and destructive ways of acceptance with our Maker, on the one hand—nothing of purified Christianity ; of true and effectual means of salvation ; of liberty of conscience, &c. on the other. There are two pretenders ; of course both have equal claims : at any rate, in a manner of no importance, it is useless to waste time or any thing else that is of importance, in balancing their merits.

Refuse not then, British Protestants, to partake of the light which the nineteenth century sheds around you. Dismiss your ancient prejudices; burn your old almanacs. Think no longer with affection and gratitude of the Reformation from the Roman yoke, and of the burned bodies of your martyrs by which it was procured. Acknowledge at length that your Cranmers, your Riddleys, your Latimers, your Bradfords, died as fools die. Give them indeed credit for sincerity, but still regard them as disturbers of the public peace. Correct your error likewise respecting the episcopal band, who at another memorable era were content to become state prisoners under a bigoted and unfeeling monarch, that they might save *their* country and *ours* from the re-imposition of the Papal tyranny, and degraded Christianity. And join, if you have no revolting feelings, in the vilifying yell against the great body of the episcopal bench, who, at this time, ventured to unite with the other estate of the same House, in defending the religion of the country and their own constitutional privileges, against the overbearing and insolent encroachments of the enemies of both; not to say, of the country likewise. This is liberality; and you must complete it, by reserving all your tenderest charities for the heroes of the *old religion*, who displayed their fervorous zeal for the salvation of their countrymen by furnishing them with stakes and faggots, and officers to light them."

But it may be still asked, why reprint this old tract written 330 years ago against the Jesuits? Sure Jesuits are not so bad now? Their king-killing devotedness has expired; their determination to influence and control every government in Christendom, and maintain their politico-religious union over the whole earth—their oath-breaking, equivocating, sin allowing, crime encouraging doctrines are no longer tolerable or tolerated. After all, there is more danger to be apprehended from the no-religion of infidelity, than from the false religion of ultra Popery and Jesuitism. The latter are now only bugbears as harmless as the raw-head and bloody-bones with which children are affrighted. But, let the English laity, aye, and let the English clergy, if they please, say so; we, Irish, dare not think so; when we see Popery and infidelity so firmly united as they are in our own, yes, and in the sister island, in a common cause; and, when in order to wreck his long score of vengeance against the Established Church, every priest hugs to his bosom notorious levellers, unbelievers, and republicans, that will make a common cause, that will join in Voltaire's war-cry against established order, "*Ecrasez L'Infame*." But, moreover, it is well to republish this tract, because, as written by a Papist himself, of the olden time, the doctrines of Papists, teaching how oaths are to be broken, and the laws evaded, and the royal authority despised, are exposed; it corroborates our opinion, that Popery is always the same—when we now see Doctors Doyle and M'Hale graduating, in 1830, the oath they swore in 1826; when we see Doctor Doyle telling the Irish, in the year 1832, that it is right in the people to resist the laws, whenever, according to the opinion of

their priests and themselves, these laws are unjust; when we find the said Doctor casting imputations on the King's judges, and telling the King's Lord Lieutenant, (the reader may for himself decide on the prelate's object,) that judges have soiled their ermined robes; when, in many places, we hear of priests standing between the administration of the laws and the people—and, in some places, erecting courts of judicature under their own authority. Are we not then to consider Popery still the same as she ever was? priests still as little scrupulous as to the means they employ, as they ever were? and, in truth, that there is little difference, between the Garnets, the Blackwalls, the Parsons, the Sanders, of Elizabeth's day, and the DoYLES, the M'Hales, the M'Donalds, and the Father Maguires of the present. We repeat, that the document is peculiarly valuable, as coming from a Romish priest. Such men as Wm. Watson, in England, or Paul Harris, Peter Walsh, Charles O'Connor, in Ireland, are worth thousands of Protestant defenders. And we ought now to be particularly conversant with the tactics of Popery and Jesuitism, as told of by those who have exercised in their camp; and that more, especially when Jesuitism seems to have marked Ireland for its own peculiar habitation. Has the Established Church of Ireland had one safe hour since the establishment at Clongowes? And see how those factories of mischief to the Protestant government, and Protestant religion are overspreading the country, contrary to the statute made and provided, but which has fallen (under connivance) into a dead letter; let the inhabitant of Dublin but look at the immense edifice erecting near Mountjoy-square; let him further enquire over the land, and he will hear of colleges, schools, manufactories, arising in all quarters, all directed by one master mind, all keeping (pardon the paraphrase,) the unity of spirit in the bond of Jesuitism; and, moreover, let the Protestant reader ponder on one circumstance of awful import, namely, that the Jesuits in Ireland, have succeeded in putting to silence all opposition to their views and plans. Not one Jansenist priest, not one man who has the heart or hardihood to raise his voice against the law-evading, oath-denying tenets of Doctor Doyle. Not one priest in Ireland found to stand up and declare, that he would have no hand or part in the monstrous tenets propounded by this prelate, in his letter to Lord Anglesey. No Paul Harris, no Peter Welch, no Columbanus to lift their remonstrant voice against tenets subversive of all legitimate rule and order.

Concerning William Watson, the author of the treatise which Mr. Mendham has published, the following information is given:

"William Watson, we learn from this source, was born in Durham, educated in the English College at Rheims, where he received minor orders, and afterwards, in 1586, was ordained priest and sent on the mission. He was active and laborious, and was sent to the Scottish king to induce him to be favourable to his Roman Catholic subjects, if he should ascend the

English throne. He was accused as being a party in Sir Walter Raleigh's mysterious plot, on the success of which he was to be Lord Chancellor, and was condemned and executed in 1603. Dodd mentions the report that he was inveigled into the plot by the Jesuits in order to get rid of, and we may add, revenge themselves of, a troublesome adversary; and without any good reason, is pleased to doubt it. The historian then enumerates four of his writings,—the first, the *Important Considerations*, improperly calling it 8vo. The third is *A Decacordon of Quodlibetical Questions*, of which we shall have more to say. The fourth was never published: his premature death probably prevented, as he had mentioned it in the *Decacordon* published but the year before."

It is a curious circumstance, that this priest, and it only shows how little (in that day at least,) any of them could be depended on,—was subsequently entrapped into a traitorous conspiracy against a government in favour of which he had so often protested his loyalty—his execution is recorded by Stow, as follows:

"The 29th of November, Watson and Clarke, priests, were executed at Winchester. Watson first acknowledged his offence, secondly, asked mercy of the King and State, desiring God to prosper both in peace and amity. Thirdly, he was sorry that he had drawn so many into that action, wishing he had so many bodies as might satisfy the King's Majesty for all that had conspired, and were in durance, and likely to suffer for that action. Fourthly, he forgave and desired to be forgiven of all, namely, that the Jesuits would forgive him, if he had written over eagerly against them, saying also, it was occasioned by them, whom he forgave, if they had cunningly and covertly drawn him into the action for which he suffered; he desired all to witness, that he died a true Catholic, and all true Roman Catholics to pray for him."

Watson, in the epistle prefixed to the *Important Considerations*, speaks thus, in defence of the secular priests in England, and places them as follows, in contrast with the Jesuits:

"This is the only offence the Jesuits charge the secular priests withal:—That they will not consent to their unnatural attempts, for invasions, treacheries, rebellions and conspiracies; wherein themselves being entangled and plunged over head and ears, they set you on like mad dogs, to bark, and bite, and devour your dear ghostly Fathers and friends, for not yielding to your destruction. This is the scandal, the contempt, and notorious disobedience, you hear ring out, in every court and corner, that the secular priests have merited; for not allowing of a *Traitorous Arch-priest*, set up in prejudice of the See Apostolic, and the Commonwealth of this land; to act these seditious Jesuits, and their Hispanized factious designments. And hence it cometh, that his great masters, his apparitors, Summoners, Pursuivants, and Brokers, the Jesuits, and their subjects, do leave out nothing, that may move you to condemn, contemn, and hate priests and priesthood,

in the secular clergy. Here, hence it cometh, that their lay brothers, servants, and vassals; their *car*, their *gags*, and many their baser and meaner companions, term priests, malecontents, factious, seditious, irreligious, apostates; Nay, knaves, villians, and rebels (forsooth) to Prince *George Blackwell*, or King *Henry Garnet*, or Emperor *Robert Parsons*, which you please: for Rebellion hath a relation to some Majesty, against which they the said rebels do rise. But yet all these outrages, and many other such reproachful indignities, or any other point or matter that may be pretended in their behalf notwithstanding; forasmuch as we, the said secular priests, were contented to tolerate, wink at, bear withal, and put up with patience, all the Jesuitical slanders, abuses, obloquies, reproaches, and what not injurious, malicious, envious, calumnnation offered by them, until (even miraculously) by the Jesuits' procurement, it came to trial, whether they or we, or both, were traitors, to God or man. Until that time we never showed disobedience in act, word, or thought, to their arch-priest (though cause enough we had, never to have yielded any obedience unto him :) yet, now in regard of the premises, setting all other just occasions on the behalf of God's Church, and the See Apostolic aside, though no appeal had been, *we all of the secular clergy* (called the faction of the seditious Jesuitical faction indeed) *una voce, do utterly disclaim and renounce from our hearts, both arch-priest and Jesuits, as arrant traitors* unto their Prince and country; whom to death, we will never obey: *No, if the Pope's Holiness should charge us to obey in this sense*, to advance an enemy to the English Crown, we would never yield to it; as by no law of nature, of nations, or of man, to be compelled thereunto: no more than to commit adultery, incest, or to murder ourselves, our children, our parents, &c. And if this be termed disobedience (to our superior, Maister *Blackwell*, as nothing else in the world they have to say,) which hath merited so great hatred towards us all that be secular priests; then will we from henceforth warn all our ghostly children, wheresoever we come, to beware how they receive any of those surmised obedient, seditious, slanderous, and traitorous Jesuits into their houses: or how they keep company with any of that unnatural faction, the sworn enemies to their Prince, their country, their own flesh and blood, and to you all (dear Catholics) seduced by them to work your own destruction.

"Whereas, therefore, (dear Catholics,) many of you do account us disobedient; true it is, that we are so, and would to God that you were so too likewise. You infer hereupon, that we are factious, seditious, rebels, malcontents, schismatics, &c. But therein *you do belie us*, calumniate and slander us, by false suggestions of the Jesuits, put into your green, ignorant passionate, affectionate, indiscreetly zealous hands. Disobedient we are to the devil and all his instrumental usurpate authorities: because, obedient to God, and all those that govern and live in authority by and under him. Disobedient we are to the Arch-priest, as an Usurper on the behalf of the Catholic See of *Rome*: because obedient to Queen *Elizabeth* as our lawful Sovereign, on the behalf of the commonwealth of *England*.

"To conclude (dear Catholics) disobedient we are for your sakes, that you

should not be seduced by Pharisaism, hypocrisy, and plausible persuasions, to your own destruction. That your posterity should not be extirpated and led captive as bondslaves into foreign lands: that her Majesty and the present state should not cut you off, as abettors, aiders, fautors, and furthermore of the Jesuits' treasons, conspiracies, and plots, cast for invasion of this land: that you should either die like Catholics for your religion, or else live naturally till God appoint the hour: and that you should not stain Catholic religion with treason, nor the Romish supremacy with Genevian popularity, nor religious thoughts with irreligious aspires: nor yet English innate loyalty, with Jesuitical conspiracy of a Spanish invasion to be made by your means: that all hope of our country's conversion should not be quite taken away. *For what hath the Word to do with the sword, the preacher with the pike, the afflicted Catholic priest with the prince his affairs?*"

He then (alas, how inconsistent with his latter end!) goes on in a fine eloquent strain, to deprecate the invasion of England by the Spaniards as follows:

"That, therefore, you shall not have cause to curse us, nor your innocent blood to cry against us, together with the Jesuits that have already brought you into a fool's paradise of zealous aspires; nor your posterity bewail our silence, whilst any English blood remains alive: this is the cause of our breach, and herein have we, do we, and will be disobedient to death. Never shall our adversaries be able to upbraid us, or stain our priestly function and Catholic profession with a Calvinian, or a Buchananian, or Cartwrightian, or a huf-muf-puritanian popularity, which is the only mark the Jesuits aim at. Never shall her Majesty nor the state suspect us, for any bill exhibited by us or our means, in her High Court of Parliament; for any alteration and change of the ancient laws and customs, which both Puritans and Jesuits do greedily gape after and labour for. Never shall any Prince, people, or nation point at us, for traitors, unnatural, disloyal, false-hearted, unkind, ungrateful English men; laugh us to scorn, and worthily reject us, after they have had the sack and spoil of our country by our means. Never shall all the drifts, plots, and devices, the Jesuits or yet the devil himself can invent, bring us to be in the predicament of treason, treachery, ambitious aspires and conspiracies with them. Never shall the Catholic Church or commonwealth of *England* find so wicked a member as a *Wolsey*, a *Parsons*, a *Creswell*, a *Garnett*, a *Blackwell*, among those whom you, (dear Catholics,) account of as reprobates, malecontents, atheists, and of God forsaken. Never shall the child of any peer, noble, or lord of, or in, this land, say a secular priest (termed indelicately by you, dear Catholics, one of the faction) was cause of my ruin, and overthrow of my honourable father, house, blood, and name; *which may be said, and will be proved by sundry examples against the Puritans and Jesuits, as well conjunct as apart*. Never shall any Royal Lady of the court, Maid of Honour, or damsel of rare aspect, qualities, endowments, and graces, distil the accents of their sorrows in hecendes of cares, carks, and griefs, led away as wives, and concubines to base villians, swaggering mis-shapen swads, and common soldiers of foreign

nations, by our means. Never shall any noble or generous heart be pulled down, nor their ancient inheritance, arms, and patrimony be taken from them; nor themselves and their posterity be made captives, bondslaves, or underlings to any stranger whatsoever, by our procurement. Never shall the *Angel's faces*, the flower of *England's* youth, the beauty of *Britain's* ocean be appalled, impaired, overclouded with a steep-flown shower of stormy sorrows, by our unnatural attempts, plots, and devices. Never shall the *vermillion blush of English virgins*, the womanly modest look of married wife, or the ancient matron-like countenance of any widow within the isle of *Albion* be prostituted and made common to the abortives of the hot Spanish clime by our doings. Never shall any tender mother curse, or sweet babe weep, or any hand wring, or heart hurl out volleys of sighs in tears; nor any mother's child have cause to say, had I wist, when it is too late, by our wretched means. Never shall any man's or woman's angel be offended; nor saint grieved; nor soul punished; or pass to purgatory, and much less to hell, by our means, to curse us for evermore, as many thousands shall by the Jesuits' intended bloody invasion, the good and bad being cut off altogether thereby, and many a grisly ghost damned for ever; which (to speak *ad hominem* morally,) would have been saved, if we had kept the Apostles' course, for conversion of countries."

In page 39 of the Considerations, he contradicts, most satisfactorily, the positions that all papal historians have laid down, that Elizabeth commenced a persecution, gratuitously, against the Romanists.

"It cannot be denied, but that for the first ten years of her Majesty's reign, the state of Catholics in *England* was tolerable, and after a sort in some good quietness.

For whilst her Majesty and the state dealt with the Catholics, as you have heard, (which was full eleven years, no one Catholic being called in question of his life, for his conscience, all that time :) consider with us, how some of our profession proceeded with them. Her Highness had scarcely felt the crown warm upon her head, but it was challenged from her by some of her neighbours.

Happy had we Catholics been at this day, if these men, being priests, had never troubled themselves with state-matters, which they have managed, as *Phaeton* did his father's chariot; very greatly to our prejudice. Let them pretend never so great skill in their disposing of kingdoms *ordine ad Deum*: they have certainly dealt with ours *ordine ad Gehennam*.

Who then gave the cause that you were troubled? When her Majesty used you kindly, how treacherously was she dealt with by you? Did not *Pius Quintus* practise her Majesty's subversion: she (good lady) never dreaming of any such mischief? Was not one *Robert Ridolph* a gentleman of *Florence*, sent hither by the *Pope* (under colour of merchandize) to solicit a rebellion? Did not *Pius Quintus* move the King of *Spain* to join in this exploit, for the better securing of his own dominions in the Low Countries? Was not the *Bull* denounced against her Majesty that

carrieth so fair a preface of zeal and pastoral duty, devised purposely to further the intended rebellion, for the depriving of her Majesty from her Kingdom? Had not the *Pope* and King of *Spain* assigned the Duke of *Norfolke* to be the head of this rebellion? Did not the *Pope* give order to *Ridolphi*, to take 150,000 crowns to set forward this attempt? Was not some of that money sent for *Scotland*: and some delivered to the said Duke? Did not King *Philip*, at the *Pope's* instance, determine to send the Duke of *Alva* into *England* with all his forces in the Low Countries, to assist the Duke of *Norfolke*? are all these things true, and were they not then in hand, whilst her Majesty dealt so mercifully with you? How can you excuse these designments: so unchristian, so unpriestly, so treacherous, and therefore so un-prince-like? When we first heard these particulars, we did not believe them, but would have laid our lives they had been false: but when we saw the book, and found them there, God is our witness, we were much amazed; and can say no more, but that his Holiness was misinformed and indirectly drawn to these courses.

Now, upon all these occasions, her Majesty being moved with great displeasure, called a Parliament in the thirteenth year of her reign, 1571, wherein a law was made, containing many branches, against the bringing into this land, after that time, of any Bulls from *Rome*, any *Agnus Dei*, crosses or pardons: and against all manner of persons, that should procure them to be so brought hither, with many other particularities thereunto appertaining. Which law, although we hold it to be too rigorous, and that the pretended remedy exceeded the measure of the offence, either undutifully given, or in justice to have been taken: yet, we cannot but confess as reasonable men, that the state had great cause to make some laws against us."

Such was the conduct of the Jesuits towards the English government, as explained by William Watson, in the work before us. We happen to have a copy of that very rare work of Watson's, the "Decacordon. of ten Quodlibeticall Questions of Religion and State:" in which he propounds certain questions as coming from a Jesuit, and answers them at large; in that strong quaint, sometimes eloquent, sometimes humorous, and always scholastic style for which he was remarkable. The Decacordon is a closely printed quarto of 361 pages, and we presume, as being too extensive for any individual to speculate on, it will never be reprinted; but we know no exposure so complete, no satire so bitter, no treatise that sets forth the history of Popery so clearly in Elizabeth's reign as it does.

"From this freedom of the Iesuists, doth issue out a fresh, a faire seeming (but mischievously poisoned) fountaine of zealing christall streams, devided into two arms or riuals from the head: the one is called *ordo ad Deum*; the other *obedientia*. By means of which two, there is nothing can go or be done amisse by any Iesuite; for that alwaies it is either *in ordine ad Deum*, or (if an act of a superior,) or *propter obedientiam*, if done by an

inferiour. So as this seditious, odious, blasphemous, and sacrilegious abuse of God's diuine graces, vertues, and benefits bestowed, is a dogbolt in euery bow, and shaft in eury quiner, to draw out for the managing of any impious fact whatsoever. By this the popular multitude may depose their princes, and choose others at their pleasure. By this no difference shall be put in their choise vpon any right or title to crownes or kingdomes by birth or bloud, or otherwise: then as the fathers (forsooth) shall approve it. By this all things must be wrought and framed, conformable to oportunitie of times and occasions; as *verbi gratia*. The people haue a right and interest in them to do what they list in choice of a king: marry yet limited by reason of the time and occasions now offered to one of these two, *scil*, the King of *Spain*, or the *Lady Infanta*. And then againe, the times and occasions changing after a *Spaniard* is settled in the crowne; it must be holden for a mistaking; yet, such as, seeing it cannot be holpen, the people must beware, hereafter, of euer attempting the like againe. By this a checke must be giuen to the publishers of such paradoxes; after that a dispensation procured for restoring the offender, and then shall all be well euer after, &c.

Note.—What Princes will endure such persons in their kingdomes, as vnder pretence of religion, shall infect their subjects with such hateful conceits so dangerous to their states, or who can be secure of his stand, if this popular doctrine take roote in rebellious subjects' hearts, and what can be expected thereby, but where rebels can not haue their wills, presently to make hauocks of the common wealth, and inuest a traitor with the Crown?

Watson thus exposes the arts of the Jesuits.

Out of this directing and doing of all things in order *ad Deum* and for obedience sake, they frame a new deuise; how to make themselues not only about seculars in authoritie, but also more mundane than any temporal worldling in practise. And this deuise is grounded vpon a principle amongst them called *uti scientia*; that is, a rule prescribed vnto them; (if you please to know it,) in plain English, how to learne to shift and lue by their wits. And, therefore, they (as knowing better than any cadger, graser, merchāt, farmer, artisan, broker, or vsurer, where and how a commoditie is to be raised, and to be disposed euery way in *ordine ad Deum*) must command and rule all the rest in euery noble and gentleman's house where they reside. In so much as no lease must be let, no fine taken, nor peace of bread giuen, but by their aduice. The tenant must please them or grease them, or else repent it: a part of the fine must be employed at their appointment: the maister or maistress can scarcely rule or do any thing without their approbation: the children and seruants are set in opposition against their parents and maisters, if the least dialike be had of these rabbies. Yea I tremble to write what they haue not feared to worke, and daily practise vpon this sacrilegious and arrogant abuse of *uti scientia*; wherby they knowing (as well by the seruants, maisters, and maistresses confessions, and also by the wiues against their husbands, husbands against their wiues, and the seruants' confessions against them both: all the secrets in the house, how they haue abused that sacred scile (which neither by word, nor signe, nor by any other means, nor vnder what pretence soeuer, may be opened to death) and all of purpose to tyrannize ouer poore souls, as getting thereby occasion to

intrude themselves for disposing and managing of their worldly causes, I leave it to sundrie reports and woful experiences, whereof *Mistresse Wiber* in *Kent*, together with her husband, can and will be witness another day against Father Cur, the Iesuite, vnales his repentance were great for it ere he died.

Note.—It is manifest to any that knowes the Iesuits course that although they pretend all their designments to be *ordine ad Deum*, as directed to the common good of the Church: yet, their chiefest care is, how to advance and increase their owne societie, hoping, of likelihood, by their number to bring one day some great matter to passe, after once they haue firmly established their new Hierarchie, which being perimpleashed, whose then lines shall hear other news then euer yet were heard of, either of Antichrist or some other monster.

He, moreover, speaks as follows of their artful intrigues against the allowance of a toleration of Romanists by Elizabeth's government, and of their winning the laity over from the secular clergy to themselves.

It is questionless the hindrance to some, and rock of scandale to many, that otherwise would be members visibly of the Catholike church militant on earth (though not one soul is, nor can be kept out thereby, that is of God chosen, (though to vs vnknowne to be of the same church triumphant is *excelsis*;) and all this by the alie deuises and Machiuellean practises of the Iesuits, as is manifest. First, for that sundrie Schismatickes, and well willers to the Catholike church and religion, standing out, hitherto vpon worldly respects (as being more prudent in their mundane muddy generations, said our Saniouir, then the children of light) and fears of losses, troubles, and the like, are now brought into a foole's paradise of conceit; that they are in a better state, or at least more secure for the time, then those that are already Catholike recusants, by reason of those dangerous contentions they heare of, to be betwixt the secular cleargie, and this (should be monasticall) now mock-religions; whilst the Catholike laitie following the parts of this and that faction, contend with (*Ego sum pauli, ego Apollo*) for a supremacie. And thus thinks worldlings to haue a good excuse to hold out, and so be of neither side, but be as neuters or impersonals in *terra*. Secondly, amongst many Atheall Paradoxes taught in the Iesuits conchane or close conuenticles: I remember an honourable person, and lord of high degree, once objecting vnto me, that the seminary priests were too scrupulous, nice, and precise in state cases of conscience; said, that herein the Iesuits tooke a farre better, and more politticke course; in that they sought by disputation, setting out of books, and other private conferences, to make as many close Catholikes (which you, quoth he, call schismatickes) as they can; and yet, not bring any of these into the church, vnales here one, and there one, as may seem in pollicie conuenient, for keeping a memorie of Catholike ceremonies, and vse of sacraments and sacrifice. To the same effect were the words of their great Polipragmon, *Fa. Parsons*, who suda-

ciously durst presume to affirme, that it stood not with policie, to haue libertie of conscience graunted; neither did he wish it, that persecution should cease in England in afflicting of catholikes: which passages of speech drawne into one proposition, setting Atheisme for a *medius terminus* betwixt that honorable lord's opinion, and this disgracefull Iesuits censure; all English hearts may conceiue in these words, foure points of importance; one, that the Iesuites make religion a matter of state and policie, to draw people vnto them by plausible hypocrisie and shew of zeale; not a matter of conscience to direct them aright; another, that they care not how many soules perish, so they may winne their hearts and affections vnto them for the time present, either by admiring them for rare prudence, learning, and gouernment, or adoring them for peerless pietie, perfection and holiness; a third, that in stead of meeknesse, mercie, and compassion, which, of all other, ought to shine out most clearly in a religious heart, these men haue put on a sterne, harsh and cruel hardnesse, void of all pittie, mildnesse, or remorse (saue onely Cateelanian carrying their countenance in their hands, to sob and smile in a trice) and so care not what miserie, affliction, or persecution fall vpon poore distressed Catholickes in these heauie times of our common sadnesse: whilst they liue secure who are the chiefe workers of our genrall incessant calamities, by their figure-flings, plot-castings, and libellings againt their natie countrie, and present state of English gouernment in other countries. And the fourth and last is, their mischieuous, bloudie, and vnnaturall practices: in that it is apparant that the onely cause why they wish persecution of their poore afflicted country-men and brethren to continue, and no relaxation, leaue, or libertie to be graunted them, is of purpose to make our Soueraigne, her honorable Councell and Peeres of the present State, seeme more odious, tyrannicall and hatefull to all Christian nations: and thereupon to publish libels and other seditious pamphlets of conspiracies for conquest and inuasions. And this is that good, reuerend, religious esteeme, which the Iesuits brokers should indeed haue cried with an *O yes* in euery street, court and corner, that they haue merited of the Catholicke church & *Englands* commonwealth, since their first comming into this land."

He also thus speaks of their treacherous treatment of the secular priests, of the way in which they seduced silly women, and by the way, their methods are not unlike those adopted by certain heresiarchs of the present day, who go about leading silly women captive.

"If these, I say, and many such like scoffes and taunts, together with all the premises, haue bene vsed and practised in contempt of priesthood, and especially of the secular priestes, by their followers, fautors, and faction, being prompted, exhorted, and throughly instructed, how to set abroch this Machiuelean deuice for the Iesuits and their seditious, factious, and irreligious (nay, I might haue said sacrilegious) platforme; no maruell then, though ignorant multitudes of the Catholic laitie vse their tounge more liberally againt priests, than either Catholick modestie, ciuill humanitie, or naturall inclination to thankfulness in a true English heart, can either

imagine they would, or like, or allow of in them. No maruell, though they haue not bene afraid to detract, reuile, yea to lay violent hands with offers to strike, or runne with drawne swords at priests (seeing it hath past as a principle from the Iesuiticall faction, that it is no offence to deliuer vp a secular priest as an aduersarie to their seditious designments (iust puritan like) into the hands of his or their enemies, &c. No maruell, though here a Lady A. (otherwise truly religious and honorable), there a Mistresse A. V. a seeming saintly votarie, and every where a whipping Mistresse H. (whose young goeth like the clacke of a mill) so very vawomanly, much more so v-catholick-like do taunt, gibe, and despise the secular priests: being like antesignanes of some horrible monster to be brought forth very shortly after: all arch-heretickes almost hauing, ere they they fell out of Gods church, alwaies acquainted themselues with some talkatiue women, seduced by pretence of their holinesse, to be the brokers of their poyson and mischief. No maruell though some ignorant priests (for though the power of priesthood be all one for the sacraments in a simple illiterate, or bad lining man in the Catholicke church, as well as in the wisest, most learned and religious; yet for instruction of others in matters, not onely of faith, but also of manners and fact, wherein iudgement, learning, and experience is required: though many priests (as in the case proposed) may be seduced as well as the laitie, to follow the Iesuits perswasible applause, either of simplicitie or indiscretion, or of meere want and necessitie, not knowing how to liue rader a Iesuits frowne, or else of an idle rolling stony veine of ambition, and desire to be counted somebody (like him that set the Roman Capitoll on fire) do labor with tooth and naile to withdraw all Catholicks from their wasted reuerend conceit of all secular, and especially seminarie priests: and their due obedience to their spirituall fathers (a right trick of all heretickes, at their flight or intent to diuide themselves by fall out of Gods church) & therupon dissuade the ignorant deuout soules, that faine would do well, from comming at any of the factious (forsooth) or seditious (for so in all things taking the aduantage to second a right strumpet in crying whoremong first, they play upon the seculars, with these and the like odious names, iustly returned vpon their irreligious harts full of gaul, guile and deceit;) pretending it to be a most horrible sinne to come at, or receiue any sacraments at their hands. Lo what mischieuous vncharitable and cruel hearted men these Iesuits and their faction are: dare they (think you) auouch this doctrine against the appellants hanging their appeale? No; they will be burnt at a stake for heretickes, if euer they come in any Catholike countrie & do so. No maruell though (by these and the like impious courses, plotted beforehand to place such for making of collections for the afflicted, as they know how to draw with gifts, gaities, and faire promises to sweare what they would haue them: they haue taken away all release, yea all good, Catholick and bounden dutifull conceit of such secular priests as they see daily suffer persecution for Gods sake; some being constrained hereby to sell their very clothes off their backs, their Breviaries and other seruice books, and whatsoever they haue besides; others forced to take vnseemely and vnfit offices in hand, for casting how to liue; and others (now that all Catholicke charitie is almost quite extinct, and relief flatly denied to such as side not with

the popular faction of these insolent irreligious men) being thereby either taken as destitute of all place of relying vnto; or else (which would make any hart, but a Iesuits, tremble to thinke on) pined away through grief of mind and want of food. No maruell if all these and what not other mischiefs be meditated day and night by the Iesuits faction against the seculars, (for it stands vpon, or else they want wit to equal Machiauell and their Atheall plots of perdition withall) to work the ruine of the seminary priests to the vttermost, hauing committed so many execrable, cursed, and neuer heard of more cruell and sacriligious acts already against them; as if they be not victors ouer them, by secret murders, or open massacres, these same secular priests will be their bane, *genius*, and fatall fall for euer, out of all *Britaines* blisse, and present glorie they now make vaunt of and enjoy."

We might, had we space, give many more instances, and curious extracts from this same book—and, more especially on the Jesuit's tenets of equivocation and breaking down all moral discernment by distinctions and reservations; but as these have subsequently been ably exposed by the pious Pascal,* and other French Jansenists, we shall conclude this article, by expressing our thanks to Mr. Mendham for the present reprint; and, also, for his entertaining and instructive account of the pontificate of Pope Pious the V. Mr. Mendham deserves well of the Protestant world, by his timely, well written, and learned publications; that he is not prefered, speaks volumes for the present state of the English Church. We hear he has independent means, which, may he long continue to enjoy; and may the great head of the church continue him in the possession of his health and faculties, which are now so well devoted to the pulling down the strong holds of error, and towards the maintenance of evangelical truth.

* Romish controversialists of latter times have anxiously endeavoured to exculpate the penitentiaries and the directors of their church from the abominable tenets which Pascal and others have exposed. We would direct the reader's attention to a work published at Cologne, A.D. 1665, by a Jesuit, whose real name was William Moya, but who assumed that of Amedeus Guimeneus, in which he proves by extracts from Romish writers of great authority, who WERE NOT JESUITS, such as Thomas Aquinas, &c. from Benedictines, Dominicans, and Franciscans, that *they* promulgated the same tenets, and gave a license to the same loose morality long before Loyola founded the order of Jesuits.

NOTICES OF BOOKS.

The Amethyst, or Christian's Annual. for 1833. Oliphant, Edinburgh.

We are always inclined to look with complaisance on whatever is published by William Oliphant, of Edinburgh, being well aware that, as a publisher, he does not concern himself with any work that bears not a Christian stamp, and does not conduce to the glory of the Redeemer's kingdom. We also have sufficient warrant as to the merits of a work edited by such Christian men as Messrs. Huie and Greville, and on perusing the *Christian Annual*, we have not been disappointed; it contains many interesting and valuable papers and some very pretty poetry. The *Kenites*, written by the lamented William McGavin, will be read with especial interest, as coming from that devoted friend to evangelical truth—that determined foe to popish error. This powerful writer and amiable man received a proof sheet of the article in question on the 23d of August last; he was then in his usual health—revised the paper with care—corrected it with his own hand—and in the evening he was with God. As an annual present, the *Amethyst* will be a befitting present for a Christian to bestow, and for a Christian to keep on the reading table; and when compared with other annuals, though not so showy, it is certainly more sterling—it is as a bee among butterflies.

Catechism of Greek Grammar—Catechism of the Natural History of the Earth. Edinburgh, Oliver and Boyd. Ninth edition.

Messrs. Oliver and Boyd, Edinburgh, are publishing *Catechisms on Elementary Knowledge*, of which the latest, we believe, are a *Catechism of Greek Grammar*, by the Rev. G. Milligan, and the *Natural History of the Earth*, by W. Rhind. We have glanced at the former, and think highly of its arrangement and condensation; the latter we have more carefully read, and consider it to contain a vast deal of instructive information upon a subject of great

interest, and we recommend it not only as an instructive work for youth, but also as a comprehensive manual and remembrancer for well-informed men. We have seldom seen so much valuable matter brought before the view in a mode so compact and luminous. This cheap and useful compendium, bringing as it does, the prominent features of Geology and Mineralogy before the reader, is illustrated by some useful wood-cuts.

The Travels and Researches of Alexander Von Humboldt. By W. Macgillivray, A.M. Being vol. 10 of the Edinburgh Cabinet Library. Edinburgh, Oliver and Boyd.

We believe it is Sterne who has classified travellers, and, in his humorous way, exhibited how men and countries may be seen in different lights, and represented under different aspects according to the respective moods and capabilities of those who compass sea and land. We do not recollect that in his catalogue the wit has inserted the all-accomplished traveller, and that for the best reason, because no such being had yet appeared; and it was reserved for Alexander Von Humboldt, by a general cultivation of his mental faculties, to be able to observe, comprehend, and explain every thing that nature, animate and inanimate, presents; and go forth with the capability of explaining the most magnificent and abstruse phenomena of the earth—of giving the most splendid pictures of the scenery on its surface, and of investing all that he describes with the magic of intense interest, and the majesty and mastery of science. Mr. Macgillivray has done the public much service in condensing the substance of the many volumes of this greatest of all travellers into one, and doing it in such a manner as to retain the spirit, the interest, and, in a great measure, the science of the original works; and the reader has before him, for a few shillings, all that this adventurous traveller has seen, who, crossing the Atlantic, traversed the ridges and plains of Venezuela, at-

cended the Orinoco to its junction with the Amazon, sailed down the former river to the capital of Guiana, and after examining the Island of Cuba, mounted by the valley of the Magdalena, to the elevated platforms of the Andes, explored the majestic solitudes of the great cordilleras of Quito, navigated the margin of the Pacific Ocean, and wandered over the extensive and interesting provinces of New Spain, whence he made his way back, by the United States, to Europe. The publication of the important results of this journey was not completed when he undertook another to Asiatic Russia and the confines of China, from which he has but lately returned. And in the course of these arduous and extensive journeyings, he has described "the magnificent vegetation of the tropical regions, displaying forests of gigantic trees, interspersed with the varied foliage of innumerable shrubs, and adorned with festoons of climbing and odoriferous plants; the elevated table-lands of the Andes, crowned by volcanic cones, whose summits shoot high into the region of perennial snow; the earthquakes that have desolated populous and fertile countries; the vast expanse of the Atlantic Ocean, with its circling currents; and the varied aspect of the heavens in those distant lands,—subjects suited to the taste of every individual who is capable of contemplating the wonderful machinery of the universe."

Of all the works that have been published in the Edinburgh Cabinet Library, this, in our opinion, is the most interesting. The work certainly does not partake as much of a Christian character as we could wish; but it certainly is not offensive to religion; it does not make use of science, falsely so called, to undermine Revelation; on the contrary, with the sound sense that always characterizes the Prussian traveller, he shows his utter contempt for those who would exalt the character of fallen man while in his savage and unchristian state, by such passages as the following, when speaking of the savages of Guiana, who always destroy one child when twins are pro-

duced because to bring more than one into the world at a time is to resemble rats or opossums, and who put to death in all cases those of feeble constitution:—"Such," says Humboldt, "is the simplicity of manners—the boasted happiness of man, in the state of nature! He kills his son to escape the ridicule of having twins, or to avoid travelling more slowly—in fact, to avoid a little inconvenience."

If we wished to awaken the attention, enlarge the mental scope, and enliven pursuit after the physical sciences in a young man, we would put this book into his hands.

A Manual for the Afflicted, comprising a practical Essay on Affliction, and a Series of Meditation and Prayers, selected and arranged for the use of those who are in sorrow, trouble, and sickness, or any other adversity. By Thomas Hartwell Horne, B.D. of St. John's College, Cambridge, author of the Introduction to the Critical Study of the Holy Scriptures. London, Cadell; Blackwood, Edinburgh; Milliken, Dublin.

Mr. Horne pretends not to originality in this little volume, but we know no one who turns his reading to better account. This Manual is made up of passages from Scripture, on the cause and remedy of affliction; meditations on the best preparation for affliction from Hale; the importance and privilege of prayer in the season of affliction; and prayers from various authors, suited to the different circumstances of body and soul—of temporal and spiritual distress. Though not limited to the writers of our church, it is generally selected from them, and shows us what a mine, we regret to say, almost, unworked, of piety, unction and practical religion, lies in the writings of the divines of the days of Hall and Taylor, of Andrews, Kittlewell, and Usher. We have had great pleasure in looking over this interesting volume, to which our pious and excellent author has, we are convinced, in perfect sincerity prefixed one of Patrick's beautiful prayers, that "every one who peruses its contents, may, by the illumination of the Holy Spirit, be given to understand such things as are therein faithfully declared, and may have wrought in them ardent affections to the blessed

Saviour for their increase in faith, in love, in holy obedience."

Lives of the British Reformers, from Wickliffe to Fox. London, Religious Tract Society. 1832.

This is a beautiful and interesting volume, which we would be glad to see in every village library—in every cottage in our land; nor will Ireland nor England attain that moral state, without which the external trappings of political and commercial aggrandizement, present but the image of "the whitened sepulchre," until the practice and the principles of the holy men who laid deep, and cemented with their blood and tears, the edifice of Britain's reformation, be universally extended and impressed. The lives in this volume are those that were prefixed to selections from the works of the reformers printed some time since by the Tract Society, and to whose value we have frequently borne testimony. We are glad to see such a manual of Protestant biography likely to be put in circulation, and we trust that the day is not far distant when the lives and testimony of these men will be as familiar to our peasants as "household words," and that the cause for which our reformers laboured and bled, while the misapprehensions that now separate those who love the Lord Jesus in sincerity are removed, may receive the wonted homage of a grateful and a religious people. An index would be a useful addition to this volume, and a short account of the English Bible and its translation, of the Prayer-book and its compilers. We must not omit to mention that the title page bears an engraving of St. Paul's Cross and its far-famed pulpit, with a congregation most patiently listening to some animated preacher; that a view is given of the Consistory Court, in St. Saviour, Southwark, where Maria martyrs were examined—and that well executed engravings of the principal reformers are its ornaments. In fine, we warmly recommend this volume as a useful and interesting history of the reformation from Wickliffe to Elizabeth; and as peculiarly adapted, at this present-giving time

of the year, for a Christmas gift to the young Christian.

The Modern Sabbath Examined. London, Whitaker. 1832.

We regret that we have not leisure to enter as fully into the subject treated of in this volume as we could have wished; but it is perhaps unnecessary, as in many parts of our series the nature and obligation of the Sabbath have brought it before our readers. It has latterly acquired particular importance both on account of some bold, though not novel, speculations in the church, and from the attention of the legislature having been recently turned to the inquiry of Sabbatic observance. The author of this treatise, as might be conjectured from his title page, embraces the negative of the Christian Sabbath, denies a Creation Sabbath, denies that the primitive Church observed a Sabbath, denies the permanence of the moral law, denies the power of a legislature to enact regulations connected with the subject; in short, denies every thing that all orthodox churches (we speak of churches not individuals) have agreed to assert. It is needless to say, that we differ from him on every one of these points; we not only think him in error, but that his error, which is his own but by adoption, has been pointed out repeatedly; and if we must allow him the credit he claims for honesty and sincerity, we must withhold that of extensive examination. To our readers who may be perplexed upon this subject, we would recommend Jonathan Edwards' Sermons on the perpetuity and change of the Sabbath, reprinted we believe as a tract; the Bishop of Calcutta's Sermons on the Sabbath; and Dr. Wardlaw's late admirable work. The appendix to James's Sermons, preached before the University of Oxford, and Holden's Treatise will give full satisfaction to those who are desirous of examining the controversy critically, and enable them to appreciate the value of a work which we are surprised to find has recently been quoted by high authority, Heylin's History of the Sabbath.

The Spiritual Gleaner, or Select Passages for Every Day in the Week. Seeley, London, 1832.—Daily Incense. Religious Tract Society, London, 1832.

These two little works, and many others of a similar character, the result of benevolent piety and labour, cannot, if judiciously done, be too much recommended. Although numerous, they may be adapted to the different mental and moral constitutions of the reader, and the error that is repelled from one breast may likely be infused in another. We would fain consider the multiplication of such little manuals as a proof of the number that are employed in mining, and of the number that set a value on the product of the mine, and would call upon our young readers to praise God that "their line" has fallen in places and times when the labour of accumulation has devolved not on themselves, but on others, and that they have but to use in gratitude and sincerity. The plan of both the little volumes is excellent, particularly the second, which adds a passage from some pious writer applicable to the scriptural expression of prayer and praise.

The Biblical Annual, or Scripture Cabinet Atlas, dedicated to their Majesties, William IV. and Adelaide. London, 1832.

Let not our readers confound this with the glittering trifles which, under the name of *Annals*, cover the booksellers' counters at this season; it is, in short a republication, at a somewhat cheaper rate, and in a more elegant form, of a work entitled the "*Biblical Cabinet Atlas*," which we have already noticed with much praise. We can only repeat that we have never seen any thing more beautifully executed, and the index is a most comprehensive and complete *Scripture Geographical Concordance*. We give our unfeigned approbation to the design and execution of the work.

The Christian Remembrancer, an Annual Pocket Book, for the Year 1833. Dublin, W. Curry & Co.

We believe few, if any, of our readers are unacquainted with this useful little work, published annually. We can only call the attention of our readers to it, and say, that it is more neatly got up than ever. There is a sweet little frontispiece of Abraham interceding for Lot.

VIEW OF PUBLIC AFFAIRS.

Our situation has become increasingly gloomy. Trembling on the verge of a foreign, it may be a general war—with open rebellion in one part of the empire, public discontent in another, and want of confidence in all, it is a privilege for the believer to be able to look to "the Lord omnipotent reigning," as his sure stay and support: hopeless are they who in such an hour of darkness, kindle a fire by their own strength, and seek to walk in the sparks thereof, instead of referring every thing to him by whom "the earth is so fixed that it cannot be moved." It is a matter of sincere congratulation, that al-

though our rulers have not set apart one day of spiritual thanksgiving for the goodness of the Lord, the different parishes in England are voluntarily doing so, and that a national recognition of mercies has been made visible in the prayer of thanksgiving, both for the abundant harvest and for the cessation of cholera. As yet, no information that can be depended on has arrived from the Scheldt. We offer up our fervent prayers that some means may yet be devised for saving our country from an act that may involve us in a long and bloody war, that is of uncertain justice, and of certain impolicy. The original interference can scarce-

ly be defended ; but the refusal to accede to the very terms that had been agreed on, and the pertinacity with which two of the Powers, notwithstanding the silence and reclamations of the other parties, persist in forcing their view of the matter, seem to be scarcely justifiable on any principle of international jurisprudence ; and if we may form a judgment from the state papers of the King of Holland, he enters the contest not only with a persuasion of the justice of his cause, but with a confidence in that Power whose aid he has so feelingly invoked. In Ireland we are not so deeply involved in the business of elections, as not to find time for some of those acts of brutal ferocity by which the modern character of *Popish Ireland* has been indelibly stained. The attempted murder of the Madocks family, in Wexford, equals in cold barbarity any thing that has marked the annals of our country. The agitation connected with the repeal of the Union, proceeds, and if violence and perseverance have any prospect of succeeding,

Mr. O'Connell has a claim to be crowned with success. Among the unpleasant consequences of electioneering politics, we may fairly reckon the difference between Messrs. Shaw and Gordon, with respect to the representation of our University. We lament that such a difference should have taken place—that it should have been in any way made public—that two such advocates for our religion should have been found in opposition to each other. While we have no hesitation in saying that we consider Mr. Shaw's pretensions to represent the University, superior to Mr. Gordon's, we ardently hope that parliament will not be deprived of the latter gentleman's services, to whom the Irish Church, and Protestantism in general, owe a large debt of gratitude. May those to whom Providence has committed the power of choosing the representatives of the people, be taught by his Spirit, that it is a talent for which they are responsible, and do it not as man pleases, but as fearing the Lord !

THE
CHRISTIAN EXAMINER,

AND
Church of Ireland Magazine.

No. XIII. SUPPLEMENT FOR 1832. VOL. I.

FELIX NEFF.

(Concluded from Page 800.)

But it was not only as their pastor and their schoolmaster that Neff benefitted the Protestants of Dauphiné. Oberlin has been called the Triptolemus of the Bas de Roche, and Neff laboured to civilize, as well as to moralize his parishioners. He was well aware that in order to acquire the full influence that he wished to possess, he must sympathize with all the circumstances of his people—he must show himself penetrated by all their wants—he must acquire their confidence by proving that he could assist in supplying them. This Neff, like Oberlin, effected, and a large proportion of whatever civilization those districts contain, is to be traced to his labours. Improvement, while it had advanced in other parts of France, had been deterred by persecution from approaching those districts, and the mountains remained nearly in the state in which they had been seen and described by Thuanus.* Now Neff felt the advantages of his practical acquisitions, and the pastor of the High Alps owed most of his usefulness and his influence to the garden and artillery ground of Geneva. Some brief extracts from our author will establish our opinion.

“ His first attempt was to impart an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he showed them how easy it was to make a passage for the smoke, and admittance for light and air. He next convinced them that warmth might be obtained more healthily, than by pigging together for six or seven months in stables, from which the muck of the cattle was removed but once during the year.

“ Strange enough, and still more characteristic of savage life, the women,

* “ One proof of their utter wretchedness affected him sensibly. Long habits of suspicion, and the dread of ill-treatment, had become so natural to them, that at the sight of a stranger they ran into their huts, particularly the young people, like marmots into their holes.”

N. S. VOL. I.

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till Neff taught the men better manners, were treated with so much disregard, that they never sat at the table with their husbands or brothers, but stood behind them, and received morsels from their hands with obeisance and profound reverence.

"One of the principal resources of the valley of Fressinière, is the breeding and pasturage of cattle. But the winter is so long, and the tracts of land capable of producing fodder are so scanty, that every blade of grass that can be raised, and made into hay, is a very treasure. A dry summer often left them unprovided with hay, and compelled the poor creatures to part with their stock at an inadequate price. Neff's eye perceived that a direction might be given to the streams in one part, which would improve the ground in another, and furnish the proprietors with constant means of keeping the grass fresh and moist. Pointing to the rushing waters, which were capable of being diverted from their course to the parched and sterile soil, which he wished to see improved, he exclaimed, 'You make as little use of those ample streams, as you do of the water of life. God has vouchsafed to offer you both in abundance, but your pastures, like your hearts, are languishing with drought!'

"In the spring of 1825, there had been so little snow, that there was every appearance of the soil yielding even less than its usual scanty increase: its wonted supply of moisture had failed. Neff took advantage of the state of the season, and once more pressed them to adopt his mode of irrigation. But still the reluctance and the excuses were the same. Finding he could not prevail when he addressed them in a body, he took them separately, and asked, 'Will you consent if your neighbour will? Will you put your shoulder to the work, if the occupiers of the next property will join you?'

"At length all preliminaries were settled, and the work was to be done. The line was marked out, and the proprietors consented that the main channel should cross and recross their lands accordingly as it should be required. Every thing having being arranged, the working party, consisting of forty, met at day-break, and with the pastor at their head, proceeded to examine the remains of an ancient aqueduct, which it was thought might be rendered in some degree available to their purpose, if they could so far make out its line as to follow its direction.

"Neff divided his troop into little detachments of five or six, with a commander at the head of each, and, taking upon himself the direction in chief, he allotted a distinct portion of the work to each. Presently all were busy; some digging and excavating, others clearing away; the pastor himself was at one time plying his pickaxe, and another time moving from place to place, and superintending the progress of others. At ten o'clock the party expressed a desire to discontinue their labour and go home to their breakfast. But this would not do for their chief. He foresaw that there would be stragglers, and perhaps, deserters, if they should once lose sight of each other: therefore, still setting them the example, he sent for his own breakfast, continued at his work, and persuaded the rest to do the same.

"The valley of Fressinière, like the Ban de la Roche, had need of the

potato, to supply the deficiencies of its native productions, and in extension of the resemblance, it was cultivated so wretchedly, that both the quantity and quality were remarkably bad. The pastor would fain have put the people in the way of obtaining a better root, and more of it. Neff's expedient to teach them wisdom partook of his usual decision. He devoted several days to traversing the valley in the planting season, and went into gardens and fields where they were setting potatoes, and taking the hoe, or the spade out of the labourer's hands, he planted two or three rows himself. But the next year the malcontents were too happy to learn their pastor's method; they saw the astonishing increase which his rows yielded, and the potato is now one of the most valuable productions of a soil, which gives but a scanty return at the most."

Mr. Gilly's chapter on Neff's mode of dealing with Roman Catholics, deserves attention from our Irish clergymen, though we think the present spirit of our Popish opponents, and its effects, resemble rather the bitterness that was manifested after the establishment of the *mission* in France, than the feelings that prevailed before it. Neff's mildness, zeal, obvious disinterestedness and universal charity, seem to have made him for some time very acceptable to the Roman Catholics, and many converts from Babylon marked the fervour of the work.

"The Popish clergy lost many of their flock during his sojournment in Dauphiné, but it was some time before they resented his proselyting exertions. When they were inclined to give reins to their displeasure, his meekness took the sting out of their indignation. He never reviled them, or spoke disrespectfully of them—on the contrary he was forward to place even their errors in the best light, and whenever he found them labouring usefully at their posts, he gave them their meed of praise."

His plan seems to have been, when intercourse was permitted, rather to preach the Gospel than to enter upon a controversy; gradually the declaration of the truth was made useful, and the change was unaccompanied by the bitterness of spirit and head-knowledge, which too often affect those who see the error of the one creed, without understanding the spirituality of the other. Some peculiarly interesting anecdotes are given of his mode of dealing with them, and of the spiritual feelings excited by his exertions. We have room but for two; one to point out to our readers the true spirit of Protestantism, the other to show the overpowering nature of true religion.

"The work was brought to a most prosperous issue, and the pastor was thenceforward a sovereign, who reigned so triumphantly and absolutely, that his word was law. This power was exercised in a manner worthy of a Christian guide, and particularly in one instance. The Roman Catholic bishop of Embrun had some territorial rights in the valley of Fressinière; but such was the general unwillingness to permit any of his agents to exercise them, and to collect the dues, that his property in Dormilleuse and its contiguous villages added little or nothing to his revenues. But what neither force or stratagem could effect, persuasion accomplished, and at Neff's

request, the agents from Embrun made a return to the archiepiscopal treasury to which it was totally unaccustomed.*

"One day Neff met, at Palmos, a little shepherdess, of twelve or thirteen years of age, whose air and language struck him with surprise. In answer to his enquiries about her, he was told that her name was Mariette Guyon, and that she lived in the adjacent hamlet of Punayer, with her grandfather and grandmother, who were Roman Catholics; that she had expressed great anxiety to be instructed in the true principles of the Gospel, and that they could not attribute this desire merely to human influence, and to the persuasions of Protestant acquaintance, for she was not permitted to associate with Protestants. He asked the child if she could read? She burst into tears, and said, 'Oh! if they would only let me come here to the Sunday-school, I should soon learn, but they tell me that I already know too much.' The pastor's interest was further excited, by learning that what little she knew of the difference between the religion of the two churches was picked up by accident, and by stealthy conversations with the converts of the neighbourhood.

"She often kept her flock near a very rocky path which descended to the valley of Freasinière, and when she saw a peasant pass, she would accost him in her patois, and ask 'Where do you come from?' If he named a Catholic village, she said no more, and let him pass on. If he came from a Protestant hamlet, she approached him, and put questions to him, and if he displayed any zeal, and knowledge of the Gospel, she would keep him as long as he would good-naturedly remain, and treasure up all that she heard from his lips. At other times she would make friends with Protestant children, who were watching their sheep or goats near her, and would beg them to bring their Testaments, and read and translate to her. During the long and rigorous winter, which followed after Neff first saw her, the mountains were buried in snow, and the people could not go out of their villages, therefore Mariette had no intercourse with those whose conversation she so much desired to cultivate. Notwithstanding her faith was strengthened and her mind enlightened, and on the return of spring she positively refused to go to mass.

"The pastor shall now tell the continuation of the story himself. 'Some time after I had learned all these particulars, I was going to Palons, accompanied by a young man, and Madeleine Pellegrine, a most humble and zealous disciple of Jesus Christ. Whilst stopping near the bridge and cascade of Rimasse, which precipitates itself into a deep abyss, we saw a flock of lambs, which appeared to be hastily driven towards us by a young shepherdess. It was Mariette, who had recognised us from a distance, and who ran up to us breathless with joy. She expressed in language which it would be impossible to describe, how happy she was at meeting me. She spoke of what she had suffered for the Gospel, in a manner so Christian and so

* A similar anecdote is told of Oberlin (see *Memoirs*, p. 195.) How unlike the proceedings in Ireland, where a Popish bishop is encouraging the Roman Catholics to withhold their rights from Protestant claimants.

touching, that I could hardly believe my ears, knowing that the poor child did not even know the letters of the alphabet. "It is this," she said, "that gives me pain; the evil spirit tempts me, by insinuating that I resist in vain, and that I am too young and feeble to persevere: but when I suffer most, then the good God supports me, and I fear nothing." She uttered many things equally affecting. When she left me she went to join another young shephardess, a Protestant, with whom she oftentimes kept her flock, and who attended the Sunday school for both of them, for she repeated to Mariette verses from the Psalms, and passages from the New Testament, which she had learned there.'

"Mariette's perseverance triumphed over the prejudices of her family. She was permitted to receive instruction, and to attend the public service of the Protestant Church, and her singular history having reached the ears of some friends at Menn, they begged her father to be allowed to take charge of her, and her education was conducted under auspices which give us every reason to believe, that she is now a bright ornament of the community, whose faith she thus embraced from the strongest conviction of its purity."

Many affecting instances might be given of the improvement resulting from Neff's exertions; one is extracted from his journal.

"In another place he writes thus of the temporal and spiritual condition of Dormilleuse and Minsaa. "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." This dreary and savage valley seems to have realized an accomplishment of the prophecy. Desiring to have the inhabitants supplied with some good sermons for their use, on those Sundays when I could not perform the public service in their valley, I sent to Paris for some copies of Nardin's Sermons, but when they arrived, I was afraid that the price, fifteen francs the four volumes, would stand in the way of their sale. At first they were received coldly, but when I had read a few of the sermons, every body was anxious to know more of them. I proposed that four families should join in the purchase of one set, and offered to wait their own time for the payment. This was caught at with avidity, and the books were soon disposed of, and a fresh packet ordered. At Minsaa, the Bessons having bought two volumes, were anxious to purchase the other two, but though they are the wealthiest in the hamlet, they had no more spare money left. "Have we not laid by some francs to buy a pig?" said one of the sons; "let us give up the pig, and get the books." All the rest acquiesced, and they completed their set. At Dormilleuse I witnessed similar instances of self-denial. One young man said, "I will devote all my earnings in the slate quarries, to the purchase of Nardin." Another said, "In the spring I will go into Provence, in search of work. I shall raise twenty-four francs, and will apply part of the money to the acquisition of the books." Others determined to go without salt, and to devote the purchase money to the sermons. The services, both public and private, are attended better and

better. Their neighbours observe a manifest change in their manners. At Minsas, in particular, the least civilized and most wretched hamlet in the valley, the improvement is so striking, that it may literally be said of them, "The last shall be first."

"In several of his Journals, Neff speaks of the extreme poverty of the people, but poor as the district was, the pastor was successful in raising some small contributions in aid of religious societies. His good sense, and right feeling would not allow him to squeeze out the widow's mite, or weekly or monthly penny from the father of a family, in cases where it could ill be spared, but he understood the value of sympathetic concern in the religious condition of others, and therefore encouraged, where he could consistently, the interest which any of his flock might be inclined to take in the spiritual wants of their countrymen, and of others, who stood in need of that Gospel, whose light warmed their hearts. The sum raised was very small, but Neff had the gratification to inform the committees of the Bible Society, and of the Missionary Society, that such feeble support as they could render to the cause, was cheerfully proffered by the shepherds and goatherds of the High Alps.

"These people, so worldly, so proud of their riches, their strength, or their beauty, are not insensible to the voice of the Gospel. Although the Protestants are only a small minority, their example, nevertheless, influences the Roman Catholics. Dancing has disappeared; gaming and drunkenness, which had passed into a proverb among them, have sensibly diminished; and one seldom hears any more of those sanguinary quarrels, once so frequent in this valley."

Neff entered on his labours on 16th January, 1824, he was compelled to cease them 17th April, 1827, having laboured and effected as much in that short space of three years, as many active ministers do in the course of long and protracted lives. His constitution sunk under his labours;* his original weakness, his constant fatigue, his privations and bad food, joined to the constant state of excitement and anxiety, brought on a weakness of stomach, deranged his digestive organs, and added to the inconveniencies resulting from an accidental fall. A second year he kept his adult school, but he felt that it was time for him to give it up, when he returned to Arvieux, and nursed his sprained knee.

"I perceived," said he, when he spoke of himself afterwards, "that my strength was diminishing rapidly, for the first time I became conscious that it was time to seek for that succour, which, with all their kindness, these poor mountaineers could not procure me."

* We give a few extracts to point out the labours to which Neff voluntarily submitted, and the extreme horrors of his residence in Dormilleuse.

"I am again conducting a school for the education of those, whose business it will be to educate others—it now consists of about twenty young

His work was done: the Lord had employed him "in scattering the handful of seed upon the top of the mountain," and when "it shakes like Lebanon," his name and his works will not be forgotten, who was the honoured instrument of turning souls to righteousness. Neff's journey through the Alps to Mens, on his way to Geneva, while it revived recollections that must have affected him deeply, must still have cheered him by the manifestations of grateful feeling and pious resignation which marked the adieu of these poor mountaineers to their beloved pastor. They came out to meet him—they accompanied his departure—they listened with devotedness to all that he addressed to them of exhortation and advice—they sought to diminish the inconveniencies that attended his removal, by every expedient that their limited resources could admit.

"I observed with joy, that, amidst the sadness caused by my departure, those who were truly established in religious principles, bore it with the greatest fortitude, and joined their voices to mine, in assuring the more dejected that Jesus Christ, the chief Shepherd, never leaves us, and that with him, we can want nothing: that the ministers of the Gospel are like so many John the Baptists, whose mission should be considered as done, when they have pointed out the Lamb of God, and that they, and dependence on them, ought to diminish, in proportion as Jesus increases in the heart. Several of those who felt the greatest affection for me, exclaimed, 'had you always remained with those among whom you first laboured, we might have continued in darkness until now, it is fair that some others should now have the benefit of your ministry. May the Lord accompany you, and bless your labours, every where, for his name's sake.'"

On his way to Geneva he stopped at Mens, where he was

men from the different villages. We are buried in snow more than four feet deep. At this moment a terrible hurricane is raging, which dashes the snow about in clouds—we can scarcely put our feet out of the house, and I know not when my letter will reach you. During the late abundant falls of snow, and the violence of the wind, our communication with the other valleys has been both difficult and dangerous. The avalanches threaten us on all sides. They have been falling thick, especially about Dormilleuse.

"On Sunday evening, our students and many of the inhabitants of Dormilleuse, were returning home after the sermon at Violins, when they narrowly escaped an avalanche. It rolled down into a very narrow defile, and fell between two groups of people. Had it fallen a moment sooner or later, it would have rolled one of the parties into the abyss below, and would thus have destroyed the flower of the youth of this region. But the Eternal, who rules over the waves of the sea, commands also the ice and the snow, and protects his children in the midst of peril."

most imprudently prevailed upon to preach; and his attempts at exertion, on reaching home, forced him after a short struggle to seek health at the baths of Plombières. Even while there, he attempted to preach, and although with success as to a spiritual effect upon his hearers, with detriment to his health. At length he was forced to return to Geneva, to prepare himself for his last journey—one to him pregnant with the full assurance of peace and joy. We subjoin some of the passages descriptive of his last illness, and dissolution.

“The period of his sufferings, at which we are now arrived, was long and dreary; his stomach could scarcely bear a little milk whey, for even with this he often suffered terribly from indigestion, and the pain it caused was so violent, that he could not venture to take this slight nourishment, until after he had endured the pangs of hunger for many hours. When he was no longer able to go out of doors, they contrived all kinds of manual occupation to assist his digestion. Conversation was forbidden him: only a small number of his friends were permitted to enjoy the privilege of seeing him, and, during these visits, they could only press his hand, and render him some trifling service. ‘It was most heart rending,’ said a spectator of his sufferings, ‘to behold him, thus pale and emaciated, his large eyes beaming with an expression of fortitude and pain; covered, from head to foot, with four or five woollen garments, which he was obliged to change frequently; submitting, in silence, and with the greatest calmness, to the application of the moxas, a painful operation, which was constantly repeated; suffering the pangs of hunger; counting the hours, and at last venturing to take something, then waiting with anxiety till the food, such as it was, should digest, and thus passing all his days and nights during a long succession of relapses, and of physical prostration, which we sometimes looked upon as a relief.’

“His thoughts were perpetually turned towards the Alps, and there he seemed to have centered all his anxieties. When he could no longer write to his Alpines himself, he requested his mother to become his amanuensis, and to her he dictated his energetic exhortations, and the touching expression of his never-ceasing solicitude on their account.

“He displayed his disinterestedness in another way about this time. Having received a bill of four hundred francs, which were due to him, he said, “This money is no longer mine, it is for the missionary of the Alps,” and he sent it to M. Blanc at Mens, to be employed as the donors had intended.

“His voice became so weak, that it was necessary to go very close to him in order to hear it; he spoke with great difficulty and with severe pain, yet he willingly endured this suffering when he had any salutary advice to give us.

“Often, after our poor services, he threw his arms round our necks, embraced us, thanked us, and exhorted us with all his soul to devote ourselves to God. ‘Believe my experience,’ said he, ‘He is your only sure trust, He only is truly to be loved. If you should one day be employed in

the preaching of the Gospel, take heed not to work to be seen of men. Oh, with how many things of this kind do I reproach myself! My life, which appears to some to have been well employed, has not been a quarter so much so as it might have been! How much precious time have I lost!

"About a fortnight before his death he looked on a mirror, and discovering unequivocal signs of dissolution in his countenance, he gave utterance to his joy: 'Oh, yes! soon, soon shall I be going to my God!' From that time he took no more care of himself: his door was opened to all, and the last hours of the missionary became a powerful mission.' On his mother's account only did he show the least inquietude: old, feeble, and devoted to him, she could not restrain her tears. Before her, he assumed a firmness which amounted nearly to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed her with tenderness, and he would exclaim 'my poor mother!'

"He made presents to his friends, and set apart some religious books for many persons to whom he still hoped to be useful; after having underlined several passages, he thus wrote the address:—Felix Neff, dying, to —

"The last night of his life, we and some other persons remained to sit up with him. Never shall we forget those hours of anguish, so well called the valley of the shadow of death. During the long night of agony, we could only pray and support him. In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed; they placed him on this bed in a sitting posture, and the struggles of death began. For four hours we saw his eyes raised to heaven; each breath that escaped from his panting bosom, seemed accompanied with a prayer; and at that awful period, when the heaviness of death was upon him, in the ardent expression of his supplication he appeared more animated than any of us. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed: 'Come, Lord Jesus, come quickly.'

"Two days afterwards, (his death took place 12th of April, 1829,) we accompanied his remains to the tomb. Over his resting-place were read some beautiful verses of that Word which shall never pass away. We then prayed, and in compliance with his wish, his numerous friends, who were assembled at the grave, sang together those lines of M. Vinet, of which the stanzas conclude thus:—

"*Ils ne sont pas perdus, ils nous ont devancés.*"

The following touching passages are from letters dated in October, 1828, and March, 1829.

"In the state of complete isolation in which I am kept by my long sickness, a portion of my time is employed in imaginary excursions into Dauphiné. My mind wanders, as in a dream, over the high Alps and the Triève. My heart accompanies it in its progress, and finds itself (not without emotion) in all those places, where it has experienced so many delightful sensations; especially where it has beat for the conversion of poor

sinners, and where I have been in the society of precious souls, eager for the word of salvation. In such moments as these, the feeling which then animated me, naturally resume their influence, and, as I did then, I lift up my soul to the Father of every perfect gift, in prayer for his dear children. Doubtless, I cannot thus recall times and places, without feeling many very humiliating recollections, nor without thinking that, if now I am, as it were, set aside, and cut off from the service of Christ, I have well deserved to be so.'

" 'Yes, now, more than ever, I feel the importance, absolute importance, of being a Christian indeed, of living in habitual communion with the Saviour, of abiding in him. It is in the time of trial, that we can speak of these things as we ought. A Christian without affliction is only a soldier on parade; but I experience it now, and will openly bear witness of it, whilst God still gives me strength so to do. It is strictly true, that, through much tribulation, we must enter the kingdom of heaven, and we must personally feel what is said of the Prince of our salvation, "that it became him to be made perfect through affliction." Though he were the Son of God, yet "learned he obedience by the things which he suffered." How much more need have we ourselves of this instruction. Yes, I can now say, it is good for me that I have been afflicted; this trial was needful for me.

" 'As to myself, I have every reason to believe that my task is finished; I wait, until by means of trials and afflictions, the Lord shall accomplish within me the work of patience, which must be perfected; and may he then take me, how and when he pleases, to his eternal rest. Having then no hope of seeing you again in this world, and not thinking that I shall be able to write more, I must take leave of you, recommending you from this time forward to God and the work of his grace.

" 'Sometimes peruse again and again these last exhortations, which I have given you, and beseech the Lord to enable you to put them in practice. Above all read the Bible: go constantly to that tree of life which bears fruit in all seasons: you will always find there some fruit ripe for you, some word which will do good to your souls. If you have opportunities for any other reading, let it be chosen agreeably to the will of God: I should wish, for instance, that each of you should possess the *Pilgrim's Progress*, and the *Life of Bunyan*, that conscientious and experienced Christian. Try to read also in the *Paris Missionary Journal*, (second year, No. 3.) the *Life of the Missionary Brainerd*. I hope that they will soon publish those excellent *Letters of the Minister Charles Rieu*, who died in Denmark. Lastly, I shall recommend to you, as a book of prayer and edification, as well as a collection of hymns, the compilation published at Geneva, under the title of *Psalms, Hymns, Spiritual Songs, &c.*'"

The last letter he ever wrote ends with the words, "I ascend to our Father in entire peace! Victory! victory! victory! through Jesus Christ!

Such was the termination of the brief but most interesting career of Felix Neff—a man endued with an apostolic spirit, and

exercised by apostolic labours. We know not the full extent of his ministerial success; we know not if the results he hoped for have proved permanent, but sure we are that to few persons has it been given more to glorify their God and their Saviour by the devotedness to his service of all that he had bestowed. Mr. Gilly compares Neff with Oberlin, and our own Gilpin and Herbert. His life and labours partook, perhaps, more of a missionary character than those of any of these Christian worthies, while the brief duration of his career, and its heavenly spirit, confer upon it something of a meteoric splendour. Assuredly its light was light from heaven, reflecting the star of Bethlehem, and guiding to their God, we may trust, many of the benighted mountaineers of Dauphiné. We think Neff may be contemplated with advantage by the members of our Church in Ireland; we know and feel the obstacles that now have added the bitterness of political and personal rancour to that of religious separation—but these things cannot be permanent. No society can continue for any time in such a state as Ireland is at present, and “the change,” whatever it may be, that “comes over the spirit” of the times, must be favourable; it must remark the demagogue—it must depress the secular and superstitious church—it must teach the peasantry where their real friends are to be found. Our clergy’s interest and strength is to be still; not compromising principle—not engaging in the turmoil of politics, nor descending with agitation into the arena; their cause is that of the Bible, and the God of the Bible, and must succeed; and when again their ministry is welcome, and notwithstanding many adversaries, a great and effectual door is opened, then the spirit, and character, and triumph of Neff may cheer them, and even in this world they may shout with him, while error and hatred are prostrated, “Victory! victory! through Jesus Christ!”

Religious and Miscellaneous Communications.

A DAY AT CLONMACNOISE.

(Continued from page 823.)

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I believe not only readers but writers of periodicals consider continuations bad things; it is to be supposed that editors and publishers think the same, and, when resorting to such unavoidable prolixity, they desire to make, in the best way they can, an excuse for the matter in the very nature of the publication, which, like a good Olla Podrida, will not allow too much in any one dish, even of a good thing. As for myself, I honestly confess that a month’s distance very much effaces the traceries on my memory;

and though the late Doctor Spurzheim, when last in Ireland, told me, as by special favour—for in common cases he only favoured children with a *cranioscope*—that I had the organ of locality very much developed; yet, after all, though when putting up my finger, I really do feel lumpy in that part, yet I assure you, gentle peruser, that what I saw on last September day at Clonmacnoise was much more sharply engraved on the quicksand of my poor memory on the first of November than in the thirty days that have intervened since that foggy month set in. Where was I in Clonmacnoise? Please, reader, to remember it is the largest cemetery, and the oddest and most out-of-the-way place in the world; and what, with ruined churches, and round towers, and stone pillars, and holy wells, and blessed stones, and Irish inscriptions, and Gothic traceries, and mullioned windows, and figures of bishops, abbots, and saints, beatified a thousand years ago, my mind is jumbled into a sort of busy bewilderment. Where was I then, I again ask? At M'Carthy church, in the north-west corner of the cemetery, built by the M'Carthy More of Munster, the greatest sept in Cork—he who held under his sway the O'Learys and the O'Sullivans and the O'Donohues, and I don't know how many more Milesian O's and Macs. It is a curious and peculiarly interesting ruin, because, as I said before, there is here evident proof that the round tower and church were built at the same time; for, besides that they both are formed of the same kind of stone, and are constructed with the same range and character of masonry; there is part of the rotundity of the tower sacrificed to give play to the full span of the chancel arch, and exhibit one of the most chaste specimens of what is called the Saxon arch in the world. This tower is not large or lofty; it measures but seven feet in diameter within, and is but fifty-five feet high: it has a conical cap, which is essential, according to antiquarians, to make a round tower perfect; and a free mason, suppose he was master of his craft, would say "well done," to the artist who constructed the beautiful courses of cut stone by which the conical cap was brought to a point. As I have already said, the door of the tower is level with the ground; and I think I could discern the marks of stairs that rose spirally to the top, unlike all other round towers which, though there are marks of floors, story over story, in no other instance present marks of spiral stairs. On the right side of the altar, connected with the tower there is, as usual, a niche in the wall forming a receptacle for holy water. It is a prettily-carved shallow stone basin, with a small aperture in the bottom, introduced, no doubt, to let off, after a term, the water that had been used, in order to substitute fresh. This receptacle was now covered, and almost filled with as curious a *melange* of articles as ever I saw collected together:—a bent nail, a shankless button, a bit of unripe apple, a tobacco stopper, a broken comb, a decayed human tooth. I might have supposed that such a thievish animal as a pet magpie, in its indiscriminate larceny had made this hole

its hiding-place, and here was its treasure. What can be the meaning of this? said I to my *cicerone*, Mr. Claffy. "Och, plase your honour, this is the greatest place in the versal world for curing the tooth-ache. Any one that comes here on the pathern day, if a tooth or sound or rotten pained them so that they could not eat a pratie, always, by course, saying the proper aves and paters, and leaving something as you see behind them, as their offering to the saint, why, as you may say, in no time the pain would pass off and they might, as a body may say, go crack nuts. But troth, Sir, if I must tell the truth, the vartue is very much gone out of this same place ever since a polissman came here, and that not long ago; for before he came, do you see me, there never was wanting a drop of water here, no, not in the driest of seasons, that a body might take up in their fingers, and put it, hoping in the merits of St. Keeran, to his tooth. But that polissman, may bad luck and fortune ever attend him, drove the point of his walking stick into the hole, and from that day to this never a drop of water came up out of the same, so that it is as dry as any other part of the wall, as your honour now sees." Removing from this, we proceeded southward to a higher part of the enclosure, where a slated building appeared, which our attendant informed us was the English church. In any other place it would have been considered a venerable though a small structure; and there was a chaste and solemn simplicity in the door-way at its western end that well deserved attention; but the windows were closed up with jealous care by wooden shutters, and altogether it looked out of place in this scene of ruins; and my admiration was, how in this wild superstitious spot, where crowds of prejudiced and ferocious beings assemble, it has been permitted to stand unscathed. My friend who had accompanied me to Clonmacnoise, and to whom I owe the pleasure of seeing it, was not only anxious to show me the interior of the only entire church amidst this crowd of ruins, but also as rural dean of the district was desirous to take this occasion of inspecting the interior, so as to make in due time his report to his diocesan. Accordingly he despatched a messenger to the house of a man who was reported to have the care of the church, and to keep the key. It was a long time before he returned, during which period we had leisure to observe the many inscriptions in the oldest form of the Irish letter scattered about, and had reason to lament that there is no one here to prevent the destruction of old monuments, or put a stop to the barbarous breaking, defacing, and utter destruction of inscriptions of kings, chieftains, bishops, abbots, and learned men: inscriptions that might serve to verify existing history, or supply the *lacunæ* and correct the errors in our Annals. The place belongs to the Bishop of Meath; all the lands around are his; doubtless the parson has a property in the church-yard. Surely his lordship has, either directly in himself, or indirectly by his vicar, a conservatory power over this burial-place of all that

was both saint-like and learned in Ireland; and if these could not, or would not, exert themselves, why does not the parish priest? But, as Doctor Doyle has well said, "Gentlemen, you are very much mistaken if you suppose that the Catholic clergy of Ireland have any power over the people when their passions or prejudices are in operation." Alas! they can indeed raise a demon, and send him forth to ride on the whirlwind; but to recall him, and compel him to lie down again in the Red Sea, oh! they are but puny exorcists; they must let that alone for ever. Well, if priest or person cannot preserve the monumental and ecclesiastical antiquities of Ireland from the rapid ruin which they are undergoing from the hands of a barbarous people, I wish some society, such as are, I believe, in France and Germany, would undertake the task. In about a quarter of an hour our messenger returned, but without the key of the church. He was accompanied by a woman, fat, inquisitive, and rather impertinent, who desired to know, in the first instance, who we were; and who, after endeavouring by many evasions to put us off from the desire of seeing the inside, at length told us that we should not get in, for the man who was in charge of it was unwell, and would give the key to no one out of his own hand. "Go back, my good woman," said my friend, "to your husband or master, whichever he is, and tell him that I charge him at his peril to let me see the interior of the church." Accordingly the woman went and brought back, as soon as might be, a stout, short, broad-backed, broad-faced man, half farmer, half publican in his appearance, who, with the maudlin countenance, codled eye, and brutified expression of face and form that denoted one who had been tippling for two whole days, asked us stammeringly and yet sturdily, what business we had to take him away from his customers, "when the woman (as he called his wife) had already tould yes that by no manner of means would we let busy bodies and lurking strangers into the church." "Yes," answered my friend very civilly, "you, my good man, are quite right in keeping out strangers, but I am *not* one. I come here once a year to inspect the church, pursuant to my duties, and if you have charge of the key, you are bound to give *me* admittance." "And how am I to know that you have any claim or right to get into the decent man's church in his absence. I was taken in once by a man with as smooth a face as any of yes, and when I let him into the church to satisfy, as he said, his curiosity, what did he do but set about defacing an ould tombstone of the Malones. Yes, in troth, a man calling himself Counsellor O'M—— did this upon me, in order that he might carry a law suit his own way; and ever since I have been in dread concerning strangers getting in there."—"Pray, my friend," said I, "are you the clerk, or sexton, that you are so vigilant." "No, Mr. Nobody-knows-who, from Athlone; I am not clerk or sexton. I wouldn't take all the land the Shannon flows by, and have any thing to do with this English place, baring it was to keep the key for the minister, who, in his

way, is a decent man enough, and a good neighbour. Sextin, forsooth! I'd have the likes of yes to know, that all of my ould name stick to the ould religion." "No offence, Mr. M——, but are you aware, that by your refusal to admit the clergyman, who has a *right* to enter, you subject yourself to be brought before the bishop's court." No Roman Catholic likes the name of a bishop's court, and I perceived that the threat had its effect on him, when a respectable gentleman-farmer sort of a man, with a Petersham great coat, covered with broad wooden buttons, and wielding a huge whip in his hand, came up, and having listened for a time to the altercation, interposed and said, "Oh, Mr. M. you need not dread that these persons will do any injury to the church. I know that this gentleman," pointing to the vicar of St. Mary's, "is the person he represents himself to be, and I'll be answerable that all is right." This had its effect on the Clonmacnoise publican, and he proceeded, growlingly enough, towards the church door. While approaching it, I was bold enough to ask the new-comer in the Petersham whether he had arrived to perform a station: and if I had offended the publican by asking was he the Protestant clerk, I still more provoked my present companion by asking was he a Papist devotee. "No, Sir; I wonder you'd ask the like of me such a question. I'd have you to know that I'm as good a Protestant as yourself. I abhor all that is going on here as much as any man can do, and I have more reason, for I suffer more." "Excuse, Sir, my impertinence," said I soothingly; "I meant no offence. I altogether beg your pardon, but allow me to ask how it is you are a sufferer." "In this way, Sir: I have a considerable tract of land in this vicinity, and, as perhaps you may have remarked in every other part of Ireland, the more superstitious the people are, the more also are they lawless and ferocious. It is fully exemplified here. My farm latterly has become totally unprofitable—it lies waste, because I ejected the old tenants who would pay me no rent whatsoever. The people will neither allow me to cultivate it myself, or any other person to take it. If I run cattle on it, they are in danger of being houghed; if I build a house on it, it is likely to be burned; if I make fences on it, they are sure to be thrown down, and I came here to-day, not, as you supposed, to go the rounds of the churches and keep a station, but to go the rounds of my farm, and see what state it is left in after yesterday's doings here." By this time the Protestant church was opened by the Roman Catholic keeper, Mr. M——. It was in pretty fair repair within; very small, and without any ancient ornaments or tombs. It was in former times called Dowling's Church. For the last two centuries it has been the burying place of the Malone family. Here lies buried the once famous Anthony Malone, who filled the highest law stations in Ireland, in the early part of the reign of George the Third, and who (as an elegant writer described him) "to a benign and dignified aspect, an address both conciliatory and authoritative;

joined the clearest head that ever conceived, and the sweetest tongue that ever uttered the suggestions of wisdom, and who executed the highest law offices with such ability as stands unparalleled in the records of justice." This may be overstrained praise, but it is not conceived in the bad taste of an epitaph upon another Malone, whose marble does not blush while telling that he had *every* virtue under heaven. While some one of the party read aloud this panegyric, the gentleman-farmer, with a significant and sad look, exclaimed, "I deny the truth of that eulogium, seeing as how he did not exactly possess one important virtue—namely, that of paying his just debts; for the worthy gentleman died in *my* debt to the tune of £1200." "Perhaps, Sir," says I, "debt paying is not an Irish virtue." "May be not," says he, "especially within the bounds of Clonmacnoise." While standing in this little Protestant place of worship, surrounded as it is with all the grey memorials of ancient superstition, I could not, while looking up at its unadorned pulpit, but ask myself how it was occupied, and what was announced from it yesterday, while all around was a scene of the most gross superstition and the most unrestrained debauchery. I know nothing about the minister of the parish, I am therefore bound to think that he is faithful in his master's service; but I could not help forming fancies of how he felt, and thought, and acted, as on yesterday (Sabbath) he passed through crowds of people deep sunk in every thing that was religiously gross and morally grovelling, to commence the reasonable service of the church of England, and preach, in accordance to her articles, against the merit of works, and in support of her glorious tenet that man is justified *only* by the righteousness of Christ. What was the subject of his sermon yesterday?—whence took he his text? No one was there to tell me. Did the spirit of Christian fortitude get possession of him, and in the power of the apostle before the Athenians, did he cry out, "ye men of Clonmacnoise, I perceive that in all things ye are too superstitious?" Or did he, with Paul, say, "Dearly beloved, keep yourselves from idols?" or did he boldly denounce the surrounding superstitions, by testifying against them, and warning aloud those "who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed for ever?" or did he simply preach Christ as the only hope and refuge of ruined sinners? I trust the man was faithful; and as the diminutive flock separated after hearing the sweet silver sound of the Gospel, oh! what must have been their feelings of pity, painful compassionate regard, when seeing their poor dead countrymen submitted to such a delusion—a delusion of such a hard, stern, ferocious nature, that it would be as much as human life was worth to venture even on a remonstrance, though couched in all the terms of Christian love. I cannot well imagine any stronger contrast than that of a few Church of England Christians performing their quiet devotions amidst this scene of superstitious dissipation and riot.

It was, I say, a day not only of superstition and debauchery, but of riot; for the Protestant gentleman who had accompanied us in viewing the church, asked old Claffy, "Well, Darby, how did you get on yesterday?" "Oh, very well, *plasse* your honour: all was reglar until after the priest came down to say mass, things went mighty cordially, indeed, until his reverence was gone, but then the boys turned out, and there was as party a fight as ever myself saw at the Seven Churches. Many this day are sore enough with broken heads and shins. They say it will go hard with Jem Dunne, who got his skull laid open with a cloholpeen." On returning from the Protestant church, we re-passed the fine cross opposite the west end of M'Dermot's Church; a number of persons were attempting to span the shaft with their arms—few succeeded. It required a tall and thin man so to do. Such being my case, I succeeded; and my guide, in praising me for my success, assured me that I merited for my wife that no evil should happen her in her next accouchement. This ought to satisfy me, as, no doubt, it would every affectionate husband. "Do you know any thing, Mr. Claffy, about the erection of these two crosses?" "But a little, Sir, and it is this—There was one of our ould saints, called Colman, that once took a great fancy to gadding away from his church, and his excuse was that he must needs go and kiss the foot of his Holiness the Pope, and nothing would satisfy him but off he would go; so a brother saint, of the name of Berachy, came to him, and very dacently and wisely gave it as his advice, that it would be much better for his own sowl, and that of others, to stay at home and keep minding his devotions and offices—but to brother Berachy he gave no heed. Well, says his friend, come off to St. Kieran, and maybe he will say what will satisfy you. So off they came here to Clonmacnoise, and to be sure our saint did his best, but if he was arguing with the wilful man until the cows came home it would avail not, for go he would, to bless his own two eyes with the sight of the Holy Father of the Christen world. Well, as wilful will do it, to be sure St. Berachy and St. Kieran gave him their blessing; and St. Kieran, moreover, lifting up his hand, made the sign of the cross over his head; whereupon, my dear sowl—for wonderful is God's power in the hands of his saints—St. Colman saw all Rome, and his Holiness the Pope sitting in his easy chair, as plain as I, Darby Claffy, see O'Rourke's tower that is there forinnt me. This, by course, satisfied my curious gentleman, and he gave up his gadding; and more than that, in memory of all the time and money that was saved him, he set up these two crosses; the little one in memory of the miracle, the larger in honour of St. Peter, St. Patrick, and St. Kieran." Mr. Claffy's allusion to O'Rourke's Tower directed my particular attention to it—particular, I say, for it is the great prominent eye-attracting object of the whole scene; without any exception it is the most beautiful round tower in existence; it stands on an elevation at the western side of the churchyard, and in a line

with the principal buildings; the ground sinks from it abruptly towards the Shannon; and just under it, to the north, is the holy well. Nothing can equal the beautiful effect of this simple pillar tower, cutting, as it does, on the horizon, and relieved by the sombre back ground of the bog on the other side of the Shannon, that spreads for miles, cold, flat, and desolate; and then the tower itself is so beautifully time-tinted, I think I never saw any thing erected by human hands so painted by fortuitous vegetation. I might conceit that Time, proud of his secret, so well kept by these Irish towers, had called on nature to deck out this master piece in its kind with all its lichens and mosses, producing every colour that could or ought to harmonize, in order to present what art could not imitate, and which the painter would despair of picturing, or the narrator of describing. Other round towers that I have seen, and few have seen more of them than I have, are excellent specimens of masonry; some of them more, some less, exhibit very certain proofs that in early times the line, plummet, and hammer, were used with considerable handicraft in Ireland; but here, instead of the adze or the stone-chisel work of other towers, a marble pillar has been erected as smooth as Pompey's in Egypt, or, if a more familiar comparison will better suit, as smooth as the chimney piece in your drawing-room. It is composed of that immense secondary calcareous formation that covers, with little interruption, the central plains of Ireland—which in many places assumes the compactness, the ringing sound, and the capability of polish, which constitute what in commerce is called marble. The stone of the tower is of an ash grey colour, full of madreporic and zoophitic concretions; and as a proof how much more permanent such a marble is, when polished, than granite or any other material, these stones, though exposed to the elements for a thousand years at least, are as untouched by the tooth of time as if they came yesterday from under the polisher's hands; for, I repeat it, that every stone in the courses of this building must have been polished and fitted as you would set up your chimney piece; and there it stands, not encumbered with a rude bush of enveloping ivy, or with the rough garnishment of wall-flowers, sedums, and maiden-hairs—no, but with the softest harmonizing tints of lichens and close-creeping mosses—to imitate which, if my friend, Petrie, succeeds in his forthcoming embellished work on Clonmacnoise, I will say, as I love to say, he will be a credit to his country. The door-way into the tower (as is usual in all perfect specimens, and where there are not occasions which require it to be otherwise, as is the case with M'Carthy's Tower in this Cemetery, and with that on the rock of Cashel) is 14 or 15 feet from the ground; it is of beautiful and yet simple construction. I could not get into this tower to ascertain the interior arrangement of its lofts. In almost every other tower the interstices between the ranges of stone are sufficient to put in your toe at least, and, with the help of others, you can get up; but here, instead of a resting place for your toe, you

could scarcely find place for the introduction of your finger nail. Commend me to O'Rourke, prince of Brefney, for his spirit, taste, and devotedness, in the erection of this tower. Did he die before his admirable work was finished?—did the wars which have, from the beginning of time, wasted and neutralized nature's blessings in this island, extend their ravages to his fair domains?—was he forced to stop before he brought to a finish his beautiful work? But so it is; the tower that rises, as one fair polished shaft, to about 55 feet, then presents a quite different aspect; some "prentice hand" has added about ten feet of additional structure, which, though perhaps as well built as most other round towers, presents such a contrast to the remainder that it seems strange how any one could have the hardihood to make such an unseemly finish to so exquisite a work. Centuries, it would strike me, must have intervened before this additional work, with its eight windows, was added; and it only confirms me in my opinion, that these towers were erected as places of retreat and watch-towers. For both purposes, O'Rourke's is admirably circumstanced; even at the elevation originally given, it was high enough to take cognizance of the coming enemy, let him come from what point he might; it commanded the ancient causeway that was laid down, at a considerable expense, across the great bog on the Connaught side of the Shannon; it looked up and down the river, and commanded the tortuous and sweeping reaches of the stream, as it unfolded itself like an uncoiling serpent along the surrounding bogs and marshes; it commanded the line of the Aisgir Riada—could hold communication with the holy places of Clonfert, and from the top of its pillared height, send its beacon light to the sacred isles and anchorite retreats in Lough Ree; then it was large and roomy enough to contain all the officiating priests of Clonmacnoise, with their pixes, vestments, and books; and though the Pagan Dane or the wild Munsterman might rush on in rapid inroad, yet the solitary watcher on the tower was ready to give warning, and collect within the protecting pillar all holy men and things until the tyranny was overpast.* Underneath this tower, and in the low ground

* Any one who looks into Archdale's *Monasticon*, will, under the head of Clonmacnoise, be surprised to see how many times this secluded spot was invaded, burned, pillaged, not only by Danes, but by Irish kings, princes, and people.

"1042. In the absence of King Donogh M'Bryan, this abbey was plundered by the Munstermen, on which account Donough granted to the abbey perpetual freedom, and forty cows to be given to them immediately; he also gave his malediction to any Munsterman who hereafter should abuse ought belonging to St. Kieran; notwithstanding this, we are told, that the tribe of O'Ferrall continued these sacrilegious practices; but they were very soon after visited with a certain unknown disease, of which they died so fast, that their towns and highways were nearly desolated, neither house, man, or beast, being any where to be seen; the very few survivors of this tribe were at length compelled to grant to St. Kieran the abbey lands (which belonged to the son of O'Rourke) and twelve of the handsomest sons of all

to the north, at the bottom of the limestone rock on which the tower is built is the holy well, round which it is necessary to go

the O'Ferrals, with a certain some of money for their maintenance, which was paid by the pole throughout the country.

" 1044. The abbey was twice plundered within this year.

" 1050. And in this year the like depredations were thrice repeated.

" 1060. We find it again plundered.

" 1065. The same sacrilegious acts were repeated this year.

" 1070. Alild Hua Harretaigh, surname comorb of St. Kieran, died this year in pilgrimage at Clonard.

" 1073. Connor O'Meolseachlain, king of Meath, was slain this year by the son of his brother, and his head was forcibly taken away from this abbey, on Good Friday, by Toirdealbhaich O'Bryan, who buried it at Keanecovin on the banks of the Shannon, in the county of Clare; but it is said, the same was, on the following Sunday, brought to this abbey, with two collars of gold round the neck, which miracle it was supposed was effected by the immediate interposition of God and St. Kieran.

" 1076. All the religious belonging to Clonmacnoise suffered much this year. And, we are told, the inhabitants of Cnawman and Brawney, in Teafila, did rob the church of this abbey; in the following year Maibseachlain M'Connor O'Melaghlin took ample vengeance for the same, but in what manner we are not informed.

" 1090. This abbey was robbed by a fleet of Munstermen.

" 1092. It was again plundered.

" Same year died Hugh O'Koneyle, dean of the little church of Clonmacnoise.

" 1094. The abbey was plundered, on the Monday in Shrovetide, by the inhabitants of Brawney and the O'Reirks, and it was robbed the very same day by the son of M'Coghlan of Dalvin.

" 1095. The abbey was spoiled and sacked in this year.

" 1098. We meet a repetition of the same act of impiety.

" 1108. Died the abbot and reverend priest Flaithvertagh O'Loyngey.

" Same year, the great altar was robbed of many valuable effects, viz. the rich vestments for the celebration of high mass, which King Moibseachlain had bequeathed to this church; the standing cup of Donogh M'Flynn; the silver cup, gilt cross, and another jewel, given to the church by King Tealagh; a silver chalice, with the arms of the daughter of Rosy O'Conor; together with a silver cup, the gift of Ceallagh, primate of Armagh. The clergy of the abbey made incessant prayers to God and St. Kieran to enable them to discover the guilty person. Whether these prayers were heard, see the year 1130.

" 1111. The abbey was this year plundered by the Daighis of Thomond, under the command of Muircheartach O'Brien.

" 1130. The jewels, stolen from this abbey in the year 1108, were this year found in the custody of Gille Comhbhan, a Dane of Limerick, who was taken by Connor O'Brien, king of Munster, and delivered to the community of Clonmacnoise; at the time of his execution, he openly confessed to the said community, that he was at the several ports of Cork, Limerick, and Waterford, and continued some time at each, in expectation of a passage from thence to another kingdom; that all the other ships left their harbours with fair winds; but as soon as any vessel he entered into had set sail, he saw St. Kieran with his staff return it back again, and that the Saint continued so to do, till he was taken.

" 1153. The same year, the people of Brawney, and Mainster Moyleyne, took with them cots and boats to Clonmacnoise, and forcibly carried off from thence all the awine which the monks kept in the woods of Fasilt for the

as part of the station. A few women were still about this pool, whose clear, bubbling, and erratic waters had scarcely cast off the muddiness and abuse which those who tramped in it and around it yesterday had inflicted on it. For the present it only answered the purpose of affording a cooling medium into which the tent revellers might cast the fiery whiskey with which they were brutalizing themselves. A wall of clear water is at all times and in all places a scene of interest—beautiful in itself, beautiful by association—the bubbling spring of its pellucid waters—the iridescent play of the pebbles and minute shells, as they rise and fall in the clear depths from whence it rises; these make a spring lovely in every clime, from Iceland to Borneo. Leaders of a people's religious hopes have turned to their own advantage this natural feeling; and the Pagan priest, the Mahometan sainton, the Hindoo Bramin, the Buddhist, the Parsee, as well as the Romish saint, have identified themselves with the refreshment of clear flowing

use of the abbey; the monks, preceded by the shrine of St. Kieran, followed them to Lisantogely, and entreated the restitution of their property, but in vain. It is said the Saint made instant intercession to God for his family, on which we are told, that Hymer M'Carhae and the son of O'Conway, at the head of the people of Mointar Hogan, or Foxe's country, gave a total overthrow to the wicked inhabitants of Brawney."

Now, from these extracts we see that Clonmacnoise, though still invaded and pillaged year after year, yet the religious people were not either destroyed or dispersed, nor were they deprived of their books, vestments, or utensils, so as to be unable to carry on their religious rites. The fact was, that they shut themselves up in the "Turres Inclusorie," and came out when the wild invader retired. Clonmacnoise, as having a more numerous body of clergy, had what no other place in Ireland possessed—two of these towers. That on some occasions these retreats were forced, there is frequent record in the Irish Annals. Those of the Four Masters record, that, A.D. 950, the Cloghteach of Slane was burned, and all the persons assembled in it perished. The people outside must have succeeded in introducing fire into the Cloghteach. In some cloghteachs there seems to have been a provision made for a double door or closure of the small and lofty aperture, to avoid this danger. Most people rely upon the name of Cloghteach, always applied to these round towers, as a proof that they were belfries, because Cloghteach signifies "the bell-house." Though no Irish scholar, I am well aware that "clog" signifies "a bell," and that "cloc" signifies "a stone." May it not, then, as spelt clocteach, mean more appropriately "the stone house" than "the bell house?" We know that it was usual for the Irish, "*more patrio*," to build not only their dwellings, but their churches of mud and wattle.

Lynch, the best of all Irish scholars, antiquarians, and historians, says they were not intended for belfries, but for watchtowers. "*Non est pro campanis sed pro speculo habenter unde prospectus ad longinqua late protrahuntur.*" That they were used for places of retreat, we find from the above quotation from the Annals of the Four Masters. Their being erected since the introduction of Christianity, and for the purpose of religious safety is satisfactorily proved in an essay of Mr. Petrie's, lately read before the Royal Irish Academy, and to which it has adjudged the prize and gold medal, where, from documents that cannot be questioned, the date and occasion of the erection of the finest of all round towers, O'Mourke's, is established.

waters, and left their names there. And yet in Ireland, after all, these wells are but ugly things; no watchful guardianship is observed to keep the fountain clear; the mud caused by the people's tramping is allowed to accumulate; the rank weed is permitted to choke up the fountain's flow, and create a swamp all around; and the hideous garniture of old rags hanging on some neighbouring bush gives a sort of beggarly accompaniment to the place, and you turn with disgust from a spot that superstition has deformed rather than consecrated—where the deformity and not the beauty of holiness is personified. Such was the holy well of Clonmacnoise. It is the only spring of good water in the neighbourhood; the Shannon water is unwholesome and unpalatable; and while taking a draught from this fine spring, as it welled forth clear as crystal from the limestone rock, I pondered on the vast varieties of people that for twelve centuries have made use of its stream. Kieran, who first settled here, little thought of the many superstitions that have been enacted, as it were, under the sanction of his name. He, instructed by the holy Finnian of Clonard, the mighty master of the Scriptures in the sixth century, perhaps like his successor, St. Eangus, in the eighth century, cried aloud to his followers. "ASPICE CHRISTUM"—"LOOK UNTO JESUS;" and though he fell, as one of his earliest errors, into Cenobitish superstition, yet it is most likely, with all faithful tenacity, he held to the Head, and would have been grieved to the heart had he but foreseen how, taking advantage of the practices that he had weakly given birth to, others had beguiled the people "by a voluntary humility, and a worshipping of angels—intruding into those things which they had not seen—vainly puffed up by their fleshly minds."

"Pray, Mr. Claffy, can you give me any information as to how or when this well was made holy?" "Ah, then, don't your honour know better than I can tell yes. I am but an unlearned man, and how could the likes of me give you right and square knowledge about these holy things? How could I know any thing, but by remembrance of what those that have gone before me had to say? This holy well was not blessed either by St. Patrick or St. Kieran, but by a poor afflicted man that sacred St. Patrick took pity on, because he was covered with sores from top to toe, and who, though humble in body, was beautiful in soul. The man who gave the word of life to Ireland, wherever he journeyed, took him always about with him. But soon, decent man as he was, he began to find that the sight and smell of his sores were too much for Christens; and so he searches him out for a secret place; and, sure enough, if he had his pick and choice of all Ireland, he could not get a more lonesome one than this. Here, then, he lay down, and made his bed in the hollow of an ould oak tree. And it came to pass, that he had not lain there long until he saw a comely-looking young man pass by, with a black bag thrown over his shoulders. 'Where are you going, my dearest lad?' said the leper. 'I'm coming from Rome,' answered he, 'and I'm on my way to Croagh Pa-

trick, to find the convarter of all Ireland, and its I that am bringing what the holy St. Patrick will value more than a silver mine—a present of precious relics from the Pope.’ ‘Stop a bit,’ says the leper, ‘my purty young man, and for the love of our sweet Saviour just go down to that hollow place under the hill, and pluck me a bundle of rushes, upon which I may rest my poor bones.’ ‘With all the veins in my heart I will,’ said the young pilgrim.’ So down he went, and, my dear life, the moment he made a pull at the rushes, up they come, and with them the finest flow of spring water, clear as the very air, and on it flowed over the meadow. You may be sure my man was not long until he ran back with the rushes, and tould the poor leper about the new-found spring. ‘The very thing I want—blessed be he that sent it,’ says he; ‘I’m about to die, and it is for you, young man, when my sowl has given itself into the hands of angels, to wash my poor remains in that wonderful spring.’ Immediately on saying this, he gave up the ghost; and though it was any thing but a pleasant job, the poor youth brought the body on his back down to the spring; and, oh, the wonder!—the moment the messenger of Patrick applied the water to the corpse, it, that was all foul with sores, became as clean, and clear, and sweet, as the bosom of an infant! This was enough to tell the son of piety that the poor afflicted beggar was a friend of God, and that his sowl was in the company of the saints. So, my dear, he straightway buried him in the high ground just above the well. This was the first body that was ever buried in Clonmacnoise. But will you, howsomdever, listen to me a little longer, for my story is not yet all tould. The pilgrim, after all his dutiful labour and charity, with regard to the evil touched man, began now to bethink him of the bag of relics, and, wonder of wonders! what should be seen but the ould oak tree sucking into the hollow, where the poor leper lay, the holy bag; and, though he ran with all his might, yet the tree had closed, and the bark had covered it so, that you might as well draw the marrow out of a man’s bones without breaking the limb, as take the relics out of the tree without cutting it down. Then it was all to no purpose that the honest man went to the next carpenter’s shop for the loan of an axe—in vain, when he got it, did he hack away; I might as well attempt to cut yon limestone rock with my tabaccky knife. Well, as it was better for him, away he went to St. Patrick, an he up and tould his story, and, in his anger, all as one as accused the poor leper as being an agent of the wicked one, for being the occasion of his losing his relics. ‘No, by no manner of means,’ says Holy Patrick; ‘those relics were not intended for ME; they are reserved for one that is to come after me, the holy St. Kieran, who will come to that very place—stand beside that very tree, which will open its bark, and from its sanctified hollow let fall into the hands of happy Kieran these blessed relics.”

“Well, Mr. Claffy, you have really told this story most fully. Can you tell us, further, what these relics were?” “Why then,

much, myself cannot strictly tell, seeing as how long ago they were carried away by the Danes; but, as the saying is handed down, there was a lock of the blessed Virgin's hair; there was a skirt of the little coteen our blessed Redeemer wore, when he disputed with the doctors; and a feather which St. Mary Magdalene carried in her bonnet when she was a wicked woman."

Having now seen the most remarkable things in the church-yard, we proceeded south-westward towards those picturesque ruins which are called the castle, and which writers concerning Clonmacnoise, call the bishop's residence, but which, according to the people's tradition, was the palace of O'Melaghlin, king of Meath. It stands out, in singular loneliness, on the last spur of the southern limb of the amphitheatre of gravel hills that formed the Aisgir Riada. The slow-flowing Shannon forms a bend round it. If I wanted to call forth a draughtsman to exhibit with his pencil a building that time had ruined in the most grotesque and singular manner, I could not expect he would venture on such a vagary as this. It stands on a moat, where art has added to natural elevation of the ground, and is surrounded with a dry but deep fosse. I have just said that time had ruined it—that could not be; some mine, some explosive shock, must have rent the massive works, and thrown them into the various positions and shapes they now exhibit; some parts lie in masses, larger than human habitations in the fosse; others lie rolled in immense heaps in the ballium, or court-yard; an immense curtain-wall, at least ten feet thick, undermined, lies at an angle of forty-five degrees, reclining upon about half a foot of its thickness, and presents at a distance one of the most singular and picturesque hanging ruins I ever looked on. It is surprising how coarse are the materials of this building—what a large proportion the mortar bears to the stones, which consist of rounded pebble-stones taken from the adjoining hills; and it would appear to me, such is the predominating proportion of mortar to stones, that the building was erected by forming a sort of case work of boards or hurdles within which these stones were thrown at random, and that then a grouting mortar was poured in, which was left to settle and solidify; and then the exterior casework was removed. I cannot in any other way account for the extraordinary proportion of mortar in this building. I am quite sure, that if any mason at present were to attempt to rear up a wall, 20 or 30 feet high, of rounded stones, cemented with so large a quantity of lime and sand, that the whole concern would tumble about his ears. But the works of Clonmacnoise Castle are now any thing but crumbling—so breccia, no pudding-stone can be harder than the composition; time has made the mass so compact, that I am sure it would be just as easy to break the limestone pebbles of which the walls are composed as to separate the mortar. The view from the staircase is very fine; the tortuous Shannon sweeps calmly underneath; southwards are the high grounds about Shannon bridge; and more to the west, the wooded elevation on which the ancient

episcopal church of Clonfert stands, where St. Brendon erected his seven altars, and which, amidst surrounding bogs, like Clonmacnoise, seems to challenge equality of desert seclusion. The present bishop of Clonmacnoise is comfortably palaced at Ardbraccan. Perhaps some prelates of Clonfert, not exactly of like taste with St. Brendon would desire that *their* episcopal residence could be removed from the bog island where their honour dwelleth.

Mr. Darby Claffy, whose age approached to eighty, was nothing loth to follow me up the broken and tortuous staircase, which I had ascended to view the surrounding country. What a fine vegetable is the potatoe that can give to extreme old age such an elasticity of step, such a lightness of limb, which many of the beef-eating, turbot-gorging, calipash-swilling citizens of London or Dublin, for half his years, could not imitate! Potatoes are fine food for man, woman, or child, provided there is little *hard* work required. Darby, I believe was all his life a herd, and had little to do with spade, shovel or pickaxe. "These are pretty green hills, my good friend, here all around," I observed to my companion; "all quiet and lonesome, except on station days—a likely spot, as one may suppose, for a meeting of the *good* people." "Och, then, its yourself may well say that. The stars on the sky that covers us, or the merry dancers around the plough star, are not so plenty of a frosty night as the good people are on these hills and lonely meadows in the middle of the moonlight." "Well now, Claffy, do tell me did you ever see them?" "See them! ah, then its I that did, and hear them too." "On what occasion?" "Why, then, your honour, if you *must* know, 'twas about ten years ago, when there was great want and sickness hereabouts, and the pratie crop failed, and the corn was not much better; and as there was a great price for wheat at Athlone, I was employed by one Farmer Dooly, to watch his wheat that he had laid down on the river-brink, ready to send up the river in boats, at the break of day, to the market. The night was bright almost as day, for the moon was nearly at full, and all was silent as the dead in yonder graves, except now and then the splash of the otter might be heard in the river, or the owl would hoot as it flattered round church and tower. So I bethought me that I might as well go and do a dhurus for a friend far away in England, and say for him a few paters, and go on my two knees round the holy well; when what should I hear but 'whiz, whiz!' over my head. Master, did you ever hear the whirr and the whiz that a flock of wild ducks makes of a snowy winter's evening, as they come to settle down upon the river?—just, then, such a noise did I hear, and troth myself thought it might be a flock of frightened peewits or wid-geon; but I looked up, and what should my two eyes behold, but a fine child carried throuh the air, and, oh! mother of mercy, how it did cry! I thought as how it said, 'O Darby, save me!' But what could I do? Away it and those who bore it went, and on I saw them go over the callow meadow as straight as a spar-

row-hawk, until I saw them strike upon Bentullagh hill, which opened as easy as the chapel door, to let them enter, and then I saw no more, and there, for ought I know, they may remain until this day. Well, to be sure, my mind was full of this, and after my charge of the corn was over, away I went misgivingly home, when what should I hear, but the whole village in a pullaloo! little Paddy, my wife's sister's grandchild, was fairly struck, and nothing was in the place of the finest child that ever took breast milk, but a little crutheen of a thing, as crooked, as crawling, as a Dhowlduff. But this is not all. The cross of Christ cover us! don't I recollect as well as yesterday, when Farmer Mulloy's daughter was carried off, and a dead child put in the cradle, and after its being buried, it came, in a night-dream, on the father's mind that all was not nat'ral; so out he goes to the grave, and he digs away, and opens it, and as sure as I stand here to tell it, there was nothing in the coffin but a wisp of straw!"

"Is there any thing here that is worth seeing, besides these old walls." "O yes, Sir," says Claffy; "may be, it would be as well to show you the returning stone." "What is that?" said I. "Why, it a stone that the holy St. Kieran stood on, when he parted with his friend St. Shannon; and it is our opinion, that no one who, in the right faith, implores St. Kieran's blessing, and says the reglar rounds of paters and aves, if he leaves this place, but will return in safety to it again."

We soon arrived at this spot, which was a mere hollow in the rock, such as a man's heel might make in any clayey substance. Of course, it was the identical mark of the Saint's heel. "I wonder, Mr. Darby Claffy," says the Protestant farmer whom I have before alluded to, "did your nephew, who is now in jail for the murder of Mr. —, take his turn round on the stone before he got into the trouble in which he now is: report says it will go hard with him at the assizes—may be he wont come back, except with his heels foremost." Old Darby looked at the man who made this observation with a sinister cast of his eyes, which denoted, that though aged, all the savage passions that belong to unchristianized human nature were still dwelling in his bosom. The day was now beginning to turn—the sun was westering, and the impatience of my friends began to evince, by many outward acts, that their curiosity was slaked, though mine was still unabated. Our way lay back through the burial ground, and Darby Claffy, as not having received his shilling, was still in attendance. "Can you tell me any thing, Darby, about the beginning of these buildings, and about the consecration of the place." "By course I can, Sir," said he "I recollect, at any rate, what all the people before me have said about it:—Kieran the carpenter's son, came, directed by

* In order to prove that the legends preserved in the memory of the people at Clonmacnoise are not without encouragement from their priests, and are not more monstrous than what Romish clergymen have recorded

God's finger, to this place, which was then called Drum Tipraid, or, as one would say in English, the brow of the hill that is in the centre of the land. It was a green sheep-walk in those days, and belonged to Dermot O'Melaghlin, king of Meath. 'Give

as worthy of belief, I translate from Friar Colgan's *Acta Sanctorum* the following :—

" There was at Clonmacnoise a remarkable bishop, who was called Crooked Corpseus ; he was almost the head of all the religious amongst the Irish in his time. It happened once that while, after vespers, he gave himself up in his church to prayer, a person stood before him, with a countenance black as soot, without any other garment than a shirt, and a circle of living fire surrounding his neck. ' Who art thou ? ' exclaimed the holy man ; ' I have no knowledge of thee '—to which the form replied, ' I am a ghost. ' ' What has blackened you so much ? ' replied the bishop. ' The multitude of my transgressions ; the weight of my punishment. ' ' What ! ' exclaimed the prelate, ' were no prayers offered up for you ? Had you, while you lived, no spiritual friends amongst the clergy ? ' ' Oh, ' responded the ghost, ' it turned more to my account that I was buried in Clonmacnoise than all they could do for me ; for I shall, I know, appear pardoned at the day of judgment, *owing to the intercession of St. Kieran*, ' It is fearful, ' says the bishop, ' that you had not some friend, some spiritual doctor, according to whose rule you wrought out good works. ' ' Oh, but I had such a holy assistant—a presbyter amongst the clergy of Clonmacnoise—but, alas ! to his direction I little attended, save that I had a gold ring made which I bestowed him ; but what does all this profit when I am suffering under these torments. Woe, woe, to the being who, while in the world, has not attended to his spiritual director, and does not good deeds. ' To which replied the bishop, ' What opportunities had you for doing good deeds ? ' ' Oh, many. My good lord bishop, I am he who was Malachy, son of Moelruanac, king of Ireland, who had no lack of means for doing good. ' ' O miseries ! ' rejoined the bishop ; ' how goes it with the presbyter who heard your confessions ? did his alms-deeds avail him ? ' ' He, ' answered the king, ' is tormented with great pains, and the ring which I gave him, as one circle of light embraces his neck, and I, alas ! cannot succour him, while he is in a worse state than myself. ' ' And why, ' inquired the bishop, ' have you that effulgent collar round *your* neck ? ' ' That, ' replied the ghost, ' is the reward and pledge of the ring which I bestowed on the presbyter. ' ' But why are you clothed in that shirt *only* ? ' ' Because, ' replied the king, ' on a time certain scholars belonging to the church came to me weeping in behalf of a poor half-naked student, for whom they begged that I would cover his nakedness ; but I having nothing at hand wherewith I could clothe him, sent him to the queen, in order that she might give him one of my shirts : this is the cause of my shirt-like covering. ' ' And now, ' says the holy man, ' what is the cause of your apparition before me ? ' ' Because, ' replied the king, ' when a little while ago I was in the regions of the air, tormented by demons up and down flagellating me, the sound of your lordship's psalmody, lauding the Lord, so terrified the devils that they dispersed and fled away on all sides ; for the malignant spirits can remain in no place, whether in earth or in air, where the sound of your psalmody reaches. ' After this colloquy the king says, ' Oh ! woe, woe, is me ; I must now return to my accustomed torment. To you, however, O holy man, for the interval of refreshment I have had in your company, I would desire to make some return, if it so please you to accept of it. ' ' In what way ? ' inquired the holy man. ' This way ' answered the ghost—' On a certain time I happened to go to Dublin to attack the northmen forces ; and whilst there, amongst the

me,' says the saint to the king, 'a spot of ground where I may build a house in honour of God, and enclose a place where the dead may receive Christen berrin.' 'I cannot afford to give my best land for that purpose,' said the churlish king. 'Go,' said he, 'to some mountain, or some good-for-nothing place amongst the rocks of Connaught, and make the best you can of it; but, as for me,' says the proud king, 'never, until this staff in my hand fastens in the ground, and growing there, throws out roots and leaves, will I give away the purtiest sheep park in Ireland.' O! blessed day; no sooner said than done. The staff that he

spoils I got a hundred ounces of gold and a thousand ounces of silver, which in a certain place under ground I deposited, one only servant being present, whom I afterwards caused to be put to death lest he might reveal the place where my treasure was hid. This money, none knowing where hid, remains safe to this day; and now I will tell you where it is, that you may take and dispose of it according to your pleasure.' 'I protest,' returned the saint, 'that I will not receive a large donation from that man whose little alms-giving, while he was alive, turned not to his own profit; therefore now your treasure I now absolutely renounce.' Then the spirit vanished away to his place of torment, crying, 'Woe, woe, is his who does not good works when the time for working is permitted him here on earth.'

"Immediately after this the holy man gathered together the presbyters of his church, who were in number twelve, and recounted to them the deplorable case he had just witnessed, and he asked them whether they could, by their prayers and intercession, work together with him so far as to liberate the king and his confessor from purgatorial torment, to which they answered, that to the bishop must be committed the care of the king, but to them, as to presbyters, should devolve the office of liberating their brother from his pangs. Therefore so it was settled, and to this end were prayers and fastings directed, and after they had persevered in these rites until the middle of the year, the king appeared to the bishop, down to his middle fair and splendid, but below that still exhibiting the former black and sad-coloured appearance; and when the holy man enquired of him in what state he was, he replied, 'I am indeed now better off, but still I am tormented with such sufferings as that placed on the top of a tree overhanging the depth of a horrid abyss, without ease or intermission I am annoyed with the blasts and chills of tempestuous winds; and, indeed,' says he, 'it is wonderful how any one who is sent to suffer purgatorial punishments in the other world, however mitigated they may be, can think otherwise than that he is tormented in hell.' Thus saying, he disappeared.

"But still the holy man persevered until the end of the year in the prayers and fastings he had imposed on himself, and the year having expired, as he was alone praying, the ghost appeared to him the third time in a beautiful and shining form, and the saint taking him to be the same king, he enquired of him in what state he now was. He answered, in the very best, and that immediately he would, in white and splendid garments, ascend into the heavens, and on the following day the presbyter, his confessor, would follow him. 'And why not go along with you?' says the holy man. 'For this reason,' replied the ghost—'The superiority of your merits and prayers over those of the presbyters who have interceded for my confessor is the cause of this anticipation.' Then the king giving the saint thanks, and blessing him, before his eyes ascended into heaven."

Colgan concludes this narrative by saying "These things an ancient and CREDIBLE author (from more enlarged accounts of this saint than have as yet met the light) has recorded."

had used as a walking stick for many a long year suddenly fastened itself in the ground; branches began to sprout; green leaves began to appear, and before the saint had time to say a credo, it had grown into a big tree that covered with its shade many a perch of ground. 'Father Kieran,' says the king, 'I see its God's will that you should have this field: take it, with my blessing, and all I ask is, that when I die you may put me in a place that your reverence will *particularly* bless, where I and all my seed, breed, and generation may be buried.' 'I thank you, king,' says St. Kieran, 'and though you refused me at first, I now grant for yourself, and all that die belonging to the Catholic Church, who are buried here, that none, though they may go—as surely you and all will go—to purgatory, shall ever be plunged into the deeps of hell.' How many bodies have been buried here since, sure of the privilege that Kieran granted to King O'Melaghlín, heaven only knows. It was now time for us to hasten away to our boat, so making old Darby happy with his well-earned shilling, we wished him good by. Poor old man! with what tenacity his memory adhered to these legendary lies. With what perfect assurance his naturally comprehensive mind retained a belief in ghosts, fairies, and lying miracles; and yet there are thousands in this island, christianized thirteen centuries ago, that are just as deluded and as ignorant as he. "I dare say," says one of my companions, (as we were retracing our steps across the burying ground, and in our way passed by M'Dermot's Church,) "this Darby Claffy, knowing well you were a Protestant, did not tell you how the people annually visit the grave of the first M'Coghlan buried here, who turned Protestant." Here he related a practice of the people on every station day, which I must not commit to paper, but which singularly characterised not only the brutality, but the deep malignant hatred that has been engendered in their minds against Protestantism. "I wonder much," says I, "that with those feelings, thus annually revived by such a revolting practice, they have not long ago rushed on, maddened by their superstition and hot with the fiery orgies of the patron debauch, to pull down the Protestant church that stands in the centre of all this Popery." "Wait awhile," was his reply; "let us see what a year may bring forth; coming events cast their shadows before them; other churches, as well as yonder humble building, may yet find that it is little the existing laws can protect them in the great hour when Popery runs rampant through the land." We still, as returning through the cemetery, observed many persons performing rounds and offering up prayers. One woman who had risen from such an exercise, called out after a gentleman of our party who had come with us from Athlone, and had, as a medical practitioner sent down from Dublin during the prevalence of cholera, with singular success, ability and humanity, fulfilled his arduous functions there. The female penance-doer, addressed herself to the doctor, and wished that God might bless him. "Alas!" said he, "is it such

characters as this that come to Clonmacnoise. This wretched woman—the vilest of her sex in a garrison town—for the sake of getting the clothes that are usually given out to those leaving our hospital, actually feigned herself in cholera. I was obliged to turn her out; and now I see her performing a religious duty, such as it is. I hope she has noted down in her long score the scene at the cholera hospital.” “Oh! indeed, Sir,” says another companion, “it is surprising how they get on here with their rounds and duties. I remember, not long ago, being here in company with two gentlemen who came down from Dublin to make drawings of these ruins. Both were occupied with their pencils, sketching the old nunnery arch that we are now drawing near to: they were intent on their work, and so was a middle-aged woman, who, on her bare knees, was creeping along under the arch; and on she urged her painful way over the sharp stones, while she counted with intense carefulness her beads, fearful that one pater, ave, or credo, should be omitted. Just at this time one of the sketchers took some instrument out of his pocket, which the woman’s two children, that were playing near at hand, took for some murderous weapon, and immediately they both set up a shout and ran towards their mammy; whereupon the woman broke off from her devotion, and in an instant poured forth such a volley of curses on the children, and imprecations on those who occasioned them to interrupt her, that I was as much shocked at her blasphemy as surprised at the versatility of her inclination, that could dispose her to pray and curse almost in the same breath.” Passing the old exquisite arch that, in the beginning of this day’s description, I had represented as near to the half-pay officer’s new house, my attention was directed to a rounded ridge, of moderate elevation, which, I was informed, was the covered secret way which led from the building—a nunnery built by Devorgilla, daughter of Murrough O’Melaghin, king of Meath—to the churches. I had no time to explore this curious passage. Tradition records many such between monasteries and nunneries in Ireland. I suppose they were intended for *useful* and *sanctified* purposes. It may not be too uncharitable to suppose, that they were sometimes applied to the furtherance of pious frauds, or to what was worse. The hagiologists of Ireland describe how St. Ita, one of the early female saints, was desirous to receive the eucharist from the holy hands of the monks of Clonmacnoise; and that, pursuant to her desire, she did receive it without any one seeing her going to the place or returning from it. Might not the beatified dame have made use of this covered passage, and, unseen by vulgar eyes, have been at the eucharistical altar? It is now time for me to close this too long paper. I am fully aware that the few hours I spent at Clonmacnoise were not sufficient to give me an adequate picture or intelligence of the place. I should feel the deeper regret at the cursoriness of my inspection, were I not sure that in the forthcoming work of Mr. Petrie, all that I have overlooked will be supplied. In fact I only, in this

case, look upon myself as but the indicator of what will be amply supplied by a more practised hand. Like an insignificant bird in the American forest, my only use may be, by my garrulous noise, to call the attention of the traveller to where the honey tree may be found.

C. O.

. As in this very short visit to Clonmacnoise, and this very imperfect attempt to present a sketch of what I had heard and seen there, I only give a sort of transcript of the traditional stories which were reported to me concerning St. Kieran, the length of the article, for the present, precludes me from giving the more accurate report of what the hagiologists of Ireland relate concerning him. But the reader should bear in mind, that those who have taken on them to write the lives of the early Christians in Ireland, lived many centuries after those whose actions they record. The mist of the 8th, 9th, and 10th centuries comes between them and the holy men they write about, and their actions are exhibited through a *mirage* that magnifies and distorts. Could we find any contemporary record of the doctrines, studies, preachings, and practices of Columba, Kieran, Finnian, Colman, we would assuredly find them not the Papiets—not the Thaumaturgists, that Colgan, Meeningham, and the Bollandists have represented them. Our great Usher, in his invaluable treatise on the religion of the ancient Irish, has proved, from the most authentic documents that have reached our times, that though there was some corruption, there was no Popery in the religion of these old religious of Ireland. Sir William Betham, in his valuable *Irish Antiquarian Researches*, has brought to light documents which had escaped the industrious eye of Usher, and they corroborate his statement that there was no Popery in the early times of Christianity in Ireland. But, alas! when we read the lives of Irish saints, as manufactured in monasteries three or four centuries after their deaths, then, indeed, we see a very different picture; and were it not that these monkish writers were very imaginative, that the *romance* of their superstition is often very amusing, and occasionally poetic, we should turn with horror from such loud lies and such barefaced attempts to impose on the credulity of mankind.

Bartholomew de Piss was the author of a book, called, "The Conformities of St. Francis," in which this Popish offender against Christ institutes a comparison between the world's all-sufficient Saviour and Francis of Assisium; and in all words, actions, miracles, even up to the finished work upon the cross, a parallel is drawn between Jesus and the Italian monk. In the same way Kieran is represented by Colgan and the Bollandists.—Jesus was a carpenter's son—so was Kieran; Jesus died in his thirty-third year—so did Kieran; angels announced the coming of Messiah—angels announced also to Endan the greatness of Kieran; Jesus goes into the desert to be tempted—Endan and Kieran go into a desert in Cunnemara, where they contend with a devil in the shape of a wild beast, whom they drive away. Jesus raised the dead. Nothing can be more touchingly simple than the description given by the evangelists of these incontrovertible manifestations of the finger of God. I defy any human pen to describe so successfully, and yet so feelingly, a scene like that of the raising of the widow's son at Nain. Human bereavement and unmerited affliction—the widow by all bewailed and by all respected—and the loving Saviour, in the simplest and most delicate manner accosting the widow in her woe, calling on the young man to arise, handing him over so tenderly to his mother; and all this without any scenic effect; without any display of unnecessary power. What a contrast *this* with the resurrection miracles of Irish saints! They raise them by wholesale. Jocelin describes Patrick as doing in a day

more than all the saints in Scripture during their whole lives put together. For instance, take a work of our Kieran:—Once upon a time, when he was learning maircraft under St. Sennanus, at Inniscathy (now called Scattary Island, opposite Kilrush, in the Lower Shannon), some of the monks went to cut wood in a neighbouring island, where they were set on by robbers, who with their own axes cut off their heads, and then, taking possession of their clothes, &c., they attempted to return to the mainland; but lo! when the accursed crew attempted to float their boat, no power on earth could move it, so they were constrained to stay on the desert island along with the headless trunks of the monks of Inniscathy. The succeeding night Kieran saw in a dream what had happened, and, of course, moved off at early dawn to the scene of action; and on his arrival at the blood-stained island his first proceeding was to preach to the robbers, whom he converted and made penitent; he then proceeded to pick up the heads of the slaughtered monks, which he spliced to their trunks, and then infused into them new life, and the robbers and resuscitated monks all together returned to Inniscathy, and formed the choir of St. Sennanus, and kept his holy rule all the rest of their lives. In this way have Papists insulted Christianity, and, as far as they could, brought it into disrepute. There are two ways of wounding Jesus the Lord of life, as far as weak man can do so. The one is, by bringing him down, as the Socinians do, to the level of a mere man; the other is, by elevating, as the Papists do, mere man up to a position as exalted as that of the Son of God. The latter is more dangerously offensive, for it commends itself to the ignorance, the partialities, the local prejudices of human nature—and so at Clonmacnoise it is not said, “God and his Christ preserve you,” but “God and St. Kieran.” This was what induced the English, in the days of rampant Popery there, to offer pounds at the shrine of Becket, when pence were not offered at the altar of Jesus. This, in short, is the mystery of iniquity.

Keiran died in the year 549, of a pestilence that swept away half the inhabitants of Ireland, which was called *chrom-choemuil*. It is surprising how often the annalists record the return of these plagues.

NOTE FROM H. W.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I think it but justice to myself to mention, that since I transmitted to you the observations on 1 Peter, iii. 18, which have appeared in your number for October, I have met with a book, entitled, “Eruvin,” and published in 1831, which in the most curious manner coincides with some views which I have taken. The coincidence is indeed so close, and upon points so very peculiar, and so much out of the tract of ordinary observation, that I was not a little surprized at finding my own thoughts thus unexpectedly presented to me. But I repeat that I consider it as only justice to myself to say, that I had never seen or heard of the work in question when I sent my paper to you.

I am, Sir,

Your obedient servant,

H. W.

ON THE AFFLICTIONS OF BELIEVERS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—There is no truth more generally acknowledged, because it is the subject of universal experience, than that, “Man is born to trouble, as the sparks fly upwards.” Sin, that never-failing source of all the woe which has been entailed upon mankind, since the day when our first parents, by transgressing their Maker’s law, forfeited their original righteousness, has so insinuated itself into the mass of human nature, that the description given by the Prophet Isaiah (c. i. 5, 6,) “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it,” must be received as a faithful portrait of each individual. The insidious leaven is constantly at work, even where its influence is least suspected, and its baneful effects are but too frequently manifested in the rupture of every social compact, and the reckless demolition of every moral restraint. Hence, war, famine, and pestilence, with all the various streams which combine to form that mighty flood, by whose impetuous torrent communities are disorganized and individuals overwhelmed. Sorrow is the legitimate and necessary consequence of sin. Therefore, suffering in some of its diversified modifications awaits every member of the human family, for this obvious reason, that “all have sinned.” Exalted rank, claims no exemption from its intrusions, but sinks into insignificance at its approach. By it, “the lofty looks of man are humbled, and the haughtiness of man bowed down.” Wealth can offer no bribe by which it may be induced to keep at a respectful distance: health, youth, and beauty, fall powerless at its feet: friendship cannot avert its arm, nor affection retard its progress: faithful to its divine commission, it pursues its appointed course, and never fails of performing its office. Affliction like death

——“Œquo pulsat pede pauperum tabernas,
Regumque turres.”

I might Sir, enlarge upon this topic, were it not beside my present purpose, which is to notice more especially, the trials and afflictions of the people of God, who, being the objects of his *everlasting love*, are separated in principle and practice from the world that “lieth in the wicked one.” “As many as I love,” saith JEHOVAH, “I rebuke and

N. S. VOL. I.

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chasten." He who "knows the plague of his own heart," and this every believer does in some measure, must be painfully convinced, that the principle of corruption inherent in his nature is never wholly eradicated. It lies imbedded in a general soil, and its elastic fibres entwine themselves around the seat of the affections with the most pertinacious tenacity. Ever and anon, putting forth its vigorous shoots, it frequently displays a luxuriance of foliage which throws a dismal shade over the character, and *seems*, for a season, almost to destroy the vegetative principle of Divine grace, and check the growth of the still young and tender plant which is the "branch of the Lord's planting." Now, in order to prevent this, and "break up the fallow ground," so that the roots of this pernicious weed may be loosened from their attachment, with a view to its final destruction, the hand of affliction is employed. It does more under the superintending eye of the divine husbandman, it meliorates the soil of the believer's heart, and renders it productive of the peaceable fruits of righteousness.

Various are the methods which our Heavenly Father sees fit, in his infinite wisdom, to employ for the sanctification of his children. These are represented in the Scriptures under a variety of significant and appropriate metaphors. Do "they forsake his law, and walk not in his judgments, if they break his statutes, and keep not his commandments," He "will visit their transgression with the rod, and their iniquity with stripes." Are they, though engrafted into "the true vine," comparatively unproductive? "He pruneth (*καθαίρει*) them, that they may bring forth more fruit."—Should they, at any time forget the obligations they are under to redeeming love, and seek for happiness in the creature, saying, "who will shew us any good?" He "hedges up their way with thorns." Do they slightly neglect, or presumptuously refuse to improve the opportunities afforded them of promoting the glory of God, according to the ability which he has given them, then may they expect that the Lord, in his displeasure, will bring them into "deep waters," and cause the billows of anguish and the waves of remorse to overwhelm their fainting spirits. Have all, by a too familiar contact with this world, its business, its follies, and its pleasures, contracted more or less of defilement, because a kindred principle lurks in every bosom: then, must *all* needs "pass through the fire," in order that the "gold" which "has become dim," by its admixture with base alloy, and tarnished by the corrosive influence of a sin-polluted atmosphere, may be sepa-

rated from earthly particles, and restored to its primeval lustre.

"The saints of the most High," whom St. Peter describes, as "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, (1 Pet. 1, 2.) are, from the moment of regeneration, pardoned through the atoning blood of Jesus, justified by faith in his righteousness, which is imputed to them, and are, to all intents and purposes, a "people saved by the Lord." Nevertheless, they are here sanctified but in part; their *title* to the heavenly inheritance is complete and inalienable, but their *meetness* for the enjoyment of it, partial and imperfect. If, as the adopted children of God, and joint heirs with Jesus Christ, they possess glorious privileges, it must be recollected, that they are still in their non-age, subject to discipline, and in need of correction. This, their pilgrim-age state is their minority, during which they receive all needful instruction, and are progressively carried forward through successive stages, till their spiritual education is completed, and when they attain the highest degree of Christian perfection, which invariably synchronises with the period of their majority, they are instantly summoned to the court of the "King of kings," there to abide with Him for ever; and are moreover, invested with the transcendent dignity of "kings and priests unto God," being put into the possession of that glorious inheritance which is incorruptible, and undefiled, and that fadeth not away." Into this exalted state of bliss, "there shall in no wise enter any thing that defileth." Every thing partaking of the nature of sin must be totally and for ever excluded. For this reason, that "the High and lofty One that inhabiteth eternity, whose name is holy, is of purer eyes than to look upon iniquity." Besides, heaven is a place of unmixed happiness derived to its inhabitants from the uninterrupted service and unclouded presence of **JEHOVAH**, Father, Son, and Holy Ghost; and its pleasures are of a nature so pure, so spiritual, so entirely removed from all that is earthly and sensual, that were it even possible for an individual in whom the least particle of original corruption remained, to gain admittance, the contrast between such a being and the spotless myriads that surround the throne, would be so awfully apparent, as to render the creature, thus circumstanced, absolutely incapable of enjoyment. The dark spot made more strikingly visible, by the effulgency of the Divine glory, would excite a sensation hitherto unknown in

the Heavenly regions, while angels, and arch-angels, and the spirits of just men made perfect, intuitively shrinking from an approximation to the tainted anomaly, would by this manifestation of their astonishment and dislike, cause the subject of such moral inaptitude to cry out, even in Heaven itself, "woe is me, for I am unclean." But, no! such a phenomenon can never take place, the idea is too monstrous to be entertained for a single moment; for, "without holiness no man shall see the Lord."

There is perhaps, no figure more beautifully illustrative of the manner in which the Almighty is pleased to effect the sanctification of his chosen ones, than that under which he declares that he "will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried." (Zech. xiii. 9.) And again, "he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto JEHOVAH an offering in righteousness." (Malachi iii. 3.) Here we may remark, that the refiner's object in submitting the precious metal to the action of the furnace, is, that it may be separated from its impurities, and adapted to the purpose for which he has designed it. Having carefully secured the gold by enclosing it in a crucible, he places it in the fire, and patiently awaits the result, taking care, so to regulate the heat, that it shall not exceed the *necessary temperature*, and removing the subject of his experiment when the process has been completed. Thus does our Heavenly Father, in a spiritual sense, remove the dregs of corruption from the souls of his beloved children. He causes them to be "in heaviness through manifold temptations, that the trial of their faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." (1 Pet. i. 6, 7.) But who, of the persons of the glorious Trinity, is the agent in this work of compassion? The prophet Malachi informs us, that it is He who has been styled "the messenger of the covenant;" He "who liveth and was dead, and is alive for evermore;" who in the days of his humiliation was subject to all the trials and sufferings incident to a state of humanity; and, "was in all points tempted as we are, yet without sin." That blessed Jesus, who, as "the Captain of our salvation," was himself made "perfect through sufferings," has graciously undertaken to prepare his people for glory, and in the means which he employs, manifests the affection he bears to them. "Having

loved his own, he loves them to the end." If he puts them into the furnace, it is in order that he may "*bring them through the fire,*" not to leave them there. The degree of heat and the length of the trial must ever be proportioned to the nature of the material, and the quantity of dross which it contains, as some substances are so hard that they will not yield to any thing short of the most intense heat, and some have so much alloy in their composition, as to require the long-continued and repeated action of the purifying element, ere they can be wholly disengaged from the deteriorating admixture. Thus it is, with the children of God, they need severe trials, protracted through a series of years, or following each other in quick succession; but the Lord Jesus "*sits as a refiner.*" Mark his long suffering patience—He *sits* attentively superintending the process, increasing or moderating the temperature, cutting short or extending the time of trial as the occasion may require, according to the determination of His infinite wisdom, and that no particle of the precious treasure may be lost or suffer damage by immediate contact with the flame. He envelopes it in his everlasting love, which like the crucible, forms an interposing medium, a safe conductor of the genial influence, but an effectual guard against the destructive properties of the fiery solvent.

Happy is the believer, who, in the midst of the furnace, even though it should be heated "*one seven times more than it was wont to be heated,*" can recognise the presence of the Son of God, and say, "*it is the Lord, let him do what seemeth him good.*" Afflictions, though painful, are needful, and if needful, they must be salutary. It is the peculiar privilege of the believer to be enabled to say, "*it is good for me that I have been afflicted.*" Others *may be* patient under trials, but the Christian alone can "*glory in tribulations,*" because *he* discerns in them the manifestations of his Heavenly Father's love, and knows that "*this is the will of God, even his sanctification.*" Therefore the child of God, can, without presumption say, "*I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day.*" And "*when thou hast tried me, I shall come forth as gold.*"

Should you, Sir, deem these hasty observations, not undeserving of a place in the Christian Examiner, I shall venture to offer with your kind permission, a few additional remarks on the same subject, with a view of shewing how the afflictions of the Lord's people in general, and of his ministers in particular, not only tend to the advantage

of those who are themselves exercised thereby, but are also made subservient to the especial interests of the Church of Christ.

I am, Sir, &c. &c.
IGNOTUS.

REMARKS ON 1 PET. III. 18-20.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I have great respect for the signature H. W. because I conceive it to belong to a clergyman, equally distinguished for his talent and his piety: and, who is well known to the readers as well as editors of the Christian Examiner. Ere I thought of the author, I was struck with the ingenious plausibility of the exposition, and had given it a second perusal, before I suspected from whose pen it proceeded. But I must candidly declare, that though I read with a desire to be convinced, I found it impossible to acquiesce in all the deductions of the learned writer. The ingenuity of the exposition and authority of the supposed writer were undeniable—but, *magis amica veritas*. I had besides read a different interpretation of that mysterious passage, given by the first theologian of his age, and one of whose principal excellencies was, a profound knowledge of the Greek tongue—Bishop Horsley. It is not, however, on that great man's authority, for I do not know that his interpretation is generally admitted, that I propose to controvert the exposition of H. W. but upon the incompetency of his own premises to justify his own conclusion, and I shall endeavour to do so in as few words as possible.

His entire argument is built on an assumption, for I can allow it no other name, that the spirits to whom our Lord is said by St. Peter, to have preached during the repose of his body in the grave, were no other than fallen angels. If this assumption should prove false, the foundation fails, and the structure necessarily falls to the ground.

It appears to me, that the text upon which this momentous point is made to rest, must prove, on cool reflection, a very slender support indeed. It is this,—Genesis vi. 2 v. "And when the sons of God saw the daughters of men, that they were fair, they took unto them wives of all that they chose." H. W. observes, that he can no where

find in Scripture, that human beings are called spirits. It would be strange if he could, for man is a compound being, made up of body and soul, and as such expressly distinguished in Holy Writ, from beings purely spiritual. "Touch me," said our Saviour, after his resurrection, "behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones as you see me have." But I would ask H. W. in what part of Scripture he found angels specifically called the sons of God? for this is the keystone of the argumentative arch, the existence of which is absolutely necessary to its stability. They are designated as messengers going of God's errands, and executing various commands, and as such, acting with such potency as to be called spirits, and flames of fire. But the lofty title of Sons of God, I apprehend is never given to angels, (for to which of them said he at any time, thou art my son,) is frequently bestowed on those for whom the Saviour shed his most precious blood, in order that he might make them the children of God, and inheritors of the kingdom of Heaven.

For what says St. Paul, in the 8th chapter of his epistle to the Romans, in the very commencement of his apostolical epistolary commission? "As many as are led by the Spirit of God, *they are the Sons of God*," and stronger still in the three succeeding verses, 15, 16, 17, which I need not quote.

It would require more perfect proofs than a few unconnected and equivocal texts, however skilfully combined and ingeniously illustrated, can supply, to establish a doctrine so much at variance with common sense, as that of H. W. The sacred book in which he finds the germ of his exposition, is justly celebrated as the first in importance, as well as in time, of all written compositions. It begins with the creation of the world, details the order in which all things were made, animate and inanimate, and crowns the glorious work with the formation of man, the destined lord of this world. It proceeds to relate his happy establishment in paradise, and subsequent fall through the temptation of the serpent, with an obscure intimation that the seed of the woman shall ultimately punish the transgressor. It proceeds to relate in short but emphatic language, the establishment of the several generations of Adam, and the subsequent degeneracy, through means of which it pleased the Almighty to inflict a just and awful punishment on the transgressors by a general deluge, from which only one man and his family, who had been faithful to their duty, were saved, and by whom the post diluvian world was to be re-peopled

under happier auspices, and with new privileges. During all this antediluvian era we hear of no agent among the descendants of Adam, save man only. If those who are called the Sons of God were in reality beings of different nature, endowed with superior powers, not born on the earth, but descended from heaven, surely the sacred historian would have given some account of a circumstance so important and extraordinary; he would have let us know when and how they were created, and why they were permitted to mix with mankind, and become joint possessors of the riches of the earth. It was not to improve it, for the wickedness of man is said to have increased, after their association with humanity. It seems hard to believe, that such beings would be permitted to visit earth for such purposes, and that the inspired historian's only notice of their existence was, to distinguish them by a title so little merited as that of the **SONS OF GOD**. But taking this phrase in its ordinary acceptation, the absurdity vanishes, and all becomes plain and intelligible. The hitherto faithful servants or sons of God, captivated by the beauty and seduced by the blandishments of the daughters of the unbelievers and disobedient; gave full scope to their libidinous passions, and so engendered a progeny still more wicked than themselves. In the language of the sacred historian, "when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown." Some were distinguished for their size and strength, (giants,) others for their ambition and profligacy, their pursuits were worldly, and God ceased to be in their thoughts. "The Almighty then," as the historian observes, "saw that the wickedness of man was great on the earth, and that every imagination of his heart was wicked continually," so that he determined to destroy them, and not them only, but all that lived upon the earth, save only the select portion to be saved in the ark. We read here a fearful account of all that were to suffer in the general deluge, man and beast, and creeping things, and the fowls of the air, but not a word of fallen angels, of those very beings whose defection from duty is supposed by H. W. to have been the leading cause of the miserable catastrophe. It is surely utterly incompatible with common understanding to suppose, that the sacred historian, if fallen angels were really in his contemplation, should never have designated them by any other name than "the Sons of God."

H. W. is not the first pious and learned expositor who,

in support of a favourite hypothesis or interpretation, has lost sight of the manifest, and selected the obscure, who fixes his view upon the remote, and overlooks the proximate, and who, to use a classical illustration, fills his arms not with a goddess, but a cloud of his own fancy. Should this my interpretation appear sound, H. W's. reputation can well afford the little deduction it will make from his character for theological acumen; should it be otherwise, it will only add one to the many failures and errors of your friend.

SENEX.

PAROCHIAL SCENES IN IRELAND—No. II.

. BY A CLERGYMAN.

A CONTRAST, OR FAITH AND NO FAITH.

How cheering was the fire, how happy were the faces, and what a sensation of comfort did it impart to our tea-table, as on a cold, dreary, November evening, the wild, heavy gusts of wind, loaded with keen sleet, rushed howling into the valley where our house was situated in the town of M——, in a midland county. It had been the market day, and although one of the bitterest of those miserable messengers enveloped in sleet, in rain, and violent wind, half-frost and half-thaw, by whose chill warnings we shivering mortals are forewarned of winter's dread approach, yet the streets had been thronged with an unusual number of male visitants. Information had been secretly conveyed to the chief of the police that a grand muster of two bloody factions was intended, merely for the love of fun; but as no such laughter-loving collections of the peasantry can occur without battery or murder, means had been adopted to spoil the intended *sport*, and chagrin the natives, by saving some half-hundred from fractures of the head, and some dozen from internal bruises, which in a few months would have led them to their "burials," and some two or three find a sudden and bloody death. Dark were the menaces cast out in mutterings by the assembled parties in the different "whiskey shops," against the "Peelers," as the latter marched in half-dozens every hour, through the dripping streets; and, now and then, some young fellow, infuriated with rage and whiskey, would suddenly rush out, cast up his hat, flourish his wattle, "screech," like an Indian

giving his death whoop, in front of the police, and then wait in the centre of the very track where they moved, desirous to be trodden on, or rudely "justled" by some of them. These manœuvres all failed in provoking a direct violation of the peace. The evening, therefore, came down wild and sad upon the little dirty town, and numerous parties departed to their homes, some wearied with drinking and "screeching," others eagerly desirous of an opportunity for an out-break on the road; most of them madly excited, all thoroughly wetted, and not a few completely starved and cooled into a rational torpor by the biting showers of alternate hail and sleet, poured most liberally on them from the sullen face of the November evening.

We listened to the retiring and rapid footsteps of the different groups, as they passed up the hill, our residence being situated upon one of the great outlets to the country; and as their angry voices were mingled in the howling of the storm, and became lost in its wrath, we congratulated ourselves on the quiet of our room, our undisturbed day's peace, and looked forward with hope to a change in the civilization and tranquillity of the country.

The house was one of three which stood removed about six paces from the street, and were built in a sort of hollow where originally the waters of a blustering, bustling stream had held their course; much against their inclination, they had been confined to a fretful passage between two substantial stone walls, and thus, instead of laying waste several acres in marsh on either hand, they were compelled to flow away in a narrow channel. On a portion of this land, so reclaimed, this row of houses had been erected. The direct road, then, lay about six yards in front of our windows, and raised considerably above the level of the ground floors. Individuals passing and repassing, rarely, therefore, interfered with our lower windows, although these latter were only one foot above the ground.

On this eventful night, the noise and pattering of the people's feet had almost ceased at eight o'clock; long intervals elapsed, and then some solitary straggler moved rapidly on, giving occasionally a howl, or shouting forth the war-cry of his faction, secure of no response in the dark dreariness of the hour. There had been a longer interval than before, when a low cautious knock was heard at the hall-door. Although a common occurrence, yet the events of the day and the storm had produced a restless nervous feeling, and we used some precautions ere we admitted the messenger.

"God save all here," said the mumbling voice of a poor Protestant paralytic man, as he entered. "Is the minister at home, jewel heart? If ever he loved a Christian soul, he'll not wait the last taste of a minute, but come and give it relase, for its after longing for its rest, I'm thinking."

"Oh, come in, Tool, is that you? Is the old mistress so bad?"

"She might be better if she were worse, your reverence. She's almost off;" and then he covered his face with the long skirt of his great coat, and wept.

"His will be done!" I exclaimed. "She has had a long wrestle of it this turn. In a moment I will be with you. Get the old man a seat and something warm to drink."

The door was closed; and, while preparing for a walk into one of the filthiest streets of the town, denominated "Rosemary," from the vile combination of its effluvia, we heard a rush of feet over the bridge and up the road. Then came the blows of at least a dozen wattles and blackthorn sticks, accompanied by loud outcries for "mercy, boys, oh, for the sake of the holy mother of us all, boys!—oh, murder! Tim, avic, will ye kill me entirely? Oh, help! murder!—I'm finished." The cries became weaker, whilst the blows were more serious, rapid, and blood-thirsty; then came groans, staggerings, vehement trappings—a heavy fall of a body close to our window—a pause—a whisper—a suppressed laugh—a muttered "God rest your soul, Tim," and the heavy dull sound of a stone falling on the miserable man. The next instant my door was open—I rushed out; in the same moment the party had all fled madly up the hill, and the sound of their feet was lost in the wail of the wind as it swept over us and the body of the ill-fated wretch at our feet.

He was lying on his back, his face and head covered with dirt and blood, while his hands ineffectually grasped a huge stone which had been driven with savage violence down upon his chest. His eyes and mouth were wide open; the former seemed almost started out of their sockets; blood, too, was oozing slowly out of them; but he was perfectly insensible, in all probability dead. He was a victim to the members of the opposite faction, and because he bore the appellation of the "White Hens," and not of the "Crows," he was barbarously, and in much less time than it has taken me to recount the catastrophe, beaten to death. He was removed to the Infirmary, and died in a few days.

“Keep a little more to the left of the lantern,” said my poor one-sided guide, as we entered the tail-end of sweet Rosemary, “or your reverence will be after slipping into a mighty nasty hole. Och ! may I never sin, Sir, but you’ll be up to your two blessed knees in the stream, if you goes so far to the left ; jist in the midmost of the stones, though they’re slippery enough, Lord knows, on such a night as this, is the safest. Give a wide step across the water, and we’ll be in the house the next minute. The Lord be praised !—its a wicked night, to tell the truth, to fetch a batten baste out, let alone a Christian minister.”

The cabin was miserably delapidated, the thatch perfectly rotted ; and as we entered and closed the low hatch and the upper half of the door, a fierce gust of wind blew the candle out. The apartment was filled with dense smoke from a low hissing fire of brambles, and leaves and grass, which old Dora Tool was feeding slowly, crouched up, in a strange manner, upon her legs, and endeavouring to warm her withered hands in its fitful blaze. Her strong marked high features, lofty forehead, aquiline nose, and sharp projecting chin, seen in profile by the light, spoke of better times and days than those she now experienced. I had often visited her, as she was gradually sinking with asthma, and knew some particulars of her history, her independent character, lofty feelings, and powerful faith. In silence, therefore, I took my seat on the opposite side of the wretched fire, until a violent fit of her disorder subsided, and allowed her to speak. “Welcome, servant of the Lord,” she said, panting for breath, and leaning her head, in much weakness, against the cabin wall, streaming as it was with discoloured water ; “welcome !—my Lord is knocking loudly at the old sinner’s door. He has chosen, praised be his name, a wild night for his message. I was afeared he would snap me afore you reached the house. This is a bitter could place ; but what matter if the heart be fed with Grace.”

“I rejoice to hear your confidence so strong, Dora—his love is stronger than death.”

“Aye, aye ; on what else has the vile woman lived for the matter of ten years since her childer left her side for America ? ‘The Lord will provide,’ has been my constant answer to a hungry mouth and an empty pocket, for many a weary, weary day, and did he ever fail me ?—no ; but he pinched me sore though for all that.”

“How so ?” I asked ; for, in visiting this aged saint, I

had little more to do than remain silent, and listen to the detail of experiences and of trials, which both humiliated and rejoiced me.

"He often left me"—she replied, rocking herself backwards and forwards, and giving the old man a sign to heap on fuel when necessary—"he always, blessed be his name, left me to the last pinch before he made as if he minded my cries; just, as I'm thinking, minister heart, to make me hould him with both arms and hands, instead of with one hand. When misfortunes first came to our happy home, and my children—oh! sorrow of my scorched heart! when will that sorrow be dry?" She burst into a passionate fit of weeping, and her excited feelings brought on a violent attack of spasm. I thought she would have been choked, so vehement was the suffocating gripe the disease made on her exhausted frame. She slowly recovered, and after prayer, at her request, for a little aid for a short time, she became gradually more composed, and breathed somewhat freely.

"Minister, honey, there was oil in your prayer—see, he spares me a little. My children, as ye have been tould, went to America. Two as brave lads and as fine a girl as in the side of a country. But why?—ah! there's the story, Sir. My boys were of the ould Orange blood of the land; so you see they joined in all their diversions and plans. Three I had; but the villains, God forgive me, took one, and that the eldest, out of his bed, and here, afore my two eyes, and I praying on my two knees—they could bend then—they hammered in his skull with a butcher's cleaver. You did right to give a start—it would have been unnat'ral if you hadn't. Well, do you mind, we all know'd the black Papist that done the deed of blood, and his brothers swore revenge. I did my endeavour, with a heavy heart sometimes, I'm free to own, to lessen their anger; but no—the Tools were always masterful when their blood was up; the laid their plans, and had blood for blood. As for the coorse of the law, that was too unsartain for them, and too costly. He was but shot, instead of being hanged like a dog. Thin, oh! thin it was my heart failed me entirely, when I made up their little things for the voyage, and they left me for Limerick and another land. The ould man never got his heart up after that last blow. The good farms and orchards we'd lost long afore. Oh! my dear gentleman, I've seen the day when we had two hundred goulden guineas in yonder chest of drawers, with plenty of bacon and poultry. Now I'm a bocha, a parish beggar. His

name be praised ! His glorious name be praised !” She wiped away a few tears, and was silent.

“ But surely, Dora, you saw the sin of taking the law into your own hands, when the courts of justice were open ?”

“ Look at that poor, bothered, bedeaftened, palsied ould creature,” she exclaimed with great animation ; “ look at this poor rheumatized carcass of asthmatic bones !—look at this grand house (smiling bitterly), in which ye could not put your horse to sleep !—look at my bit of cabbage, the only thing I can ate, pulled up no later than last night, trampled down, to scrimmage by the good neighbours, and then say, if I and their father did not sin, and if we do not bear the marks of the punishment.”

“ True, you did so ; but these are nothing—no atonement, and ”——

“ We bow with submission to your reverence. I knowe it all ; I knowe what you’d say. See all these, and see our content ; we are satisfied ; for the poor man, though sadly changed, has a little blessed light left to see his way charily. We have too much. No ; the strokes were only marcial chidings of our loving Father ; his children backslided, and he put thorns in the path, and when they wounded, then we thought of him, and repented and found rest. Oh, yes ! never shall I forget the time, and the message of peace.” Here she wiped her eyes with the back of her hand, and then taking a short stick from the corner, rested her two hands and her chin upon its handle, and looking into the fire, she rather pursued the train of her own meditations than conversed with me. “ Some years went on—not many, but long and dreary they comed to us, and not one little word of news or comfort did we hear of our children. We got lower and lower in the world, and the pride was uppermost yet ; still it would not do, for He had his own purpose to show to us. So down, down we sank, and the nearer the bottom the faster we rolled. Then our things were canted for rent ; then we were scorned by those we aforetime had scorned, and pitied by others. Well, we couldn’t afford bread ; we couldn’t buy milk ; we had no kitchen with the dry praties ; we had no turf ; we used to sarch the hedges for sticks ; we could buy praties no longer. We pledged all the little we had, and mighty small it was. At last the ould man took sick with fair hunger and pining after his children, the poor ould bothered creature, for he’s kind—very nat’ral and kind in his heart. Then I catched the same sick grief, and from the dint of crying, my eyes was swelled, and I could scarce see. So, Sir, you hadn’t come to the parish, and we

were too proud to ask of them we'd know'd in better times; we just laid in our bed side by side, and gave ourselves up to the Lord to take us, if he'd choose it, thin. Then comes a knock at the door. I was too weak to bid him in. At last they forces in the window, and a strange man brings us twenty pound from our children, with a letter. Wasn't it as sweet a way of letting us know we were in favour with our loving Saviour agin as you ever heard or seen?" Then changing her position: "But I'm after talking too long and fasting, and I want to *resave*; for I'm not after doubting but I'll be called into His Father's house very soon—oh! never too soon—come, Lord Jesus, come quickly!"

What a humble, miserable scene was this, to the carnal vision—what a glorious one to the angels of heaven! No vainboasting, no hacknied phrases were ever employed by her; her faith was calm, deep, and abundant; her view simply scriptural and distinct; she possessed great mental strength, tinged with much that was eccentric in feeling; but all was overshadowed by the confiding love with which she clung unto Christ, and the unflinching fortitude of abiding by what she conceived to be His will.

"You said just now you fasted, Dora; why so?"

"Why then, but it's no great difficulty for me to fast, for it's little I ates, and that little seldom comes; but it's a fashion with me, for many a long year, always to be fasting when I take the blessed memorials of Christ's love into my sinful lips; not that I thinks of any kind of absolution or any such nonsense; but its a discipline, your reverence, of the body, and purges the soul. The more heavenly our conversation is the better, and this raises me a few inches above the earth. So I always have fasted for twenty-four hours, and the more hunger gnawed the more my thoughts riz up to him who gave himself for us. I shuts out the world as the disciples were shut in the room for fear of the Jews, when Christ came amongst them."

"The sacrament is a mirror, Dora, representing to us again the story of his passion and wonderous death."

"'Tis the calling on us, hard cruel-hearted children, your reverence, to put our hands into our Lord's side, as Thomas did, and enables us to feel the wounds in his blessed feet and hands."

"'Tis the mouth of the bridegroom applied to the mouth of the bride—his breath of love—his whisper of assurance," said I, referring to the Song of Solomon.

"No doubt, Sir, but those thoughts turn us poor mortals,

we can hardly bear the handling of them. Oh! how low and fleshy—how miry and creeping are our ways and minds!”

There was a pause in the conversation, while I prepared a stool for the celebration of the rites.

“What is this wet grass for, Dora?”

“Sure enough,” after a moment, “but pride whispered me to conceal the truth. What needs it, says I, when he sees me so low as I am. I was boiling the grass for my supper, for praties I cannot ate with this cruel disorder, that is so cruel long in tearing my carcass in pieces; and bread I cannot buy, but for the first half of the week, out of the church money; and when the ould man goes to cut me a bit of cabbage this morning, he finds it all gone. Life must be kept burning, says I, and if my Lord sees right, he can give me other food. ‘The Lord will provide,’ says I, in my ould way to him, So he goes out, but the never a taste of anything could he get, but some herbs and grass. ‘The Lord will provide,’ says I, when he come in, and a tear stood in our two eyes, as we settled it in the pot—let’s be thankful we have it, when He is so humble as to feed us with the members of his love in the sacrament. Jist then, Sir,—the Lord save us!—bang comes in the window, and a mighty large lump of a cabbage tumbles into the cabin! The Lord, Sir, touched the hard hearted villains of thieves that ript up my garden; and so ‘here goes one back to the ould Protestant bocha,’ says they, never thinking who made them do it, and to whom I’d be thankful.”

We arranged ourselves around the cheerless fire, having first disposed a fresh supply of green hissing fuel on the smouldering embers; and as the dark smoke eddied heavily in a dense canopy above our heads, and the feeble light of the candle, held by the poor old man, and scarcely burning in the impure atmosphere, barely illuminated the book, I felt again that frequent question press upon me—how miserable would the poor be without the consolations of religion?—how could civilized society, crowded together, and one rank so closely treading upon another, ever preserve its due gradations and existence, if it was not for the influences of religion? Morality, intellectual culture, virtue, march of intellect, prudential restraints, the power of knowledge, would all be but names—a mound of withered leaves before the stormy advance of a wintry torrent—a mere band of cobwebs, to bring the misery, the pride, and the fierce passions of man under due subordination to the upper classes of society, if it was not that religion, corrupted

though it be, and shorn even of half her strength by superstition, twines its constraining chain round the poor, and binds them by the prospect of an eternity of hope and happiness, into general obedience to the laws and institutions of society. Conceive the restraining influence of Providence and the guiding influences of grace suspended from their activities amongst the poor, and we should be reduced in a few years to a situation more miserable and less enviable than that of the wild tribes of America.

Scarcely had the repast of love terminated, when Dora was siezed with a spasm more violent than any I had witnessed. The heavings of the body endeavouring to writhe in mortal agonies out of the grasp of the destroyer were fearful. We flung open the door—we dashed out the window—the wind rushed into the cabin, and tore off the remaining thatch, but all seemed vain. The poor patient lay on her husband's knees now perfectly livid, and for a moment or too motionless, as if nature and the disease were preparing for the final conflict. Two or three deep gaspings were the premonitory signals; then, oh! what writhing and workings of the chest and gripings of the hands to gain a single mouthful of that air which was roaring above our heads, and wildly eddying through the cabin! Heave after heave ensued; the struggle became fainter. I felt my own breathing spasmodically checked as I gazed on the open gasping lips. With the subsiding attack, for it had evidently accomplished its message, her senses for a moment returned, so far as to remember who was present, though she evidently saw us not; and apparently wishing to give us a token of her dying faith, she moved her hand with difficulty over her heart, and endeavoured feebly with her finger to make the sign of a cross upon it, in token of her steadfastness in Christ. The next moment, a deep heave and a painful stillness informed us that the disembodied spirit was in the apartment with ourselves and the corpse.

H.

ON CONVOCATION.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—If the following letter, written to some few clerical friends on the above important subject, receives your approbation, perhaps you would kindly give it a place in your widely-circulating Magazine, that meeting the eye of other clerical

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friends, to whom the writer has not opportunity of sending it, and cannot afford the expense of transmitting it by post, they may be led to consider this important matter, and act upon its suggestion. If you think it stands in need of any alteration, or if it contains any thing you think had better be omitted, which would endanger its reception with the fastidious, or give ground for opposition to the ill-disposed, you are perfectly at liberty to apply your editorial pruning knife, or, if this is too rustic a term, your stilus, to bring it into those just proportions that, if possible, may suit every taste, and leave nothing of the repulsive awkwardness of country simplicity and plainness in shape or dress, which would make its object less certain of success. Some people, in these days of special refinement, don't think it judicious to speak out, but, on all occasions, I am given to "use great plainness of speech."

The subject is one of intense interest at the present moment, and should not be lost sight of by the friends of our church, till the wish respecting it is acceded to, but should be pressed again and again, till fervency and zeal inspire every heart to seek with energy and solicitude the revival of our Convocation.

I am, Sir, your obedient servant,

R. B. T.

TO THE REV. MR. ———.

A. S. Globe, Dec. 8, 1832.

MY DEAR SIR,—The most thinking, and sensible, and well-judging men of our church in this quarter of the kingdom, (amongst others the Rev. Mr. B. and the Rev. Mr. T.) viewing with apprehension the very serious intentions expressed by our rulers, of interfering with her concerns, if she does not something herself about them, would endeavour, if possible, to prevent the necessity of such interference, by her paying a timely regard to her own matters accordingly. They think, with Mr. Stanley, if any changes are to be made in any of these, those who constitute her own body are the proper organs through which to effect them with safety; and they would have *them* first—viz., the archbishops, bishops, and representatives of the clergy in convocation—assembled, and thus, in legal form, consider them, see what they are, in what they should consist, &c. &c.; and as those most interested in the welfare of our venerable Establishment, express their opinions, and give their advice as to what alterations should take place, and the best manner of making them. They think that she is of too much importance to the spiritual concerns of the empire to be made such a cypher of, as that the management and arrangement of her future constitution and efficiency (if this indeed be in contemplation, which is much to be doubted) should be transferred from the hands of her clergy, who may be well considered most deeply anxious for both, into the hands of laymen, little conversant in ecclesiastical affairs,

and many of whom are only eager to grasp her possessions and lay her honour in the dust, ignorant of, and indifferent to the benefit and usefulness of any spiritual means of instruction for the body of the people. They think that where complaints are become general as to the abuses and offences (in many instances perhaps correctly) to be found within the system of her administration, &c., it should not be taken for granted that she views them with complacency, and is disposed to sit quiet, cherishing them in her bosom so long as she shall be permitted;—that to suppose she is either unfit or disinclined to make arrangements for her greater efficiency, is doing her a great wrong;—and that provided her present ministers were left the peaceable enjoyment of the loaves and fishes, she is little concerned as to her state as a national instrument of true religion, either to this or future generations. All this they consider very unjust dealing towards her, without at least giving her an opportunity of speaking her own sentiments on these matters in a general convocation of her clergy—condemning her unheard, contrary to every principle of English jurisprudence. They likewise apprehend that a reform by Parliament, independent of them, might ultimately extend to what its wisdom may object to in her doctrines; and that, in short, reform committed to their hands, without them, would not cease with what was confessedly in need of correction, but involve, to its ruin, every thing sound and good. In order, therefore, to avoid this, and uphold the character of our church, and show, when she “is permitted to speak for herself,” that in all things wanting amendment she is not opposed to the consideration of abuses, and much less to their correction, but quite the contrary; that in all their parts being entirely at variance with her principles, they are loathsome and hateful to her, and that she is, and always would be, if allowed, most sincerely anxious to get rid of them, and most forward and ready to recommend what may be deemed the best method of compassing the wishes of her best friends, and give no excuse, much less a plausible one, for leaving her in the hands of persons, many of whom are her avowed and open enemies, to endanger her very existence by such changes as they may deem expedient, while, from her silence, they brand her as an enemy to all righteousness, and daily increase the number of her foes among the ignorant by their calumnies. It has been considered right that the clergy should exert themselves on the occasion, assert their proper place in a question of such magnitude as may ultimately involve her overthrow, and solicit a meeting of the convocation before any thing is done respecting her concerns, when, if what is done by them is injurious to our Establishment, it may be too late to bestir ourselves, and when all we *may now* do, is put out of our power by legislative enactment, and ruin stares us in the face—(for such may be the result, when we consider of what characters it is more than probable the next Parliament will be composed *en masse*). Oh, it is no time for us to sit indolently, looking on

with a heartless kind of composure (at least it may, and will no doubt, be considered as such, if our voice is not heard in the storm) at what is threatening us, when, humanly speaking, the dearest interests of souls are at stake: when both eyes and ears are hourly assaulted on all sides with blasphemy and ill-will at our Zion, not as the mere Established Church, (that may be the plea,) but in reality as the candlestick of pure gospel light, the witness of Jehovah's truth, which infidels and radicals cannot endure.— Surely her defenders are not ecclesiastical commissioners, amongst whom may be read the names of Socinians and liberals, or radicals, some of whom have sanctioned, nay, continued, when opportunity offered for redressing it, one of the abuses he himself condemned, and ——— pointed out, while professing to seek her purification. I name not the friendly offender, but I argue, from the failure of former experiments of this kind, that the very appointment of such a commission proves the necessity of assembling the convocation. And who will strive for it and use their utmost endeavour to defend her by its means, if her clergy exert not themselves in the hour of her trial and necessity? The object, therefore, proposed by this is, that from all parts of the kingdom addresses should be forwarded from the bishops and clergy of their respective dioceses, to the King, praying the exercise of the royal prerogative in our favour to summon a convocation in any manner that may be considered best, whether according to ancient usage or otherwise, but, at all events, to assemble one, and give the clergy of this church the same power, *a power recognized by law*, however fallen into disuse, which all other ecclesiastical bodies possess, of giving utterance, in proper form, as one man, to their sentiments.

That all who agree with us may raise their voice unitedly in this matter, it has been recommended that each clergyman here should write to as many of our brethren elsewhere as he was acquainted with throughout this kingdom, requesting them to *do the same, and interest as many more as they knew*, to come forward in a similar way, that so, before any thing could be done in the ensuing Parliament, the wishes of the body at large may be laid before the King, and thus prevent any step being taken without their concurrence.

Things are really come to an extremity with us, and delays are dangerous. It is a matter almost of life or death, and petty interests of mere private consideration must be lost sight of in a concern for the public good. It is not to be doubted, indeed, that all the clerical body will not take this view of the subject, at least on being first presented to them; but it is hoped they will, after short reflection, when they remember the public good here spoken of, is no less than the eternal salvation of souls!! But, alas! if amongst us any may be found "who mind their own things, not the things which are Jesus Christ's," yet, blessed be God, there are many also who prefer "the honor which cometh of God only," to the praise or fear of man, or the love of filthy

lucre, and who will not be deterred from doing their duty in this cause, by any motive of a mere secular nature. To such we write;—and while those who will not act with us will, by-and-by, be carried off from their dearest idols by the swelling tide of revolution, the force of which we would endeavour to avert by preventing its concentration, or allay its ferment by gently raising those dams behind which it is collecting its impetuous strength, we pray God to forgive them for “not coming boldly forward to the help of the Lord against the mighty.” May the Lord give the bishops His grace to accede to the wishes of their clergy, and take their right stand at their head, at this momentous crisis! May they not, by any frowns of office, sever more widely the ties that should unite them as brethren, and prefer the reform of radicals to the natural and genial co-operation of persons interested in one common cause, for, I believe, many of our bishops are not disposed to admit, if they can avoid it, of any interference at all on the part of the inferior clergy. However I say this not from any thing that has happened amongst ourselves, but from what appears on the part of the Bishop of Durham. Oh! may the spirit of grace subdue our pride, and diffuse throughout our body what, if wanting at this time specially, must destroy us (St. Mark iii. 25)—a union of heart and purpose; a total annihilation of jealousy of one towards another, and remove all approach of unfriendly feeling between the head and the lower members! Let us remember our enemies are bent upon demolishing our building; and much am I apprehensive of two things in ourselves giving complete success to their wicked designs—our want of union and cordiality, and our love of worldly things!! It is no praise to us, to be sure, that in *this* we do not *exceed them*, but it is to our shame, it must be confessed, that in the power we fall infinitely short of them.—“Union is strength,” and by it they form a compact square, presenting a front to their foes at all sides. The individuals of our bundle lie every where scattered. We want a bond of union. To remedy this miserable situation, and interest all, high and low, in our poor distracted church, to join and make common cause to “strengthen the things which remain, that are ready to die,” seems a consummation most earnestly to be desired. So long as its members are left in perplexity, knowing that something is about to befall her, but knowing not what it is, and only fearful of the quarter from which it is to issue, each one, with the hope of saving what he loves, is proposing his own scheme of reform—the church at large regarding it not, or seeming not to regard it, by not assembling its convocation; this, humanly speaking, cannot be. Where there is no confidence, there can be no union. To take the matter into its own hands, in this way, will form a common centre, and while all wind round it, it is hoped many wild schemes may be prevented, abuses rectified in the proper manner, and “all things,” in bringing the matters complained of to a happy termination, “be done decently

and in order." For this we pray, and with this view alone we act and call on others to join us.

Of course, in acting as we do, we wish to be considered by our brethren of other dioceses, as friends working together for the truth of the gospel, who, conceiving that we behold imminent danger, nay ruin, impending over the whole body, (of which the reported intention not to fill up the see of Waterford, is, if true, no small proof,) would use the best means we know of to ward it off, in simple reliance on the Lord's blessing, and give them notice (not indeed of the danger, which, no doubt, they see, but ignorant as they may be of the sentiments of us their fellow workmen) that, whereas, perhaps they, like the prophet of old, imagine they are left alone in the land to mourn over its abominations, the Lord has others of the same spirit, who are disposed to join our tears, our prayers, and our efforts with theirs, to effect what they may desire as much as we. There is a low confused noise throughout the land, of the necessity of a convocation indeed, but no articulate sound has been yet uttered that may reach the ear of Majesty, and formed into words may express to him our wishes. This is what we want;—and not only the clergy around me mean to do, but I have had a draught of a petition sent me last night to be signed by our lay brethren of these parishes. What think you, my dear Sir, of trying this method likewise, in your neighbourhood? I like the notion much, for if the Protestant voice call for it unitedly, it will make the stronger impression, and must be responded to.

That the clergy of Ireland, if they come forward on this occasion, will not stand alone, appears from the wishes expressed by their English brethren, not only of Durham, but in other places, through the periodicals of the day, some of them what may be called—High Church. Take the following paragraph from a letter on this subject to the Editor of the *British Magazine*:—"If ever," says the writer, "the Church of England was justified in taking up the language of the monarch of Judah, it is now. This is truly 'a day of trouble, and of rebuke, and of blasphemy.' From without she is assailed by foes, whose hostility is avowed more or less openly, as cunning or audacity may prompt, but whose wishes—perhaps it might rather be said their intentions—can no longer be doubted;—within, there are but too many lukewarm friends, who, from indifference or indolence, are content to allow matters 'to take their course.' But this is no time for apathy or inactivity. We must, every one of us, according to our several opportunities, 'up and be doing,' nor can we be excused if we do not each employ the talent entrusted by our Maker to our charge to the utmost advantage in the present momentous crisis. The Church of England is backward in availing herself of the resources she possesses. A prominent and lamentable instance occurs in her convocation, &c.,.....With all deference I would propose its revival—either in its ancient form, or with such modifications as circumstances might appear

to demand." (These the writer afterwards specifies.) "We stand in pressing need of mutual encouragement, counsel, caution, and support. How can these important objects be better secured than by a lawfully constituted assembly, in which the clergy meet by their representatives for the discussion of all religious matters, and for the enforcement of wholesome ecclesiastical discipline?"—*Dr. Mag.*, No. 36.241. The whole paper is worth your perusal.

Forgive this long letter, my dear Sir, the importance of the business must be my excuse, and may the Lord, even Jesus, bless you, and give us all the unction and grace of His Spirit to unite us fervently in the cause and defence of His Gospel, to the glory of God the Father. If the proposed measure accords with your sentiments, it is almost superfluous to express the hope that you will use your influence to interest both cleric and laic to send forward addresses, *as speedily as possible*, (but *separate and distinct*,) for the revival of our convocation. "Divide them and conquer," is our enemies' motto—"Union and love," be the words of our host.

I am, my dear Sir, with every sentiment of Christian regard,

Your's very truly, in our common Lord Jesus,

R. B. T.

ON PREACHING IN STRANGE DIOCESES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—Your correspondent, "DISCIPLINE," has either altogether mistaken my intention, in a part of the communication noticed by him, or has put an uncandid interpretation on my expressions. I am willing to believe the first.

My letter was not directed to the undermining of episcopal authority, as fairly and temperately exercised, but to the reprobation of a harsh and unchristian use of laws now nearly obsolete, advocated by your correspondent, Armachiensis.

I did not make the slightest reference to the possible conduct of a jury of Protestants sworn to try a clerical delinquent, apprehended in the act of preaching in a diocese where he was not licensed. This is an assumption of Discipline entirely gratuitous. But I did assert, and do still say, that the sound and religious Protestant feeling of the country, (that very feeling which is most in opposition to the plans of democrats and levellers in Church and State,) would undoubtedly sympathize with any worthy clergyman suffering the penalty of imprisonment for the mere act of preaching without the direct permission of the diocesan bishop.

I suppose that none of your correspondents, however High Church in their principles, will actually advise the bishops of our Establishment wantonly to rend asunder the bonds which connect their flocks with our church.

No more direct method of attaining that end could be imagined than the course seemingly recommended by Armachiensis, and certainly not disapproved of by Discipline.

I have not met with any symptoms less encouraging for the future health of our church, than her having, under her present circumstances, members forward to support such views, and as apologists of her deadliest enemy in deed, though not in intention—Archbishop Laud.

The introduction of that unfortunate prelate's name into the present discussion was not foreign to the subject, for nothing might be more easy than to prove him to have been the most eminent master, if not the founder, of that school whose lessons some of our clergy in past times have unhappily imbibed, and which has too often distinguished itself by an over zeal for externals, of themselves non-essential, and by marked disrelish for certain of the most prominent doctrines of the gospel.

The spirit of the Act of Uniformity is not without a taint of the Laudean school, and the penal clause before referred to is its genuine production.

Discipline accuses me of libelling Laud, by representing him to have been Popish in principle; and he infers that I was ignorant of two points of his history impugning that fact—his controversy with Fisher, and recovery of Chillingworth.

I did not say that he was a downright apostate, and convert to the Church of Rome, but I might have truly said, and could now largely prove, that from his strong bias towards the superstitious mummary of an idolatrous system, too evidently shown by his conduct in life, as well as by his anti-Protestant spirit of intolerance and arbitrary rule, he well merited the appellation of semi-Popish. I shall only adduce a single circumstance in support of the two branches of this charge, out of the many which might be supplied by contemporary and subsequent writers.

One—The mode of consecrating St. Catherine Creed Church, in the year 1630, which I quote from no Puritan or writer of our own church strongly opposed to Laud on doctrine and ceremonies, but from "Burn's Eccl. Law," article, "Church," may be thought sufficient evidence for the first branch. "Besides other observances, Laud, on entering the church, threw its dust seven times in the air, and bowed seven times to the communion table; at the sacrament, after the sermon, he, in the first place, bowed seven times to the communion table, gently raised the napkin, laid it down, withdrew and bowed several times, at last uncovered the bread and bowed again; did the same when he uncovered the cup."

There cannot be much doubt that if a bishop of the present

day acted such a barefaced imitation of the Romish Mass, he would very deservedly obtain from the Protestant community a more decided epithet than *semel* Popish.

The other fact which I shall bring forward is, the unworthy treatment of the learned and pious D'Avenant, Bishop of Salisbury, whose work on Colossians has been lately published.

Summoned before the Privy Council to give an account of a sermon preached by him before the court, and considered by Laud and his followers, "Calvinistic," (a shade of doctrine peculiarly abhorred by them,) he was actually kept upon his knees for a considerable time, and might have remained so long enough (as remarked by a contemporary writer) for any favour he received from his brother bishops.

No sound churchman would dissent from the concluding paragraph of Discipline's quotation from Bishop Heber:—"I would be sorry to behold a factious spirit of opposition to legitimate episcopal authority at work in our church, and equally sorry to find principles pass unrep rehended which might issue, (as they did before,) through the agency of mistaken friends or secret enemies, in her entire subversion."

Of one thing I am certain, that if we had a right impression of the true nature of a church, as a school of godly doctrine, and of our own duty as ministers, in recalling wanderers and building up believers in their most holy faith, we would dispute less on such matters, and apply ourselves with more earnestness and single-mindedness to the great work.

I am, Sir, your obedient servant,

DROMORIENSIS.

EXTRACTS FROM THE OLD DIVINES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,—I was much gratified by your quotations from some of the old authors in your number for September, and promised myself and your other readers much more gratification from further quotations in subsequent numbers. I am sorry that I have been disappointed in finding none of my old friends in last Examiner. I am, however, led to offer to you for insertion, the sentiments of some old Divines upon subjects important in the present day.

The first I would offer to you is Dr. Bernard's statement of Archbishop Usher's sentiments on the importance of Ordination, to which subject he refers. Heb. vi. 2.

There is at the present day, both in the world and in the church, a lamentable spirit of insubordination. The evils flowing from this spirit in the world are manifest in the fearful

shaking of the foundations of all authority. No less evils are likely to arise within the church from the same spirit. It may prove in some degree an antidote to the very root of this evil, to consider with attention the pious and learned Archbishop's sentiments on this fundamental point. Every member of our church might well weigh with attention the opinion and arguments of such a bright light.

The second extract which I would offer to you, is from an old Puritan Divine, who will be admitted to be a very unexceptionable witness on the subject of separation from existing churches. The author I allude to is Richard Vines, at one time Master of Pembroke-Hall, Cambridge, and the extract is from a very valuable work of his upon the Sacrament—a treatise in which there are as just views of that holy ordinance as in any that I know of, and which might, I think, be represented in an abridged form, with much advantage to the Christian church.—With a lawless spirit of insubordination, there is, unhappily, joined unto many a spirit of separation. Under an apparent holy zeal for coming out from every thing that is wrong, there lies in too many an indifference as to separation from that which is holy and good. With many who think they are manifesting only a holy spirit of not suffering evil, there is at work a proud Pharisaical spirit that says, to many of the children of a common father, “Stand by, for I am holier than thou!”

In the extract I send you, Mr. Vine seems, to me, justly to state when duty requires separation and when it does not.

These extracts may be too long for insertion in one number, but I leave them with you for use at your convenience*. Praying that they may be blessed to the church,

I remain, &c.

R. D.

“Whether a Godly man lawfully may, or ought to stand as a Member of, and hold Communion in the Ordinances of God with such a Congregation as is mixt (as they call it,) that is, where men visibly Scandalous in Life and Conversation are mingled with the Good in the Participation and Use of Divine Ordinances? Or, whether this Mixture of Heterogeneals do not pollute the ordinances, and the Communion to the Godly, so as they are concerned to Separate from such Communion.”

Before I make particular answer to this question, I must tell you, that all serious and weighty Christians have cause to lament the levity and inconstancy of people of our times, and the spirit of separation which so easily puts them upon wing to practice and plead for separation, as they did for Divorce upon every cause, Matt. xix 3. There are many make but a humour of it,

* We only give the extract from Vine in this number.—Ed.

being ignorant of the greatnesse of the sinne of renting asunder the Unity and Union of the body of Christ, which Chrysostom aggravates and recites a saying of a holy man before his time, (he means Cyprian) *το δοκουν ειναι το λμηνν*, which might seeme a very bold speech, and that is, "That the blood of Martyrdom cannot wash off this stain, which many account an ornament, not a sinne." Among other principles of Separation, this which I have now to speak unto, that we must excommunicate ourselves from God's Ordinances (if men of wicked life be not excommunicate) for fear of pollution by them, is Donatistical, and urged by Parmenian the Donatist, and answered by Austin many hundred years ago, and now retrimed and revived, being called a new truth, as we commonly call a new fashion, that which lately come up, though about forty years ago, or in our memory, it was a fashion laid aside and rejected. And the truth is, that the reason of this Separation seems plausible to easie capacities, such as the Apostle calls Rom. 16. 17. *αναουκοι, the simple*, because it pretends to set up holinesse, both of Ordinances and people, but if it be weighed by the standard of Scripture, will be found too light, and the two sorts of complainers directly opposite to one another, will be found erroneous, both them that complain of any hedge at all about the Sacrament, and they that complain, and therefore separate, because the hedge is not so sufficient as may keep off every undue intruder.

Let us then by Scripture Rule lay down the Answer to this Question, and that orderly, and in certain *Theses*.

First, I shall grant, that the very notion and nature of the Church denotes a separation; God separates his Church from Infidels, and them that are extraneous and strangers to the Covenant; he separates them to be his "inheritance, his peculiar treasure above other people," and they also do and ought to separate themselves from communion with Devils in idolatrous service and worship, Neh. 9. 2. "Come out from among them, and be ye separate," 2 Cor. 6. 17. This is not necessary to be a *locall Separation for present*. There was a mixt multitude of uncircumcised people, "No just proselytes (as Mr. Selden saith) with Israel in the wilderness after their separation from Egypt, but this separation is moral or fœderal, God calls them, propounds the terms of his Covenant, they professedly submit and accept, Exod. 19. 5. 8." and now they are separate, set apart, sanctified by dedication unto God and his service, and are called no more Heathens, Infidels, but Saints, God's people, believers, Christians, or the like.

Secondly, All that are thus separated by their professed submission unto, and acceptance of the Covenant are not true members of Christ, or of his body. All the people, when God did but generally propound a Covenant to them, professed with open voice their yeildance, and the Lord acquiesced in it, Exod. 9. 5. 8. 9., and the same people when they heard the particular Laws of that Covenant, profest again they would do them,

Exod. 24. 3, and so it became, as we may say, done and done on both sides, and yet he that should affirm all these, though newly baptized, to be truly regenerate, were very wide of the truth; for there are many reputative members that are in the visible Society and fellowship of the Church and its Ordinances, that are but Jews outwardly, and they are, saith the Apostle, *no Jews*, and yet they are circumcised and eat the Passover, and communicate in Ordinances, and (if we will not be captious in words) are true members of the visible Society, yet no members of Christ's mystical Body, nor yet can they be dispossessed by us of their right unto Ordinances; for we have no judgment of their spiritual and inward Estates, nor any Command, nor any rule to dispossess them, nor any example of God himself, who lets the corn and the chaff lie together *in area*, and separates them locally *in borreo*, as Austin speaks; and this body howsoever consisting of members *heterogeneall*, yet being taken together in grosse or in the lump, hath very sublime and honourable compellation, both in the Old Testament, "A holy Nation, a Kingdom of Priests, God's special treasure;" and in the New, "The Kingdom of God, the Kingdom of Heaven," for so the Gospel net, that contains both good and bad, is called; and so the whole knot of wise and foolish Virgins, and yet it's plain, that in this Kingdom there are children that are to be cast out, and scandalous persons for Doctrine, and them that work iniquity for practice, that are to be gathered out at last, Matt. 13. 41.

Thirdly, Whereupon we grant, that it's rare and hard to finde a visible Church in any age or time that was without corruption or mixture of good and bad in it. They that talk of purity of Churches, may more easily finde in the world a body that hath never a frecken or spot, than a Church without corruption, and yet both a body and a Church be beautifull for all that. The Scripture gives us a perfect delineation of the Church, as it ought to be in Rules of faith and holinesse, but yet shews us plainly, that it being God's pleasure, that the Net should gather both good and bad, and the servants inviting to the marriage did bring in both good and bad; it must needs be consequent, that many of those that are called are not chosen, "That all that are of Israel, are not Israel." Had not this mixture served more to God's glory, even the glory of his inwardly discriminating grace, it is likely it had not been: So that as they say of the Hebrew, Greek, Latine, these languages may be pure in books, but hardly to be found purely spoken by any Nation now in the world, so are the rules of faith and life pure and perfect in the world, and yet not so perfectly observed by the visible Church. And if a man suppose that a number or Colony of really holy persons might be pickt out of the Churches, and embody themselves into a Church, are they sure this would be answerable to their fancy? Did not the Donatists dream so of themselves? And what may one think of their children in time? Doth not the purest seed we sow come up with straw and chaff? If they hold Communion

with the visible Church, Is it not all one? If they do not, Is it not worse and more clearly without warrant?

The Church may be corrupted many wayes in Doctrine, Ordinances, Worship, and this I account the worst, because it is the corruption of the best, as the corruption of blood that runnes thorow all the body, the poisoning of Springs and Rivers that run thorow a Nation, is worse than a sore finger in the body, or a ground of thistles in the Nation, and there are degrees of this corruption, the Doctrine in some remote points, hay and stubble upon the foundation, the worship in some rituals or rites of men's invention or custom. How many Scripture Churches do ye finde thus corrupted, and yet no Separation of Christ from the Jewish Church, nor any commanded to the godly of Corinth, in the Provinces of Galatia, or those of Asia in the Revelation? I must in such case avoid the corruption, hold the Communion, Hear them in Moses chair, and yet beware of their leaven; but if corruptions invade the fundamentals, the foundation of Doctrine is destroyed, the worship is become idolatrous, the leprosie is gotten into the walls and substance of the house, and which is above all, If the Church impose such Laws of their Communion, as there is necessity of doing or approving things unlawfull, or I am ruin'd and undone, then must I either break with God or men, and in that case, *come out of Babylon*: The Churches of Protestants so separated from them of Rome; it was a necessary and just separation, the Laws of their Communion were ruinous to the soul if we hold it; to the body and life, if we held it not.

In summe then, and in conclusion of this part about Doctrine or Worship, which is but upon the hye to the Question. If a corrupt Church, as Israel was, have their Ordinances according to the *patern in the Mount*; If it may be said, as Peter to Christ, John 6. 28. when some Disciples separated themselves, "Thou hast the words of eternal life;" If as Christ said in matter of Worship, John 4. "Salvation is of the Jews," than, as he said, "Whether shall we go? Why do we separate?" And yet I would not be mistaken by the simplest man, as if I accounted it separation, if a Christian hear a Sermon, or receive the Sacrament in another Congregation; For he that takes a meal at another Table doth not thereby separate from his own house; or if a Christian at liberty to dispose his dwelling, shall remove and sit down under more fruitfull Ordinances; I account not this secession a Separation, no more than if being sickly, and having not health in the City, he remove his seat into the Countrey for purer air, because in so doing he removes from the City, but renounces not his freedom therein, nor disclaims in like proportion the Communion of the Church

OF SEPARATION.

But now to the point of Separation, because there is found, not kept in the Communion of the Church, but not cast out of

it, some scandalous for life and conversation, visibly unworthy of the Ordinance of the Supper; For let it be granted, that in Adam's family there be a Cain, in Noah's a Cham, in Christ's a Judas; and if Cain go forth, yet Adam doth not, Noah doth not, Christ doth not; Let them be separated, let not me separate myself; Let the wicked be discommon'd, not the godly, for the godly are in the right, and may stand in it as a man at his own table in his own house, or in his own ground; If others that ought not do intrude, it's they that must be excluded, for they are trespassers, not he that's owner and in his right. It's very true, say you, but they are not cast out. I answer, there may be sufficient cause to cast out obstinate sinners, and yet not sufficient cause for me to leave the Church. I finde that God accepts of such that sigh and cry for *all the abominations that are done in Jerusalem*, Ezek. 9. 4. That God commands us, *To have no fellowship with the unfruitfull works of darkness, but reprove them rather*, Ephes. 5. 11. That he wills us, *To withdraw from them that walk disorderly*, and commends it, 2 Thess. 3. 6. That he bids his people, *Plead with their mother, plead*, Hos. 2. 2.—These are duties for private Christians to performe in this case; but I finde not that they must separate from Communion in Ordinances upon that cause. For I pray you consider,

1. Haply there is no Rule in the Word, or no proof by sufficient evidence of the fact, or no competent Authority by which such a sinner, as thou instantest in, may be cast out. And shall this be done disorderly? Shall one disorder be rectified by another?

2. Thou for thy part hast no power to cast him out, and every member must not usurp and snatch the power of Excommunication to himself, for then as he usurps the Sacrament, so thou usurpest the Keys, he unworthily, thou unlawfully.

3. It may be the sinne of the Church that such are not cast out, but is that sinne a just cause of thy separation? *I have a few things against thee, thou hast them that hold the Doctrine of Balaam, thou hast them that hold the Doctrine of the Nicolaitans*, saith Christ to the Church of Pergamus, Revel. 2. 14. 15.—*Thou sufferest that woman Jezabel to seduce my servants, and commit fornication*, saith he to the Church in Thyatira, vers. 20. *but upon the rest that are free, I put no other burden, Hold fast till I come*. But where is any separation commanded in this case? Not any: And for the Church of Loadicea, whose temper was so loathsome, as herself is threatened to be spued out; from which (saith Mr. Brightman) who would not think of flying very quickly, meaning by his parallel the Church of England; yet because Revel. 3. 10. *The Lord stands at the door and knocks*, is present with, and by his Ordinances to all in this Church, therefore doth that holy man mightily inveigh against their wicked and blasphemous error (so he calls it) that fell away from this Church; "Will they be ashamed (saith he) to sit down there where they see Christ not to be ashamed? Are they holier and

purer than he? Can they deny themselves to be believers in Christ before their separation from us? Came it not by our preaching, &c. ? *Adi locum.*"

And indeed the argument is considerable, If God afford his Communion with a Church by his own Ordinances, and his grace and spirit; It would be unnaturall and peevish in a childe to forsake his mother, while his father ownes her for his wife.

Fourthly, The presence of wicked men at God's Ordinances pollutes not them that are neither necessary to their sinne, nor indeed to their presence there. If the Ordinances be polluted by the unclean, to themselves it is polluted, not to me, *He shall bear his own burden; He eats and drinks damnation to himself.* 1 Cor. 11. 29. I come to the Sacrament, it is my duty and my right, Shall I sinne in separating from Ordinances, because he sinnes in coming to them, and the Church sinnes in not excluding him? The wickednesse of Eli his sonnes made men abhor the offering of the Lord, 1 Sam. 2. 17. but they transgress in so doing, shall I go forth from the marriage-feast having a wedding-garment, because one comes in thither without it? Must not I *offer my gift at the altar*, because another comes thither that should first go and be reconciled to his brother? Shall I leap out of Noah's Ark, because a Cham is in it? Shall I separate from God's children in Communion of God's Ordinances, when it is not arbitrary, and at my liberty to do so, because I see a sinfull intruder, and do my private duty by mourning, that such a one may be taken away from among us, 1 Cor. 5. 2. and yet perform my publique duty also. And therefore to avow Separation upon this ground, is,

1. To maintain a principle destructive to the Communion of the Church visible, which is a body moulded up of Jews outwardly, and Jews inwardly (as I may say) and if one part destroy or pollute the communion of the other part, is not all ruin'd?—Let a man but conceive in his minde, how this principle pursued would in the time of the Jewish Church have ruled and rooted out all visible Communion in Ordinances out of the world? And if one incestuous person not cast out at Corinth, had polluted the Communion of the whole Church, and some one like sinner in another had done the like, had not all been polluted, and a ground of separation laid through all points of the Compasse, till we had separated through the whole circle.

2. An adventurous and bold assertion, that carries farther than we are aware; for why then did not Judas, being to Christ a known wicked man, pollute the Communion to our Saviour at the Passeover and Supper? And why did not the wicked Jews pollute Christ's Communion in the Ordinances of God in that Church? And how could all the holy servants of God and Prophets in the Old, or the Apostles and Christians in the New escape this pollution, it being well known that there were hypocrites, and such as being vitious under forme of godlinesse, as 2 Tim. 3. 1. 2. which remain'd in Church Communion.

3. A great mistake, for it grows hence, that as Parmenian said, *Si corruptis sociaris, &c.* If you be join'd or associate with corrupt men, how can ye be clean? And Austin answers, True: If we be join'd in society with them; that is, commit sin with them, or consent, or favour them in sin; but if a man do not this, *Nullo modo sociatur*, he is no way joyned with them, for its not the local contact or conjunction, but the moral conjunction that defiles, and we are as morally separate and sever'd from them when they are at the Lord's Table, as if they were in place distant. It's they that joyn with us in our profession, not we with them in their sins; if their profession be hypocritical, that infects not us, for spiritually infected we are not by contagion but consent; nor do we professe ourselves to be of one body with them, any otherwise than all that communicate with hypocrites do, viz. upon supposition, that they are as they profess, members of the body, which if they be not our profession is not false, but theirs is, and yet I confesse, that those are best Churches, where the presumption of godlinesse in the members, is most reasonable.

In summe and for conclusion, we defend the communion of the visible Church in God's Ordinances, but we defend not the sinne of them that professe to know God, but in works deny him. It was a sad complaint of Salvian long ago, *Præter paucissimos, &c.* Besides some few that serve the Lord in Spirit, *quid est omnis catus Christianorum.* Free our Communion from this exception by amendment of their lives, and that the godly would, as the School saith, *Abuti alieno peccato*, make good use of other men's sins and their own; for even they are mixt persons (as I may say) having flesh and Spirit, as well as our Churches are mixt of good and bad, and that they would stirre up their graces to be the better for other men's sinnes, and perform the duties required of them at such a time, and not give way to thoughts of Separation, which pulls a good stake out of a rotten hedge, where it did more good by standing, than by removal. "For unto the pure all things are pure, but to them that are defiled and unbelieving is nothing pure," Tit. 1. 15. whereby it is plain, that what is impure to them that are defiled, is not made impure to them that are pure, and so I conclude with this recapitulation.

The Separation of the Church from wicked men and infidels, by God's calling and Covenant with it, is as necessary as the profession of faith and holinesse. The Church her Separation, or casting out of obstinately wicked men from her communion, is defended for the recovery of lapsed members, and the avoidance of infection of, and scandal to herself. The secession of those good people from the idolatry erected by Jeroboam to worship at Jerusalem is allowed, 2. Chron. 11. 16. The negative Separation, or the not communicating in the worship of Baal, not so much as by knees or lips of those seven thousand in Israel, is liked of by the Lord, 1 King. 19. 18. The avoidance of private

familiarity with scandalous sinners, is often commanded, *ut supra*. The flying of God's people out of Babylon, where Idolatry is maintain'd by force and tyranny, is called for and required. The separation of heretical and vitious members from the Church is branded with a black coal, Jude v. 15. "These be they that separate themselves, sensual, having not the Spirit," which above all men they pretend unto. But the separation of the godly from God's Ordinances, because of the corrupt lives of some in the Church, is no where by any syllable of Scripture allow'd or countenanc'd, being contrary to the example, and not warranted by command of Christ or his Apostles, and it's a vain pretending to a holiness above their rule or their example; All that I would is an order in the Church, "I should rejoyce to behold," as saith he, "your order, and the stedfastness of your faith."—Col. 2. 5. which too many too much slight and undervalue; for as one said, "Order in an army kills no body, yet without it the army is but a rent, neither able to offend or defend;" so haply order in the Church converts no body, yet without it I see not how the Church should attain her end, or preserve themselves, in begetting or breeding up souls to God.

REVIEW.

Dublin University Calendar, 1833. W. Curry, jun., and Co., Milliken and Son, and Hodges and Smith, Dublin; Whittaker and Co., London, 1833.

We are very glad to be able to announce this long-promised and long-wanted work—one whose deficiency had done more to depress the Irish University in general, or at least English estimation, than almost any other circumstance—and while the public could only obtain information about the customs, rules, *statuta et consuetudines* of the College by casual enquirers, they were apt to believe that there was nothing worth disclosure, or something that could not meet its light.

There are two peculiarities of our University, by which its character has been, perhaps, more modified than its friends are willing to admit, and to which we can trace much of what has been urged against it by its enemies. It is the *only* Irish University, and, therefore, has wanted the stimulus which emulation and rivalry never fail to produce. It has had no jealous rivals examining its measures and observing its plans; and, satisfied with the approbation of those who received all that they wanted at its hands—their passage into a profession—it rested in tranquillity,

while the world of science and literature was in motion. To this may it be ascribed, that until very recently the state of mathematical science was so low in the University; to this that classical literature is still far from flourishing, and that, by almost unavoidable necessity, confirmed by the very constitution of the plan, the fellows of College have been, and still are, little more than schoolmasters of a higher grade. In conjunction with this cause we must add another, derived from the state of Ireland. Ireland is a poor country, and from its peculiar situation with regard to England, can never offer such prizes to literary or political ambition. From its poverty it follows that the number of persons who can indulge in literary ease is comparatively small; every one looks to a profession as a mode of supporting himself and advancing his own interests; authorship, as a trade, is unknown, or, rather, known only as a trade, and the extent of the reading public is necessarily contracted. An atmosphere like ours, intensely heated by religious and political combustion, is not well calculated to give a sound and healthy constitution to our literature; and here, except the political pamphlet and the newspaper press, the writing intellect has been but little employed, and the reading intellect of our people less. Now it is plain that when the general bent of a people is practical and professional, that much less of literature and science will suffice—of the refinements of the one, and the depths of the other—than where there is one class prepared to extend, and another class to value their researches; and hence we have no hesitation in admitting that our University being called on to give a sound preparatory education to our barristers and our physicians and our clergymen, rather than to push the limits of knowledge beyond their ancient land-marks, was content to perform its task; and certainly that could not have been a weak or unprofitable system which mainly formed our Grattans and our Burghs. That a change has taken place in this respect is certain, and the character of the University will be elevated by it. A higher standard is now raised for our professors and fellows, and the office not merely of imparting, but of originating, is assigned to them. Whether the education of the mass of students will be materially improved, it remains for time to tell. Of one thing we may be pretty certain, that some individuals will acquire an higher degree of excellence than any under the former system, but whether that very circumstance may not operate unfavourably on the multitude, the *οἱ πολλοί*, we would

not venture to assert, but we hope the changes that are spoken of, and the forerunner of which we rejoice to have witnessed, will not be solely for the purpose of bringing forward remarkable merit, but also to educate and train those whose object is not literary fame or scientific eminence, but the discipline of well-regulated habits, and the schooling which the regular acquisition even of a moderate share of information necessarily communicates.

Much of what has been done in the way of improvement, is owing to the individual who now occupies the Provost's chair; and it must be a source of satisfaction to him, which few reformers are enabled to enjoy, to see the result of his early exertions in an improvement of the course of study, and an elevation of the character of the University. We hope that his attempts at introducing the study of natural science will be as successful in exciting a spirit of inquiry as they have been found with regard to mathematics. But a few years since, and the very elements of mathematics constituted all that was read; a few sections of Newton accessible by geometrical conics, and a superficial acquaintance with the direct method of fluxions, were the entire sum of physics and pure mathematics attained; and the names of La Place and La Grange were used something as we may suppose those of the wizards were in the dark ages, as beings who might be admired, but with whom familiarity was rather dangerous. This magic circle has been broken, and under graduates now explain with ease and confidence what the fellows of a former generation only spoke of; and although from the incurable defect of our fellowship examinations, as they now are arranged, but little of the actual mathematics read and prepared can be displayed, the medal examinations, and the quarterly, exhibit abundant proofs of the rapid advance of mathematical knowledge, and need fear no competition with the University contests of any other institution. The classical department is, perhaps, not susceptible of the same advance, but it has recently received a very decided stimulus. The examination for the classical medal has been put upon a footing more likely to raise the standard of acquirement, and enquiries connected with an higher range of reading, and study are made the subject of examination. The examinations for scholarships seems particularly to require improvement, and to admit it: the range of examination is too limited, the manner of it scarcely sufficiently discrimi-

nating; and while the young men have to look forward only to a schoolboy-like examination, for the attainment of one of the great objects of academic ambition, it cannot be supposed that a more masterly style of study and preparation shall become prevalent. We trust the spirit of improvement will speedily descend on this part of the course; that the arduous duty of examination will be given to selected individuals; that the course itself will undergo revision, and something like the extent of critical knowledge elsewhere common, be expected, not from all, but from those who present themselves for honors.

We do think that the entire system of examination is very susceptible of improvement; that enough of time is not given either to determine the actual knowledge of the candidates for distinction, or perhaps enough to elicit the information of the humbler students, and we doubt not but that a plan might be easily devised for both, one that by employing every individual for the whole period of the sojourn in the hall, would give sufficient opportunity for display, while, by proportioning the questions to the claims and the exertions, all unfair, because unequal, competition would be avoided. We have heard that improvements have recently been effected in the system of Greek lectures, by which there is a prospect of their being made effective, and we have heard of a change likely to be made in the divinity school. We rejoice at both, but more especially at the latter, and though we have not a very sanguine expectation that any thing answerable to the necessity can be done in a college where the preparatory course must necessarily occupy so much of time and attention, we would still look to considerable benefit from any alteration that would increase the term for study and extend the course. While we would not for a moment place learning on a step higher than it should occupy, and while we deem it the language of experience and revelation that no learning or intellectual endowment, except consecrated to the service of God by the outpouring of the eternal Spirit, can be available in the work of the sanctuary, we yet think that a learned Ministry is one of the means used by Him for the illustration, the promotion, the extension of his truth; and we are convinced that both as a preventive from error, and a guard of scriptural verity, learning and information are most important. We see all other Christian bodies acting under this conviction, and the length of time in

which the various classes of Dissenters* force an attendance on theological studies should arouse us to a sense of duty, if not to a sense of danger. Part of the plan that we have heard suggested is to commence the study at an earlier period of the college course than now is practised, and to divide the entire of the theological course into four grand divisions, requiring from the lecturer an exclusive attention to his own branch of the subject, and making attendance imperative on the student. We think much of this plan excellent, but would hesitate about mixing up professional with preparatory studies. So far as our experience goes, the mixture does not succeed, and the college course will be neglected for the divinity, or else made an excuse for not attending to the theological lecturer.

But it is time that we should give some account of the volume which has called forth these observations, and we have great pleasure in saying that it is fully equal to what our expectations looked for. It contains every thing that a student can require, besides a great deal that must interest every friend to the advancement of the University. A calendar of all the holidays and remarkable days; an introduction, giving a view of the history of the University and the previous state of Irish literature, and this followed by a copious and accurate statement of the various lectures, examinations, and exercises; the different prizes and honors, the professorships, and lists of the fellows since the foundation, and of scholars since 1660; of individuals who obtained University honors, and Madden's premium since 1798, and gold medals since 1816, and all the University honors for the year 1832, with the degrees conferred, including the extra commencements, and adding a complete list of all the individuals on the books, and also the University examination papers for the year 1832. The editor has given a copious and valuable compilation, well arranged, and easy of reference. Of its accuracy, from his well-known character, we can have little doubt, and its utility will be proved, we hope, by a plentiful sale. The introduction will be found interesting to the general reader, and

* In the interesting volume which contains the life of the late Dr. Waugh of London, there is a detailed account of the education which the ministers of the Scottish Secession Church receive. It appears that in addition to four years spent at the University, five years study afterwards is required. Is Christianity so much more prosperous among us, that we can excuse some such exertion here?

the collegeman will acquire from it considerable information connected with our University, its statutes, and its rules. Since the passing of the late Reform Bill, we are so much assimilated to the English Universities that it is to be hoped the intercourse between them and us will be increased, unchecked by any affectation of superiority on the part of our English Sisters. Some mode of ascertaining the terms on which we can reciprocally pass should be laid down, not dependant on caprice or faction; and as we feel confident that considering the circumstances under which Ireland is placed, the University ranks high in the regard of those who can estimate its value, so should it assume its station. To the editor of this volume, who assists, so meritoriously, in extending a knowledge of the University, we think much gratitude is due for the enterprise and labour which he has exhibited in the execution of a task that had been frequently spoken of before, nay, even undertaken, but never successfully prosecuted. To the present Provost great and decided praise is due, for the penetration with which he has seen, and the fairness with which he has endeavoured to remedy the evils of the system: we trust he will not be swayed by any opposition, or induced to pause in his attempts by reason of any of the usual outcries against change. Our system is good, but in many respects requires improvement; it is too exclusively calculated for imparting elementary instruction, instead of either communicating the higher degrees of it, or extending the bounds of knowledge; and any plan by which, without sacrificing in the slightest degree the attention paid to under graduates, the professional course could be improved, and at the same time, some leisure would be given to the fellows, we have no doubt the quantity of talent and energy in the University would soon show itself, and the rapid advance in character more than repay the labours of Dr. Lloyd.

A Compendious History of the Council of Trent.—By the Rev. B. W. Mathias, Chaplain of Bethesda. Dublin, Curry and Co., 1832.

To the general student in theology, and especially to the Minister of the Gospel who wishes to be well acquainted with the questions agitated between Protestants and Romanists, a compendious history of the famous Council of Trent, must be an object of desire and of much importance. No general Council has been held since that, so called,

of Trent, and, perhaps, there never may again. The proceedings of this Council, with its canons and decrees, present, in somewhat a comprehensive form, the doctrinal system, and much of the discipline of the Church of Rome; but the *full* system of that Church cannot be understood without a careful study of the productions of the eighteen councils, commonly called general, which are to be found contained in works consisting of numerous folios—one of which is sufficient to mention here, composed of seventeen folios, by the Jesuits Labbè and Cossart.

A manual, such as the work before us professes to be, must be to the student a desideratum in polemics. It consists of 453 octavo pages of moderate sized type and close letter-press, and therefore presents a larger quantity of matter than is usually found in books of an equal size. It is neatly printed on good paper, and has a copious index at the end.

The dedication is to the congregation of Bethesda Chapel, and contains the following words: "In which I trust you will find sufficient to vindicate our forefathers in separating from the Church of Rome, and ourselves in continuing the separation which was forced upon them, as the communion from which they withdrew remains to the present day unchanged, and boasts of being unchangeable."

A short advertisement informs us of the lamented illness of the venerable author, with which he was attacked when considerable progress had been made in printing this volume, which incapacitated him for completing the work, and has deprived the reader of the remaining matter which he intended to have added. As the Lord has been pleased to spare him to the church, and restore him considerably to health, we trust he may be permitted to possess life and strength long to continue his services in the vineyard of Christ, and that he may yet be enabled to finish his entire plan, and give to the public "the remarks on the decrees and canons which he was drawing up, and a glossary to the work," which he intended "should appear as an appendix to the present volume."

This volume, however, contains the proceedings, the canons and decrees of the Council to its final close, and, therefore, is so far complete in itself.

It is to be lamented that the fire which accidentally consumed the printer's work-house destroyed the larger part of the edition, and we trust that this event, together with the sale of the work, may soon give rise to a *new impression*.

The authorities in the volume before us are much too scantily given. The work commences with an introduction, and as there were twenty-five sessions of this Council, the volume contains twenty-five chapters, each chapter being given to the detail of one session, so that the proceedings of each session can be read at once, independently of the others.

Not only do Protestants feel that there existed direct necessity for a reformation of the Church of Rome in the sixteenth century, when, by the blessing of God, Luther shook off the chains which bowed down the neck of Europe, and taught the people to appeal to sacred Scripture as the only standard of divine truth; but numerous members of the Roman Church itself have borne ample testimony to the need of a large reformation, both in the head and members, and have drawn a lamentable picture of the awful corruptions which had, by that time, nearly extinguished all Christian light within its pale, and made long and repeated exertions without success, to accomplish such a needful and desirable reformation.

The introduction to this volume opens with the following passage :—

“ The Council of Trent originated in the corruptions of the Church of Rome, and the diversity of religious opinions which existed in Germany and other parts of Europe, at the beginning of the sixteenth century. These corruptions of the Romish Church were very great, and had been of long standing. Some of the most learned and pious members of that communion had protested against them, and sought for their reformation long before the time of Luther, but without success. Henry of Hesse, towards the end of the fourteenth century, gives a melancholy picture of the irregularities of the clergy; he speaks of the ignorance, the simony, the profligacy, of the Popes, the Cardinals, and the prelates; he proceeds to notice the disorders of the inferior clergy, and describes the priests as keeping concubines, the monks as debauched, and the monasteries as places of prostitution. Testimonies to the same effect were borne by the celebrated Gerson, chancellor of the University of Paris, by Peter of Ailly, cardinal of Cambrai, and by Nicholas of Clamenge, who, when speaking of the nunneries of his day, says that they were not the sanctuaries of God, but brothels,—so that to make a female take the veil, was the same thing as to make her a prostitute.

“ What had been urged by individuals, was also brought forward in various councils; and though the general sentiment of all good men was, that the church required reformation, both in the head and in the members, yet this reformation was not accomplished. In the Council of Pisa, convened in the year 1409, at the session held on the 10th of June, the cardinals present promised, that whosoever among them was chosen Pope,

should continue the council, and not suffer it to be dissolved till it had made a reformation of the universal church, and of its present state, both in the head and in the members; and that in case any absent cardinal was elected to the popedom, he should be bound by the same obligation. This council did for a time heal the schism in the church, arising from the contests of the rival Popes, Peter de Luna and Angelus Corarius, whom it deposed, and raised to the papal see Alexander V.; but the promised reform was not effected; for the Pope, in the last session, declared that having a desire to reform the church, in its head and members, and having taken much pains already to that purpose, but not being able to finish it, because of the departure of some prelates and ambassadors, he did therefore delay this reformation until the next council, whereof the time was already prefixed."

The introduction then details the proceedings in Constance, the next council, and at Pavia, showing the unwillingness of the Popes to admit a reformation, and at length its postponement. Quoting Dupin, the following passage is added:—

"This designed dissolution displeased the greater part of the prelates, who complained loudly that the Pope hindered the reformation of the church, which obliged his legates to protest, that by this translation, the Council of Sienna should not be accounted wholly dissolved, but that the presidents of the council should labour with the deputies of the nations, in the reformation of the church."

We cannot forbear quoting the following striking passage from the introduction:

"It is very natural to suppose, that where there are bad practices, there cannot be good principles; and, therefore, the notorious corruptions which existed in the Romish Church, induced many to suspect that her doctrines were not true. These doctrines were, therefore, examined—were compared with the only sure standard of divine truth—the Scriptures; and the result of this examination was the conviction, in the minds of multitudes, that the Church of Rome was as erroneous in principle as she was corrupt in practice. This was declared by the Albigenses and Waldenses, in the thirteenth century, and earlier; by Wickliff and his adherents in the fourteenth, by Huss and his followers in the fifteenth, and by Luther, and numbers of the greatest men of their age, in the sixteenth century. There was at this time an anxious desire among the good men of all parties, that a free general council should be convened for the purpose of reforming the corruptions and terminating the doctrinal divisions of the church; but this was a measure unsuited to the policy of the see of Rome, the head of which, had claimed for himself the exclusive right of calling general councils. Therefore, although Luther appealed to a general council, and multitudes in Germany and in other countries were most anxious that one should be held, Pope Leo X., instead of meeting the public wish and allowing Luther the benefit of his appeal, chose to suppress every hope of this kind. He took the business entirely into his own hands, and those of his cardinals,

and in a Bull issued in 1520, after enumerating several opinions of Luther, he says, 'Wherefore, by the advice and consent of our reverend brethren, and by their mature deliberation, by the authority of Almighty God, the blessed apostles Peter and Paul, and our own—we condemn, disprove, and totally reject all and every the aforesaid articles, as errors, as heretical either scandalous or false, or offensive to pious ears, or tending to the seduction of simple souls, and contradicting the catholic truth. And we decree and ordain by these presents, that by all faithful people of both sexes, they be holden for condemned, disproved, and rejected.' "

In the remainder of the introduction will be found a history of the subsequent efforts that were made to bring on a general council, and the oppositions which were thrown in its way by the Popes. Adrian VI., indeed, appears to have been favourable to the calling of a council for the purpose of reforming the Church, and an interesting quotation from his Bull, stating the necessity that existed for reformation, well worthy of perusal, will be found in this introduction.

We cannot forbear mentioning the striking passage quoted at page 6, from the *Centum Gravamina*, or *Hundred Grievances of Germany*, a document produced at the Diet of Nuremberg, 1523, and forwarded to the Pope, *it details one hundred grievances* which call aloud, in the Romish Church, for reformation. These grievances present a most gloomy and awful picture of the wide departure from Scripture truth, and of the hideous corruptions and abominations into which the Church of Rome had, at that time, deeply sunk. We particularly recommend the perusal of the passage, and lament space would not admit a quotation here. The document itself will be found in *Brown's Fasciculus Rerum*, tome i, p. 341, a very valuable work, and highly worthy of perusal.

The introduction before us is concise, pithy, and clear. It gives an historical sketch of the state of the Church previous to the Reformation, and will leave on the mind of the reader a vivid impression that there existed an imperative necessity for an appeal to Scripture for the removal of the awful errors and corruptions into which the Romish Church had for a length of time been falling. It is well and forcibly written.

In the next article will be given a concise review of the History of the Council of Trent itself, and the produce of its twenty-five sessions, which is contained in the remainder of the book.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

We regret having so long delayed noticing the last report of this Society—a Society dear to every Christian from its paramount object, and which should be peculiarly dear to every friend of the Church of England. There was a serious deficiency in its resources during the last year. The conductors of the Society, however, upon fully considering their resources, determined not to make any reduction in their missions, in any station, during the present year; hoping to bring up the income of the Society to its expenditure, by enlarging the agency for forming and visiting associations. In furtherance of this object, they also appealed to the clerical members of the Society throughout the country, soliciting an enlargement of their personal exertions. To its clerical friends the Society is, under God, mainly indebted for its growth and prosperity; and to them, therefore, the committee look with confidence in the present exigency. The mode in which they extend the co-operation of their clerical friends is, by forming parochial associations, preaching sermons, and attending meetings, on its behalf in their own vicinities, or where they may be best able to promote its interests. The committee felt bound not to contract operations already entered on, and prosecuted, with more or less of success, until the necessity for doing so is inevitable: yet they are equally bound not to continue to prosecute such operations when there is no longer any prospect of the Society's income equalling its expenditure. In this difficulty, they considered it a course more likely to be approved by the members that they should make a zealous effort to retrieve the Society's income, than that they should immediately contract its missions. Having been led to this decision, in the best exercise of their judgment, they earnestly

appealed to the prayers and exertions of their friends, in reliance on the blessing of Him, the enlargement of whose kingdom it is the object of their plans and labours to promote. We most earnestly second their request, which comes with the weight of a solemn duty, and which, if our readers will peruse the interesting facts in the last report, they will see also to be a delightful privilege. Had the Society been the instrument in the hands of God of effecting what has taken place at Tinnevely, even allowing for partial disappointments, there would be ample proof that "the hand of the Lord is not shortened that it cannot save, or his ear heavy that it cannot hear." And with such proofs of the blessing of God upon the Society's missions, to say nothing of its exertions and success elsewhere—in New Zealand, North America, Africa, the Mediterranean, the West Indies, and India—shall its friends be weary in their labours? It were enough that we have the command and the promise, but to have such actual results is doubly cheering. We strongly recommend the perusal of Mr. Bickersteth's faithful, affectionate, and scriptural sermon, preached at the last anniversary of the Society. Such discourses are the best comment on the spirit and character of missionary proceeding; on which most Christians, and not the least those of our own communion, have much to learn, before they will rise to the high level of the duties which the command of Christ, and the exigencies of a world perishing in wickedness, require.

NATIONAL SCHOOL SOCIETY.

The general account of the state of education in Sunday and other Church-of-England Schools, gives 9,309 places, containing 10,965 schools, with 740,005 scholars as

trually returned; and, calculating for the places from which returns have not been received, the grand total of poor children receiving religious education under the church, will appear to be rather more than 900,000. In 7,090 cases the children are regularly assembled and taken to church; in 5,677, the books of the Society for promoting Christian Knowledge are used exclusively; and in 3,574 cases the National System of Instruction is adopted entirely. Nearly one-half of the Church-of-England schools and scholars throughout the kingdom are now in connexion and correspondence with this Society. During the year, grants amounting to 6,630*l.* have been apportioned, in answer to 103 applications from the clergy, by the assistance of which, 156 school-rooms are to be built, capable of containing 17,200 children. In effecting these arrangements, the committee have been concerned with places comprising a population of nearly 400,000 souls. It is satisfactory to observe, with regard to many of the grants, that the schools have been established in consequence of the previous erection of a chapel or district church. No sooner has a congregation been assembled, by means of the grants from the Church Commission and Church Building Society, than its attention has been drawn to the religious necessities of the poor; and means for their education have been adopted, which, by the help of the National Society's grants, are being carried into immediate effect. The central school has been removed from Baldwin's Gardens, to the Sanctuary, Westminster. During the Society's operations in Baldwin's Gardens, 11,351 children have received the benefits of a Christian education, and 1,901 school-masters and mistresses have been taught the National System. Many of the younger part of these, it may be hoped, have been rescued from ignorance and vice; and those of maturer years been enabled to acquire principles and feelings which must have materially assisted them in the management of the children afterwards entrusted to their care, and also have produced a happy

effect on their own temper and conduct.

The Report proceeds to pay a just tribute of respect to the memory of the Rev. Dr. Bell. His valuable services, remark the committee, are now no more, but they implore the Divine mercy, which has hitherto seconded their efforts, that other beneficent and equally powerful auxiliaries may be found, to defend and protect the cause, which has grown up to maturity under his fostering hand.

Annexed to the Committee's brief and business-like Report, are a variety of interesting and valuable statistical facts, relative to the progress of National Education; especially an elaborate paper on the rise and progress of schools for the religious education of the poor, which we hope to notice on some future occasion. It could scarcely have been anticipated that out of two millions and a quarter of children of age for education, nearly one million are actually under instruction in Church-of-England schools, which, if we allow only the odd quarter of a million for those of a rank above a national or Sunday school, leaves nearly half the children of the poorer classes under the fostering care of our established communion. We hope this return will be called for and weighed well by Parliament, in case any attempt should be made by Mr. Hume or others to establish a system of education not grounded on scriptural principles, and we will add, not allied to the established church. Such a system would not have even the merit of neutrality; it would be a positive interference with what is already in operation—a subtraction from Episcopal schools of a Christian character, in favour of others constructed on the project of no religion at all. This is a large question, and will probably force itself upon us during the next session of Parliament: but it is beside our present purpose, which was to state to our readers the progress of the National Society, and to recommend it unceasingly to their prayers and liberal assistance. We earnestly entreat all who are connected with its

schools, to take care that they shall be seminaries of truly scriptural piety, and not merely crusted over with a form of godliness without the power. God, indeed, only can give the increase; but he is faithful to his promises; and relying upon them, it is the duty and the privilege of all who labour in these institutions to endeavour to bring up the children under their charge in the warfare and admonition of the Lord; and this is by no means a necessary result of mere intellectual acquaintance even with scriptural instruction, except as a means to an end.

PRESENT STATE OF DISSENTERS.

Resolutions, referring to the present state of Dissenters, passed by the Board of Baptist Ministers, specially convened at Fen-court, Nov. 6th, 1832.

The Rev. W. Newman, D.D., in the Chair.

I. That, as Protestant Dissenting ministers, they rejoiced in the increasing attention now awakened in the public mind to the rights of every part of the community.

II. That of all the rights which belong to them as British subjects, those which regard the spiritual interests of mankind are deemed the most sacred.

III. That, therefore, whilst they admire the patience with which their forefathers endured those disadvantages which still remain on the Dissenters, yet they are compelled to declare that those disadvantages are unjust, since God has ordained that religion should be free.

IV. That they therefore feel it a matter of injustice, to be compelled by law to support a religion from from which they conscientiously dissent, convinced as they are that the expence attending the support of Christian ministers, the celebration of Christian worship, and the extension of the Redeemer's kingdom,

should not be compulsory, but free; and that the most honourable maintenance any man can enjoy, is that of the Christian minister, when, like his Saviour, he derives it from the spontaneous, liberal, and affectionate contributions of those who receive spiritual advantage from his instructions.

V. That the employment of religion as an instrument for purposes of political government, and the employment of political force in the support of religion, are alike unjust to the people, and derogatory from the dignity and worth of religion itself.

VI. That they hold it incumbent on them, at all times, and especially at this time of high political excitement, to discountenance to the utmost of their power and influence those measures (how good soever in their object) which are not legal, constitutional, and peaceable.

VII. That they entertain a lively confidence in his Majesty's Government, and an earnest hope that, by means of a reformed parliament, all compulsory payments for the support and extension of the Christian religion will cease.

VIII. That they feel an imperative duty—which they owe to themselves, to their congregations, to their king and country, and above all, to their Lord and Saviour, whose they are and whom they serve—most publicly to make an avowal of those principles, which are deeply fixed in their own minds, and will ere long, they doubt not, be the governing principles of all who worship the true God in every nation.

J. B. SHENSTONE, Secretary.

THE LOGAN STONE.

The following little sketch appeared some weeks ago in the Taunton Courier:—

"A few years ago a naval lieutenant took it into his head, that, with the aid of a few of his comrades, he could upset the Logan Stone, whose well-balanced bulk had been the object of curiosity to

travellers for many ages, and from the exhibition of which the Cornish peasantry living in its vicinity had been accustomed to derive their support. It was to them a Providence. The *stone* was their *bread*. The lieutenant succeeded in his reckless enterprise, to the great dismay of the astonished spectators; but such was the outcry against him for so doing, and so mischievous were the consequences to the poor folk, who were thus deprived of their means of livelihood, that the hero of the fate was obliged to undertake to re-instate the colossal mass. This, after immense labour and great cost, was, as far as possible effected, —but the utmost pains could not restore the stone to its former equilibrium. It no longer yielded its vibratory obedience to the slightest impulse; and the consequence has been that the Logan Stone has ceased to gratify the stranger, and the poor people no longer support their families by showing it.

“If the lieutenant had facilitated the approaches of the traveller to the Logan Stone, instead of subverting it, all might have been well. If he had cut down the briars that intercepted the avenues to it—eradicated the weeds that had sprung up—lopped, topped, and pruned some of the stately trees, so as to allow free air and invigoration to the stunted growth of the underwood and saplings beneath their overshadowing branches, the Logan Stone might have remained for centuries to come an object of mingled wonder and delight. This also is the course which honest reformers ought to pursue with respect to the church. Much may be done by temperate and honourable men in placing the church in that position which, without spoliation on the one hand, or disregard to the demands of rational justice on the other, may preserve the venerable establishment from unhal-

lowed intrusion. Let good men, therefore, both in and out of church, concur in removing from the public contemplation all that may offend the judgment of its friends or warrant the maledictions of its enemies. Let its defects be repaired with a kindly hand; but let as discountenance rude experiments upon the sacred altar—and, for God's sake, *don't let us spect the Logan Stone.*”

EAST INDIES.

Mr. Poynder, to whom every Christian, every patriot, every man of common humanity, is deeply indebted for his indefatigable exertions for putting down, or at least not sanctioning, the abominations of the idol temples in India, pledges himself to the truth of the astounding and disgraceful fact, that the East India Company, after paying for the equipment and outgoings of these pandemoniums of licentiousness and blood, has actually received, in the space of sixteen or seventeen years, net revenue to the amount of £90,205 from Juggernaut; £455,980 from Gya; £159,429 from Allahabad; £295,599 from Tripetty; that is, not far short of a million of money from these four temples; besides which, there are many others (Hamilton enumerates fourteen as “chief in the trespass”), from which the returns are not given. Mr. Poynder has for a considerable time been prosecuting the subject, not only in the India House, but through the columns of the Times newspaper; and we earnestly trust that he will meet with such effectual assistance in this important question, by the whole body of Christian men throughout the land as will enable him to achieve the same success as attended his labours for the abolition of suttees. The following extract shows the necessity of such interference.

Dec. 13, 1831. The — has by order of Government, given 40,000 rupees to perform a certain ceremony in the idol temple of Tin-

nevelly. The pedestal of the idol, for instance, has got some injury, from the oil which continually flows down from the idol at the poojahs; so that insects harbour and perish there, which is an indignity done to the Swamy. They must therefore mend the pedestal, shut up all the holes that have been made in it, and make it fine and close again. For this repair, the Swamy must be requested to remove from his place during the operation, and after that to return again; on both occasions, a great many *mantherums* (forms of prayer) must be said by the Brahmins; and 100,000 Bramins must be daily fed for 40 days long. To gratify this folly, a Christian Government spends 40,000 rупes!

CRUELTY OF INDIAN IDOLATRY.

"The dark places of the earth are full of the habitations of cruelty." The following extract affords a painful illustration—

All the descriptions which I have yet seen of Indian heathenism fall far short of the truth. If the degrading scenes which I have this morning witnessed could be held by the British public, all who have any portion, not to say of Christianity, but of common humanity, would exclaim, 'This system must and shall come to an end.'

The crowd has been collecting all night: at day-break, the road leading to the temple was thronged with descriptions of native carriages and people on foot.

On my way to the temple, the first object which attracted my attention was a very old woman, stretched on her back, and her face, which was painted white, exposed to the glare of the sun. A few paces from this old woman lay a stout hearty man in the middle of a bundle of sharp thorns: he was crying lustily to his gods. My attention was next arrested by six children, who seemed to be worshipping a man: they sang beautifully, and waved their hands in the most graceful manner. I next passed on to a child with its eyes recently tore out: in this state

its wretched mother was exposing it naked to the blaze of the sun. Not far from this was another child with its eyes tore out and all its limbs twisted; another was laid upon thorns; one, a boy of about six years of age, had his legs turned upward from the hip-joints to his head. After these, I saw many with their joints dislocated, their bones nearly all broken, and their eyes out; and not a few infants apparently but new-born. Going toward the temple, I saw a man dragging his body along the ground by means of his hands; many were walking on spikes, and some were lying exposed to the sun and howling till they were bathed in sweat.

Having seen the idols enter the temple in triumph, I took another direction. New scenes of degradation presented themselves on every hand. One man's hands had been thrust under the skin of his back in infancy, and he appeared without arms. A second was stretched at full length on his back, with his face covered with wet mud. A third with a knife in his hand, was covered with gore: his matted locks were already soaked with blood, and I saw him add new gashes to his face: he was evidently under the influence of some intoxicating ingredient. One old painted wretch, walking on spikes, blessed the children of those who gave him money, by touching them on the eyes and faces.

These are only a part of the infernal scenes. I used to think that a few such cases might exist; but here I met with them at every step.

FRANCE.

The monthly (Socinian) Repository, lately stated, on the authority of a foreign correspondent, that there is a project for the union of the Lutheran and Calvinistic churches in France, the basis of which is insinuated to be not those essential truths of the Gospel in which both Luther and Calvin agreed, but a sceptical spirit with regard to

them. The Protestants of Paris have contradicted the report, and maintain that no such plan has ever been in agitation. If a union between the Calvinists and Lutherans could be accomplished on Scriptural grounds, we should hail it as a step towards healing the wounds of our common Christianity; but if both are to give way to Socinianism or Neology, the infidelity and amalgamation were infinitely worse than the honest schism.

The French minister of public instruction and religion compiled last year a statistical account of the primary schools in France. From this important document we learn that till lately the system of national instruction was confined to a very small number of schools; but it is now likely to be general. There are in France 86,135 communes; of these 13,967 were found three years ago entirely destitute of schools; in the remaining 24,148, there were 29,618 Catholic schools, 904 Protestant, and 62 Jewish. The schools were attended in winter by 1,372,206 pupils, and in summer by 681,005. The whole number of boys in the communes, from five to twelve years age, is 2,401,178. Out of 282,985 young persons between the age of twenty and twenty-one, 13,159 can read; 112,363 can read and write; 149,824 (more than half) can do neither; 7,639 uncertain. There are fifteen model primary schools for training teachers. Fuller tables, including girls' schools, are to be prepared triennially, and are to be presented to the Chambers.

The professorship of morality and sacred eloquence, at Montaban, which has been so long vacant has not yet been filled up. More than two years ago the matter was all but settled; but the minister who was likely to be appointed being considered "a Methodist" (for our French neighbours have adopted this appellation), two or three of the professors have continued, by various means, to keep the matter suspended to this hour. In the mean time, notwithstanding

all the efforts of Montaban and Geneva, evangelical truth is making rapid progress among the French Protestants, and especially among the young pastors.

A Jew and two Jewesses were lately baptised in Paris upon a solemn confession of their faith in Christ. May these be the first fruits of an abundant harvest!

ESLINGEN SABBATH SCHOOL.

A Society for the sanctification of the Sabbath has been formed at Eslingen, in the kingdom of Württemberg. The society has already several auxiliary associations. The members engage to abstain from all works on the Sabbath that are not works of charity or necessity, to exact no bounties from their servants or underlings that interfere with the objects of the Sabbath, and to join in no recreation that is contrary to Christian edification. A weekly religious journal has been established at Eslingen, since October last, entitled, *Remembrances and News of the Kingdom of God*.

DUTCH BIBLE SOCIETY.

The Dutch Bible Society has distributed 400 copies of the Scriptures, among the army; the size is very small, and therefore convenient for carrying. Let us pray that the assemblies of the camp may become religious meetings, and that the times of Gustavus Adolphus may be revived, when psalms were sung in every tent. The French Protestant army, during the wars of religion, as well as Cromwell's forces, will bring similar examples to our recollection. Prince Eugene is said to have always carried a small *Kempis'* Imitation of Christ, in his pocket, and to have observed, that a good Christian always made a good soldier.

RETROSPECT OF THE YEAR 1832.

As Conductors of a publication that assumes the name of the CHURCH OF IRELAND MAGAZINE AND CHRISTIAN EXAMINER, we approach the consideration of what the past year has brought forth with sentiments of unmingled sorrow. We look back through the vista of the twelve months that are gone by, and see but a dark and gloomy track, and were it not for a trust which still is unbroken in the good providence of God, who can not only control the unruly wishes and affections of sinful man, but educe his own good out of apparent evil, we should indeed despair of our Church and Country, and say it was either time to move to other lands or sit down and suffer while popery and anarchy enjoyed their misrule. But still, as Christians trusting in a Providence that afflicts in mercy, we draw on hope, the common revenue of the distressed, and look back on past events not so much for the sake of lamentation as for the purpose of exciting, under a trust in the Lord, both in ourselves and others, such counteracting energies and councils as may serve for protection, and make our church and ourselves "in the evil day to stand."

Let us, then, before we look back upon what has occurred in the last twelve months, consider what has led to these deplorable events. Will any one deny that civil and religious liberty are the inalienable rights of man, and that to withhold this heritage from the human race, is manifestly unjust? Was it not then right to pass the Relief Bill, whereby the Roman Catholics of the British Empire were admitted to *all* the privileges of the Constitution? Was it not also right to make that Constitution as perfect in its practical working, as it was in theory, and so effect a Reform in Parliament? Alas, for the *Doctrinaires* all over the world; they have not taken into account, and they did not consider that man is a fallen creature, and that a disturbing force exists in his very degraded nature that will not allow him to reduce to beneficial practice what may be most beautiful in theory: and as well might the seaman, trusting to the theoretical accuracy of his compass, sail by the points marked on its card, without taking into reckoning the practical variations of the needle from the magnetic pole, as for any politician to argue that all men should be free, and all governments work up to a perfect theory, while man continues the slave of sin, and has a bias that nothing but divine grace can control, to all that is earthly, sensual, and devilish. What, indeed, is liberty to such "but the gathering together of the froward, and the insurrection of wicked doers." To reduce, then, theory to hopeful practice there must be taken into account many circumstances which may affect the process as much as the weakness of materials and the friction of parts in common machinery. Who, for instance, would give religious liberty to the subjects of the Old Man of the Mountain, as long as the behests of the mitred monster were to be carried into effect with the dagger? Who would allow

liberty to New Zealanders, and thereby allow them a better opportunity of cleaving the skulls, pickling the heads, and eating the flesh of their countrymen? Who would suppose that the Spaniards or Portuguese would make any other use of a free constitution than to surrender their new immunities into the hands of their Priests? Who would expect that ignorance, idleness, prejudice, and long-cherished animosities would allow men to be fit recipients for privileges that knowledge only can appreciate, industry only take advantage of, and true religion only keep from abuse.

Now, we would ask, what was it induced the conservative good sense of the Protestants of the British Empire to falter and hesitate before they conceded to Papists the full privileges of subjects? What but the long experience that told them that Popery was such a system that it never did and never could coalesce with Protestantism—that to domineer was the *essential* of its nature—that the equality they claimed would be in future used, as it heretofore was, in order to effect their own superiority, and establish their own church on the ruins of Protestant property, laws, and institutions. Well, *fiat justitia ruat cælum*—the Relief passed, and many Protestants, liberal and yet fearful, gave assent with prophetic misgivings, that in acceding a theoretical *right* to others, they were instrumental in inflicting a practical *wrong* on themselves—that they were not giving liberty to an equal to enjoy the same privileges with themselves, but unchaining a tyrant whose being's end and aim was to reassume his never-forgotten and never foregone superiority.*

Then came the Reform Bill, the child of the three days of Paris—a jacobin offspring of foreign birth, engendered in the clime where liberty never grew without instantly running to seed,—in licentiousness,—the rankness of its root striking into the hotbed of irreligion, so quick in forcing up a vegetation vapid, watery, and unwholesome; and what has been the harvest let the dilapidated towns, the ruined manufactories, the discontent, misery, poverty of LA BELLE FRANCE tell. Well. We have got the same *doctrinal* Reform in Great Britain, and, forsooth, in order to restore the constitution, which was out of balance by leaning a little towards aristocracy, we have a jerk given it to the other side, and still the equiponderation is not attained when the democratic scale weighs down the regal and aristocratic powers; and the compensation checks that which belongs to property and privilege kicks the beam. These two changes, now in full operation may—nay, must—produce results which good men look to with apprehension, even in England. But in Ireland they seem big with rapid destruction to the Protestant clergy and laity, and likely

* In what has been above said the writer desires not to find fault with those who were favourers of what was called Roman Catholic Emancipation. Perhaps he allows that their *theory* was right; all he desires to object to was—the persons to whom, and measures to which, it was conceded—surrendered as it was to agitation—to O'Connell, who cried out then (as by and by he will demand repeal) give me MY demand, or —

to overthrow the property, the power, and the religion which England had established in this island. Any person who heard, in the year immediately preceding the Catholic Relief Bill, the solemn declarations of the Catholic Bishops, that they did not intend the destruction of the Established Church in Ireland—that they had no desire to overturn its immunities and property—might (provided they looked on history as but an old almanack) have supposed that no Christian man *could* run so counter to his solemn asseverations as the Popish prelates have done: but they who knew Popery well—they who knew as well as Mr. Plowden* could assure them, that *she NEVER CHANGES*, must have foreseen that to overthrow the Establishment—to get rid of Protestantism as far as human means could effect it, to re-establish their own church in power and dominant authority were prior engagements which no Popish bishop could forego. No, as was well said of one who admirably adhered to the spirit of his order, *nusquam ab illa ad quod ingenio feroci impellabatur recedendum putavit*.†

The Relief Bill then, if dangerous to the Constitution of England as affecting the connexion between Church and State, was still more hazardous for Ireland—but when backed by the Reform Bill, which has, as every man of common sense foresaw, thrown the representation of all the towns and many of the counties in Ireland into the hands of Popish priests; then indeed has the hour of peril for Irish Protestants arrived, and by their own disunion—by their own temerity—by their own treachery will they find not only the Church property, but the confiscated property, which, *as those who defended the English interest in Ireland*, they enjoy, taken out of their hands by agitation that approaches but comes not actually up to warfare, and by a force that will overturn, without venturing on the brave alternative of a battle. The year that has gone by has been big with two great events. The *PASSIVE RESISTANCE* (as it was most Hibernically called) against tithes, and the passing of the Reform Bill. Without a Ministry capable of conceding to the democracy such a measure as *this* Reform Bill, the Popish clergy could not have had the hardihood to commence their crusade against the Protestant clergy. Under any thing but a *CONCESSION* government they dared not venture—but once it was seen that a thing could be promoted by ceaseless agitation, and carried at the point of a threat—when they found that Mr. Peel, the Brunswick, and the Hero of Waterloo could be intimidated by popular movements, and committed that error in politics which Machiavel has warned statesmen against, *ut beneficia illa*

* F. Plowden, Esq., LL.D., and Barrister of Lincoln's Inn, in a pamphlet, published in 1791, has declared as follows—"If any one says or pretends to insomuch that modern Roman Catholics differ in *one iota* from their predecessors, he is either deceived himself, OR HE WISHES TO DECEIVE OTHERS, *semper eadem*, is not less emphatically descriptive of our religion than of our jurisprudence.

† Pope Julius III.

quibus conciliatur plebis animus ne differatur donec ea prestare coge videantur, then, *a fortiori*, they knew that no Whig Ministry would dare to mar their machinations, and under the shelter of the Reform Bill, the Romish clergy have urged on, to them, the still more important measure—the overthrow of the Protestant church as an establishment. What was it to them that thousands of worthy individuals were reduced to extreme and unaccustomed privations? What was it to them that the lives of clergymen should be placed in jeopardy, and their blood shed in the land as cheaply as water? What was it to them that magnanimity, dishonesty, and massacre should have full swing and sway in Ireland. Doctor Doyle gives the word *spirat inexhaustum flagranti pectore sulphur*, and he *prays* that the people's hatred to tithes (that is to the payment of a just debt) may be as lasting as their love of virtue, (that is their consent to be priest-ridden); and lo, all bargains, contracts, compositions are to be thrown to the winds, and to evade the laws of the land is part and parcel of the Christian religion—to withhold the payment of a just debt—is Popishly meritorious!!!

Such has been the success of the Romish priests against the property of the Protestant clergy—a success which they promised to themselves from the day the Relief Bill passed—a success which has been furthered most awfully by the action and reaction of the Reform Bill. The elections that have just taken place have amply confirmed the hopes of Papists and the fears of Protestants. Give me, says O'Connell to the priests, *your* aid to bring about Repeal of the Union, and I will engage to enlist every radical and latitudinarian in Britain to join in conspiracy against the thing that you hate—the Established Church; and so the compact is made. The press, more even in England under the command of Papists than most Protestants imagine, joins with O'Connell in denouncing tithes and church property, and the priests give the power to the great BLUSTER-MASTER of Ireland to bring about the Repeal of the Union. What a comprehensive object is that for priests and Papists—for priests, their old dominations, principalities, and powers re-established—Ireland under the sway of jesuits, and the long-prophesied and long-sighed for millennium of Popery arrived in the Island of Saints.

To lay Papists a separation from England, a Popish parliament excluding British manufacture, and enacting a tariff; forcing property out of absentees by taxation; by a committee of inquisition appointed to enquire into defective titles, virtually overturning the act of settlement—England, in self-defence, repealing her protecting duties on Irish corn, beef, and butter, property thereby becoming useless in the hands of the owners, and falling into the undisturbed possession of the occupiers; poor laws administered by Papists, drawing their funds out of the pockets of Protestants, who are all hurrying away, as the Hugonots did out of France, *taking any thing offered* for their once cherished properties. A separation of the two islands—a Milesian king—will it be O'Connell? No; the commencer of revolution seldom is allowed to gather

the fruits of the tree he began the shaking of. Some cunning O'Connor—some O'Neil or O'Brien, who, while bowing down to the priests, has cleverness so to found his throne, that he can ascend to it by the altar steps, he will reap what the *Liberator* has sown, and justify the remark of Bacon, that "a bold person may serve for great use at the direction of a wiser man."

Such may turn out the fortunes of Ireland if the management of the Empire is conducted according to the present system; or rather no system; when all seems to be shift and compromise—when the minister sees no uncomeliness in his child, reform—and seems to sacrifice every other consideration to make it grow and prosper; and who, in order to carry first *his measure*, and then the registry, and then the election, has left the laws to lie almost in abeyance in Ireland, while murder and mischief run riot, so that neither life or property is safe; and Ireland in her three Popish provinces is one Aceldama—a field of blood.

The writer of this article has but just returned from witnessing the results of the elections in the south of Ireland, and observed what he did not (badly as he ever thought of Popery) suppose could happen in a Christian-called land. The priests that serve at the altar of the meek and suffering Jesus, encouraging their flock to break through the most solemn ties and engagements, and forcing them by all the terrors of earth, purgatory, and hell, to fling to the winds gratitude, promises, and every thing that could bind man to man, in order to do their fearful pleasure. He has heard of a man reared up by a benevolent landlord, who during his health gave him bread, and when no longer able (as a cripple,) to serve in his calling, had a farm for life bestowed him, where he and his family might reside comfortably; and yet that endowed cripple, contrary to his pledged promise, gave his vote away from his old master to the priest's candidate, whom he had never spoken to, and oh, shame to you, priests, you had this man elevated on a triumphal seat, and for *this signal act of ingratitude*, chaired through his old master's town.

Indeed it would be almost incredible what has been perpetrated during the prevalence of this misrule. Let us then consider whether it is still possible to counteract the mischief that is abroad—is it still in the power of Protestants to protect their lives and properties—their rights and privileges. There is, as has been above shewn, a coalition between politicians and priests, between infidel radicals and priest-elected papists. And Ireland has sent into the perfect Parliament not a representation of her property, her intellect, or gentility, but a representation of Popish priests in the persons of vulgar, and mean, and subversive men—fit allies for the Cobbetts, and the Gullies, and the Hunts of England—fit to be classed with him whom the Roman orator describes as *signifer seditionis, concitator Tabernariorum*. And is this a time for Protestants and gentlemen to remain disunited? Are Whigs and Tories still to look on each other with aversion? Are they to remain in elec-

tric repulsion until some tremendous thunder-shock takes place, and the lightnings of revolution shatter all around? Are the Dukes of Devonshire and Bedford to look with hostility on the Dukes of Wellington and Newcastle until the radical house of commons votes *them all* a nuisance; or are the high church and the low church party still to stand separate, when the infidel and the Papist are battering at the church gates? In our humble opinion the day for distinctions that only belong to peaceful times, is gone by. Tory and Whig are party names that are virtually though yet not nominally extinct; for as certainly as the Tories have acted like Whigs, so must now the Whigs act like Tories. Both have made, in our opinion, fatal concessions to the common enemy; and it is not now Tory and Whig, or high church and low church; but it is conservativeness against destructiveness—loyalty against jacobinism—religion against infidelity and Popery—the sway of property against the reign of terror—the permanence of a mixed monarchy against the movement of all that is merciless, impious, and ferocious in the Empire—the restraints of well-ascertained law against the never-ending changes asked for by the mob-monster, when those of the lowest fortunes are so proud, that they complain of servitude because they cannot domineer, and when the observation of the Roman Poet is verified when he exclaimed—

“Nec Bellua tetrior ulla est,
Quam vulgi rabies in libera colla frementis.”

We would adjure them, Whig and Tory, to coalesce, and thereby exercise the power they still possess of keeping down the revolutionary monster—of preserving the Established Church, and controlling Irish Papists. We would consider that man an enemy to his country who would not *pro aris et focis* merge his passionate differences, and become a conservator in this great controversy. Surely a sound and strong ministry might be formed of the moderates of both the Whig and Tory parties, who would be able to combine all the energies of the State to keep down radicalism and infidelity in England, and radicalism, repealism, and Popery in Ireland. The destruction of the church, the dismemberment of the empire, the overthrow of all landed and funded property are in contemplation by the one party, and should be guarded against by the united vigilance of the other; and above all things, surely there should be a union of heart and hand to restore the majesty of the law in Ireland, and to teach the LAWLESS church that she cannot neutralise the statutes of the realm, and render all property insecure, and all authority but her own DISREPUTABLE. We hold it that in the present deplorable state of subserviency to priestcraft, the Irish people cannot be governed by English law no more than the Portuguese or Sicilians or Corsicans. What!—the priest-ridden Papist fit to use and enjoy the benefits of the British Constitution! What has a nation of assassins to do with the mild provisions of British jurisprudence? Now as the King of the French has found it necessary to establish a Dictator in Marshal Soult, who can *suo arbitrio*, put any town or dis-

trict he pleases in a state of siege, so should a Dictatorship of some sort be established for Ireland. The freest states of ancient and modern times have, in the height of their freedom, found such an alternative necessary ; and until the present generation passes away—until education has had its legitimate effect—until agitation has ceased, and under well-regulated quietude, and a well-contrived system of poor laws, Ireland has had fair play for her capabilities, and the tyranny of priests is overpast ; let *strong* laws COMPEL the people of Ireland, and shew them how hopeless it is to dwell as they do on the hope of overturning all Protestant property, and dividing the land into acres and half acres amongst themselves.

In this very imperfect view of public affairs we cannot pass over the New Education Board, brought into existence in the course of the past year, and from all possible enquiry we have satisfied ourselves that it has not, as indeed it could not, work well. The seeds of practical disunion lay enclosed in its theoretical conception, and we believe that the honest Protestants, who as members of the Board, undertook its nurture into working existence, are ashamed of their bantling, and would gladly, if they could, expose it and leave it at the workhouse door. The fact is, it was called into being against their own theories, and we wonder that such an honest and straightforward man as the Archbishop of Dublin, who as a political economist, is opposed to all national aid to charity endowments and schools, should be a party to the drawing from the public purse, funds for the purpose of taking from his own church by law established, the care of the people's education. Ignorance alone of Ireland, and of the character of Popery, *that is its curse*, could have led him into this error ; and we cannot but in deep respect for his talents and singular excellencies, desire and hope that he may withdraw himself from this Board, or give his hand to extinguish it altogether ; for we repeat that it has not worked and *cannot* work well. So would he acquire the confidence, as he now has the respect, of his clergy, and, no longer remaining in compromise with them on a great and vital question, he might apply his great and honest mind to such a change in church property and church discipline as might create a desirable *reform* without *revolution*—a reform in the church by churchmen, and not by those external and dangerous experimentizers who, like school-boys, make a blot greater by attempting to wipe it out.

To the Protestant gentry of Ireland we would again say, be warned and merge all your party selfishness in conservative arrangements for your safety. A radical candidate for a borough town in Munster has publicly promised that he will never cease until he sees the forfeited estates restored to their *rightful* owners.

The priests in every instance have put forward O'Connors, O'Farrell's, O'Rourks, and others of the *good old sort*. They will by and by, become the challengers of your property, and your own Popish tenants look to it and claim their own share of your spoil. And will you let them longer

enjoy a franchise that *has* been used and *will* be used to your destruction? Will you, Protestant Gentlemen of Ireland, let Popish priests first rob your clergy and then plunder yourselves? No; but up and be doing. Get together a Protestant tenantry—get them from the North of Ireland, and if there are not enough there, from Germany, Switzerland—from any where; build them stone and slated houses, and make them safe and comfortable. Self-deny yourselves to attain this great object, and even at the expense of half your incomes persevere until it is done. Never again allow a Papist to acquire a lease or franchise on your property. Your estate is not your own while Papists are your only tenants. This very demonstration of yours will frighten them into submission and quietness, and if government remains true to itself and to you, Ireland may yet be preserved to England.

Having said so much, we would conclude by remarking that the grievous malady that has now as it were gone its round of the world from the Ganges to the shores of the Pacific Ocean, has fallen comparatively lightly on Ireland; and though it has baffled all medical skill, and taken off its tens of thousands, yet, when contemplating the poverty, unclean and drunken habits of our people, we can only wonder that Providence has laid on its scourge so lightly. God forbid that we should presume to throw the bolts of his thunder, or label with *our* direction his arrows as they go abroad; but we still cannot help remarking that many cases have come to our knowledge where the drunkard in the midst of his blasphemous jest—the politician in the midst of his fiery animosities have, from the pot-house and the hustings, been summoned away by the sudden messenger of Heaven. We have also heard that this visitation has been blessed to many, and that families and individuals, under the voice of the rod, have savingly humbled themselves before the infliction, and fled for refuge to the hope set before them, in a pardoning Saviour.

May God in mercy render the coming year more comfortable and cheering to his church and people: and may the divisions, the animosities and jealousies, that now neutralize the exertions of Protestants be merged in the patriotic and Christian desire to put down anarchy, infidelity and Popery, and promote the cause of religion, loyalty, and lawful authority.*

* While this article was being revised as it came from the compositor, Blackwood's Magazine came to hand, in which we have read with much pleasure an article on Ireland that takes such a similar view of the state of our unhappy country that it might be supposed that ours, as the last published, had copied the opinions of the writer in that very able journal. While offering the CHRISTIAN EXAMINER's full tribute of admiration, we are anxious to express that though agreeing in sentiment, we are not, as indeed could not, be imitators.

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